



1872

CHARLES FRY

1969

MEMOIRS AND WRITINGS
OF
CHARLES FRY

DEDICATED
TO
ALL HIS RELATIVES AND MANY FRIENDS
of
THIS GREAT LATTER DAY RESTORATION MOVEMENT

"A THREE FOLD CORD IS NOT QUICKLY BROKEN."

"And I, the Lord God, had created all the children of men, and not yet a man to till the ground, for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air; but I, the Lord God, spake,...And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; the first flesh upon the earth, the first man also;..."-Genesis 2:6-8, I.V.

"By these things we know there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship."- D.C. 17:4.

"Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name."- 3 Nephi 4:44-45.

BIOGRAPHICAL NOTES

of

CHARLES FRY

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Early Environment

A little south of the town of Devizes, County of Wiltshire, England, there cuddles between the hills a little thirteen acre farm, with a centuries old, timbered and ivied house, and at the time of this story, an ancient mill still grinding grain. A second mill near the house had been abandoned because of disrepair. The center of the valley contained a stream which originated in a thousand small springs from the base of the hills enclosing an amphitheater of perhaps ten acres in which lay a large pond, the primary reservoir of a water course which flowed to the Bristol Channel, along which lay a chain of mills similar to the one mentioned.

The place, known as Drew's Pond, was taken over about 1874 by my father, James Fry, a baker from Devizes, who built a large bakery, and undertook the supplying of bread by contract with several institutions, such as the asylum, the military barracks, and others, as contracts could be secured. His eldest son, William, soon began the management of the dairy farm, and later the second son, George, took over the operation of the mill. Mr. Fry did the baking, enlisting the help of any and all of the family as needed and able. He also marketed and delivered the products of the mill. Younger children found occasion to help in many small things. Altogether they were a busy family.

It was here that the author of these notes spent his childhood and early youth, and where the following incident occurred which completely changed the course of his life.

Where I Found God

One day in May of 1885, when I was thirteen years of age, I worked with my elder brother George, who was miller in the grist mill on the home place. Our task that day was "dressing out" the weekly accumulation of wheat meal into its component parts of flour, pollard, shorts, and bran. The room-sized bin on the fourth floor being much more nearly filled than usual, George found that to finish that day we would have to run the mill into the night.

The building was centuries old, and its mechanism somewhat primitive; windows few, and at night total darkness prevailed. George

carried a tiny lamp to light him on his rounds on the floors below, while Charles worked in complete darkness in the bin, his task being to keep the hopper hole in the corner full of meal, as it fed into the dressing machine below. He was so familiar with the place and the work that he had no difficulty in fulfilling his responsibility even in the dark.

By piling the hopper high with meal Charles could slip away for a few minutes now and then, and on one such occasion in the dusk of the evening as he was passing by the door on the second floor, a stranger appeared inquiring the way to Mr. Fry's residence. The way was pointed out and the inquirer went on. It was but a passing incident, and Charles returned to his work.

During the solitude and darkness of those evening hours there came to this boy a strange experience. He found himself not alone, though he saw no one. There was a voice, not audible to his physical ears, soft and gentle, yet of such power as to penetrate his whole being to the center, and there was no mistaking the message. It came not from without but from within. He knew not of its nature or of its source, but it came with such a peaceful and reassuring influence as to forestall all fear and doubt, and to the immediate establishing of faith and confidence. The ultimate purpose was not revealed, but what was given was of a nature to elicit perfect trust and confidence. It was clear and definite.

It was a call to leave the land of his birth with all of its associations; to leave his home and its pleasant environment, its meadows and pastures, its woods and ponds, and brooks; to leave father and mother, brothers and sisters, school mates, relatives and friends; in fact, it was to leave all that life held dear to the heart of a boy. The call was to a land which, though not unheard of, was largely unknown to him, a new world involving a new life—America.

There was no indication of the great and deep purpose behind this call. He was like Abraham who was called to leave his father's country, who "went out, not knowing whither he went." The purpose would unfold only with the normal development of events. The prospect was filled with brightness and a joyous, cheerful hope filled his soul, but there was no indication of what appeared in after years of the gospel restored from heaven in its pristine fulness; and of the Church of Jesus Christ established in its ancient form and character;

and of the revival of the ancient authority and power by which the truth was revived and made effectual in the transformation of souls. Neither did he know that there awaited him a life of service under that gospel. All that was yet to be declared. It was a call to faith.

This call was of the nature of invitation rather than of command, yet the appeal was urgent and apparently involved developments of great importance. That inner voice waited for a responsive answer which was not long delayed. The prospect was filled with light and promise, and there was the assurance of better things to come. Under the effulgent light which filled his soul there was no occasion for lingering consideration. Like the vision of Saul of Tarsus, the prospect of the unknown future appeared in such brightness and certainty, that to dally in response would have been sin. Like Saul's unhesitating answer, "Lord! what wilt thou have me to do?" the answer came impulsively from this boy, "Lord! I will go."

Beyond wild rumors of some new religion in far off America, called Mormonism, of which no good had ever been heard, the family knew almost nothing of the restored gospel and church. Religiously Charles had grown up in two Protestant churches, first, the Wesleyan Methodist, and later the Church of England, having been taught to believe that the Holy Spirit with its powers and gifts, had all ceased with the death of the apostles, and that Christ had not been heard from directly since. Revelation had ceased never to be had again, and the Bible contained God's whole revelation to the world, and was sufficient for all time. Young as he was, it did not take Charles long to see that there was something wrong in that direction or doctrine, for the Spirit which had spoken to him could have been none other than the Spirit of Jesus Christ; it was the Spirit of revelation. God had spoken to him and all Protestantism could not have convinced him otherwise.

Events moved quickly and fast. God was at work, having called upon this youth with a view to enlisting him in his service, and that without consulting the Rector of his church, or even the Bishop under whose care he was supposed to be. God was carrying out his own purposes in his own way.

A few minutes after this experience, a younger brother Jesse, came from the house to the mill and announced, "Mr. Baggs is here."

Mr. Baggs was a stranger from America, the same who had called at the mill door earlier in the evening, and had come to England to visit relatives of his own, and at the request of mother's sister, living in America, had called upon the family. This sister was Mrs. E.C. Brand, wife of a long time missionary of the church, living near Tabor, Iowa.

Meanwhile a letter had come from Mrs. Brand, explaining her loneliness in her country house, with her husband away on mission work most of the time, and she having no family of her own wondered if her sister and her husband could not spare one of their boys to come to be with her. The request met a cold reception, and practically no consideration was given to it. Charles knew of the matter and the attitude of his parents but kept his own counsel, never mentioning his experience in the mill. Mr. Baggs left after a day or two, no doubt with some disappointment, though not in despair. He seemed to have felt a divine commission to take one of the boys back with him. But he was to return.

The Spirit of God which had moved upon the boy to inspire willingness to go, now wrought upon the parents to induce them to give up one of them. Parental love was perhaps stronger than filial, and it was several weeks before the opposition began to weaken. Divine power was greater than the human, and finally one of the parents remarked "perhaps we could spare one of the boys." The divine will had prevailed.

A new question now arose: which one? There were two older brothers, William which was operating the thirteen acre dairy farm, and George, who had become miller at the mill. They could not conveniently be spared. Jesse was eighteen months younger than Charles and was not yet through school. Charles had just finished the public school, and his future was one of father's problems at the moment. He saw that from the practical standpoint if any one was given up to leave it was he. In his soul, from the experience had in the mill, Charles was assured of his own going and he never doubted it.

The timeliness of this call and the accompanying events springing from two continents was made apparent at a later time. Charles had reached the age when his education so far as the public school was concerned was finished. Father talked of sending him to a private school for further education, but that prospect was not bright. What was more certain was that some place of apprenticeship would be found, and Charles bound out for seven years to learn some trade. Under such cir-

cumstances he could not very well have been released to answer the call. It was a focal point in his life of which the Lord took advantage to the fulfilling of his own designs.

It was about the eighteenth of June when preparation had been completed, that Charles and Mr. Baggs left the home place and started on the long journey to America. The trading ship "Bristol" upon which passage had been secured from Bristol to Quebec was boarded at Newport and they were on the way.

Family Background

Charles Fry, the author of these notes, was born in Devizes, England, in the County of Wiltshire, February 13, 1872. His father, James Fry, was born in Devizes in 1843, of a family who had come from Bristol, his father having died when he was two years old. In his early boyhood, his mother also died, leaving him entirely on his own; four older brothers having gone to London. He was under apprenticeship in a bakery.

Finishing his apprenticeship at twenty-one he married Harriet Abraham, youngest daughter of George Abraham, who was of a well established and highly respected family connection which had long been resident in the town. It was generally understood that the family was of Jewish stock, though they were no longer orthodox but had become Protestants, my maternal grandfather and some others of the connection being members of the Wesleyan Methodist faith.

Father and mother usually attended the Methodist chapel, and the children followed, being christened or baptized in the same faith in their infancy, though for some unknown reason I was never christened. Perhaps there was a divinity which saved me from ties which might have been hard to break.

One incident connected with mother's life should be mentioned as an outstanding one though it was not of her making. The time goes back to the early fifties when under the administration of the church in Utah many missionaries were sent to England, apparently with the intent of gaining converts who could be persuaded to migrate to Utah to help build up that newly settled region. Some of these missionaries reached Devizes and did an extensive work, making many converts, and in time sent many to Utah.

Among the migrants were mother's eldest sister Mary, her husband and little daughter. He was a prosperous farmer, name unknown, and owned his farm home, a rare thing in England at that time. Selling

their possessions, he was counted the most wealthy of the emigrants, and started for Utah, which was represented to them as Zion. Their first misfortune was the loss of their daughter by death while crossing the ocean, and the little body found burial in the deep sea. Crossing the plains the husband also died, and other hands, supposed to be saintly, undertook to care for the properties he left until they should reach Salt Lake City when they should be restored to his widowed companion. At Salt Lake she was unable to get any of the property and found herself destitute, in a strange land, and without a home to which she could go. In her distress and need, she was persuaded to become the plural wife of a polygamist.

But we go back to England for the story I wanted to tell. While they were still on the farm, and the gospel message was sweeping through the region, the elders preaching almost solely the first principles, many not even knowing of the teaching of polygamy in Utah, they were blessed of the Spirit, with miracles and healings following, and many people being converted. Aunt Mary, stirred to the depths of her soul by the new faith, and being convinced of its divinity became quite zealous in the work, and sought diligently to convert her parents to the new faith. But they would have none of it. They had too long been steeped in Methodism to change now, and she went home disappointed.

On a subsequent afternoon when the elders were baptizing a number of new converts, she went to the parental home and taking her little sister Harriet persuaded her to be baptized, which was done. The child who was then not far from ten years of age was warned not to tell her parents, nor probably any body else. It was more than 30 years later that I, in America, learned of the incident from Aunt Mary, and upon my visit to the parental home in January, 1916, I told mother what I had heard, and asked if it were true. With evident surprise and some little embarrassment, she admitted that it was, and asked me my opinion as to its validity. I could not give her a certain answer but mentioned the rule of the church adopted by general conference, I think at a date some years after the Reorganization, by which baptisms performed by factional groups after the martyrdom of 1844 were not accepted. However, I had heard of some such baptisms, which had been accepted by the Reorganized Church, perhaps before the resolution was adopted. Mother apparently never had mentioned the incident but had evidently long wondered regarding its validity.

In 1922, while laboring in Great Britain under appointment of the

church, during a visit with mother, then about 82 years of age, the Methodist pastor called on her, and asked about her soul and her hope of salvation. Mother proceeded to answer him with a testimony that filled me with amazement as I listened to the flow of light and truth which fell from her lips, exceeding what I believed was possible to any outside the gospel of Jesus Christ. I carried away a strong assurance that mother was possessed of a deep testimony of Christ and the gospel.

This blessing seemed the more remarkable in view of the fact that mother had never attended a service of the church, nor heard a sermon, (She may have read several). I was made aware that she was blessed with the Spirit of light and inspiration, in which I saw what seemed to me to be confirmation of her acceptance in baptism.

Boyish Traits

Innate characteristics are generally revealed by common incidents of life. In the school I attended there were about 160 boys, a dozen or more of whom were from the country. Town boys invariably exhibited an attitude of superiority which led them to despise and often abuse the less sophisticated boys from the country. As a result country boys, of whom I was one, suffered humiliation and oppression, and often denied their common rights. My two older brothers suffered under this condition throughout their school years, and I inherited their lot.

One day when I was nearing my twelfth year the class came to their copy-book lesson in penmanship. Copy-books were blank ruled pages with a script sentence written at the top, which was to be copied down the page. The copy that day was to me startling, and set up a train of thought that filled my mind to the exclusion of almost everything else. It read, "If you make yourself a sheep the wolves will eat you." I instantly saw that I had been a sheep and recalled the oppression and abuses of dominating school mates under which I had long suffered. Passion stirred in my heart and I resolved that I would be a sheep no longer. I resolved to stand for my rights.

That evening as I beat mother's heavy hearth rug on the line in the garden I conceived the plan of using it as a punching bag, though I had never heard of such a thing, and for two weeks mother had her rug beaten every day. I fought that rug as if it had been a tiger, though I was entirely unconscious of the gain I was making. Soon after a boy tackled me for a fight, and was knocked out completely in the first round. He asked for no more. The school woke up in surprise and decided

that something had to be done to put that Fry boy in his place. In a few days I was attacked in a surprise fight, by one of the more capable of the boys, with that end in view, but it failed as completely as the first. After a time the two leading pugilists in the school was chosen to re-establish the status-quo, and I had to fight again. The previous conflicts had stimulated my pugilistic practice work, and the result of this last conflict left me respected and somewhat esteemed by the whole school. It was my last fight there, nor was I ever challenged again.

It can be said for the honor of the school that such conflicts were always conducted according to the standard rules, and no violations of them would be tolerated by the group. The spirit of sportsmanship was supreme.

As the years led me to ponder the rightfulness of such things, I never brought myself to any feelings of regret for my attitude and action. Back of the procedure was the principle of justice, and of human rights, the right of liberty with freedom from abject humiliation. These were small incidents but the principles involved were prospectively great for either right or wrong, and the quicker wrongs can be righted the more quickly will the principles of right prevail.

In adult life I came to learn the story of Moroni, the greatest military general named in the Book of Mormon, whose policy was against bloodshed and war, yet who "had sworn with an oath, to defend his people, his rights, and his country, and his religion, even to the loss of his blood." He taught his people "never to give an offense." Such a policy rises above the personal and becomes a matter of principle, in which God may freely be sought for support.

A Change of Religious Association

With other children of our family I attended the Wesleyan Sunday-school, sessions of which were held both morning and afternoon. We were constant in our attendance. Regularly after the morning session the school filed into the chapel for the church service with our parents. We frequently attended the chapel for the night service. As before mentioned I was never christened in that church, neither enrolled, but being too young to know about such things we always considered that we belonged to that church.

One Sunday, the first of the year, a strong appeal was made for pupils to be regular and prompt in their attendance, and promise given that at the next Christmas observance those doing so would be rewarded with prizes consistent with their faithfulness. I resolved to make a

perfect record without absence or tardiness, and did so until November, I missed two Sundays because of measles. Otherwise my record was perfect. When the prizes were given out I was severely hurt by receiving a trifling booklet costing "tup-pence ap-ny," (5¢), while other boys who had been irregular and troublesome almost to the breaking up of the class, received the finest gifts given out. I kept my grievance to myself, and sought the next year to make my attendance perfect. As far as I recall I did, but met at the Christmas time a similar experience.

My mental reaction was instant though I said nothing to anybody. The next Sunday morning I was ready early to leave for school and contrived to start alone ahead of the other children. At the dividing of the way, I turned to the right instead of the left, and made my way to the Church of England school. I was nearing my eleventh birthday, and for the next two years and more found in myself a growing attachment to the Church of England. I had said nothing to anyone about the change, not even my parents, but when they learned of it they gave no reproof, and I was permitted to follow my chosen course. I have always felt thankful for the two years, and more, spent in the Church of England, whereby I gained a knowledge which has been invaluable throughout life.

Thoughts and Pranks

I recall many serious moments when I was studiously thinking not from books but of nature. I observed many things in the woods, and fields which the other children never seemed to notice. I wondered how the snowdrops could spring up through the snow and show their pure white blossoms; how the big oaks, the beech and chestnut trees became planted in the forests around; and why the great swans left Scandinavia every winter to spend several weeks in our home ponds. Almost everything about the place had a questionmark on it.

Many a time I climbed down into the pit outside the mill where the twenty-four foot water wheel revolved under the flow of water from the flume leading from the pond above, and studied hydro-dynamics, (but not by that name). I had lessons on the force of gravitation. I traced the flow of energy from the big wheel through the tree-size axle to the master wheel inside the mill, and from there into all the cog wheels which moved the whole mechanism and did the work.

I learned the value of mechanical power when every few weeks I fell heir to turning the big grindstone for the sharpening of the steel picks used to roughen the millstones when they became smooth

by use. The job was hard and long and accompanied by weary muscles and aching back. When I left I had under consideration producing an attachment whereby the grindstone could be hooked onto the mill. The big wheel had no muscles to tire, nor back to ache.

Whenever any strange or unusual thing happened on the place quizzing eyes looked at me. Strikingly, I could generally give an explanation. The biggest prank of my life was never found out, though I never knew just why; it was known only in part.

The Old Mill's Last Fling

Since the abandoning of the lower mill in my childhood, the pond which was no longer needed had been let run dry except for the stream running down the middle, the water flowing through the open hatch at the outlet and falling some ten feet on the lower side of the dike, making a miniature waterfall. Often I had stood or sat below watching those falling waters, absorbing the beauty of the scene, sometimes longing to see something on a larger scale. One day I decided to recreate and enlarge the scene I had. Early in the morning I had sawed boards and closed up the hatch between four and five feet high, and sat down waiting for the water to rise. It was slow and I sought other entertainment, returning occasionally to note progress. But the pond was very slow in rising. At noon time it wasn't high enough yet and I wandered into the woods and forgot about the pond.

Upon returning in the afternoon the water was high but not high enough for my wonderful waterfall. Wandering into the old mill, which had stood idle for over eight years, I suddenly conceived the idea of turning the water onto the old wheel, not supposing that it could ever move again under any circumstances. With great effort I turned the spindle inside the wall which raised the hatch in the flume which fed the wheel, and leaned out the little hole in the wall to watch. The big wheel had become covered with branches of trees, sticks, old boards, leaves, etc., and inside the mill old boards or planks lay on the wheels; wooden cogs had rotted, and iron parts had rusted, until it looked impossible for the wheels to turn again. I did not expect the wheels to move.

Raising the hatch to the top I let flow a flood of water such as the mill had never known—(here was the very waterfall that I had anticipated) four to six times the amount of water used by the mill in its heaviest grinding. The sight of that rush of water surging, splashing, tearing over that old wheel exceeded all my expectations of the waterfall I started to produce. It was a marvel I had never seen the like

of, and I had reached the height of my expectancy. After some minutes of delight I saw a change of motion in the water, and finally wondered if the water wheel had begun to move. Turning my gaze to the inside I saw the wheels beginning to move, and it was scarcely more than seconds until they were turning at astronomical speed. There was a crashing of boards and sticks, a swirling of dust and small objects, a swish of water through the hatch, and a roar everywhere.

There was but one thing to do: stop that water. Jumping to the spindle to turn the hatch down I found it immovable. The hatch was old and rotten and wouldn't budge. The wheels were still gaining speed, and the one terrifying phase was that the old brick walls with their cracks and their warpings began to tremble and shake while I did likewise. Picking up a piece of plank I climbed out the hole in the wall onto the top of the rotten flume and began to pound the hatch, first one end, then the other, and found it go down just a little with each stroke, until it reached bottom and the wheels stopped, like grandfather's clock—"never to go again." It had had its last fling and what a fling it was!

But my prank had not reached its end. Surely the noise had been heard far and wide, and I looked for members of the family to come rushing to see what was happening, and of course, I would be found to be the culprit as usual. But nobody came. I knew father was away, but Bill and George, Jesse and Margaret were somewhere on the place, and mother. I walked around to the rear of the house to see who was there, but for the first time in family history everybody was out somewhere at the same time, except mother, and she was doing her upstairs work, and being somewhat deaf had not heard. What a lucky break! No mention was ever made of it in my hearing.

A Threatened Flood

But still my escapade was not over. When I came around to the rear of the house I was alarmed to discover that the pond had been overflowing the back yard until water was lapping the back door sill at the point of running into the house, and since the floor level dropped toward the front of the house, our mill stream would soon have been running through the house. I rushed to the hatch in the dyke to remove the boards and let the water out, but the pressure of the high water was so great that it was with great difficulty that I got two of the four out. But it was enough to lower the water level and the house was saved from flooding.

Going to the lower side of the dyke I experienced what I had long

conceived-a waterfall of magnificent (to me) proportions.

Far Reaching Effects

The effects of my experiment reached farther than I had anticipated. When the first rush of water went through the hatch, I ran some distance down the brook to watch its movement. Looking ahead I saw our neighbor, who operated a mill of his own a half mile down stream, coming up the empty stream. Upon seeing the wall of water rushing toward him, he turned quickly and ran back, like a racer, since he must make it through the tunnel under the highway before that wall of water reached him. I surmised the rest which came to the light next day.

Mr. Watt's pond had gone dry for lack of water, his mill had stopped and his business too, and he was left wondering. The lack was soon remedied. It was not Mr. Watts only, but the shortage of water affected other mills down the stream. Youth lacks the wisdom of broadened vision, but what a blessing to man that age brings wisdom to see beyond one's immediate gaze. My experiment with the pond could not be hidden but as to the mill I was never taken to task over it.

Early Developments

My excursions into natural philosophy were frequent and varied, covering not only natural law as seen in the mechanical operations of the mill, and the power of water flowing under the force of gravitation, but nature as she was revealed in the woods and meadows, ponds and brooks, pastures and hedges, and in the nuts and fruits, etc. At the top of the pasture not far from the house the sides of the rather steep slope, had been worn away by erosion and other causes, leaving cliffs of limestone, low at one end and rising to thirty feet or more at the other. Toward the lower end several large trees whose soil had eroded away leaving the upper part of their roots exposed, stood as upon stilts. In the shelter of these root systems the children played school, or singing class, church or whatever came to mind. Sometimes it was a florist's shop with heaps of buttercups, daisies, sweetwilliams, and other flowers woven into chains or other forms. Many happy hours were thus spent, and many primary lessons learned, all in mother's sight when she gave us her frequent glance from the kitchen window.

All along the base of the higher part of the cliff water seeped in sufficient quantity to have the pasture in that part of the field a swamp, were it not that a ditch led the water along the base to a small reservoir directly up the slope from the house, from which tile pipe carried it down the slope to an artificial spring near the house, con-

veniently built for the use of man and beast. It served the house and bakery though the water had to be carried into the house by hand. The flow was probably about thirty gallons a minute. The overflow ran under the driveway to the pond.

In my thinking and observing of nature there was no teacher to guide or instruct, except as it may have been that unrecognized inner light that "lightens every man that cometh into the world." However I generally found myself alone with my thoughts on these excursive occasions. Though I knew it not, these experiences, and the many natural and artificial phenomena in my environment in these early years gave occasion for the stimulation of thought, and the laying of the foundation for future development, and fitting me for the higher responsibilities of life. In my boyish prank of closing the pond's hatch, I saw not the consequence of others, but at the same time learned a lesson of wisdom enough to see that my action did affect others to their injury, as it might also work for their good. Wisdom helps us to look down the stream of time and see tomorrow's consequences in today's actions.

Experience has taught us to see that in all things the wisdom of God is absolute, and that to him the future is the same as the present. "He knoweth the end from the beginning," and his works of the present are with a perfect knowledge of the consequences to a thousand tomorrows. We see but little, and life is full of mistakes because of which we suffer disappointments, failures, afflictions, losses, and other ills. Yet the Lord pities his children, and often orders their lives according to his wisdom, leading them in safe and pleasant paths to higher things.

Without experiencing the evil there can be no appreciation of the good. In eating of the forbidden fruit the eyes of Adam and Eve were opened. To have basked forever in Eden, where dinners grew on trees, well prepared, and idle enjoyment was the chief purpose of life, would have been disastrous. They might have been there yet with no apparent change. Eternal happiness is gained only through "the sweat of thy brow." Mere pleasure may be given by one to another, but eternal joy comes only by self-achievement. The struggle of poverty brings appreciation of affluence when it comes. Alma's great joy came through sins abandoned and forgiven; and as the child learns to walk by falling so does man learn righteousness. The Lord told Adam that he permitted men to "taste the bitter that they might know to prize the good." (Gen. 6: 57). The greatest joy of heaven is in having overcome the world.

Overcoming Fear

One childhood experience covering a period of years is worthy of notice, for several reasons. When I was quite small my older brothers would instill fear in our minds by telling of "black men," who could do various kinds of terrible things, especially to small children. Their chief place of abode was up stairs in the attic, which fortunately for us had a closed stairway, and they were always there at night, and if we (the younger children were included) didn't do just so and so, or if we did do certain things, these "black men" could come down and carry us off, or do other things too terrible to contemplate.

This fear grew upon me causing severe suffering, and it broadened with the years. Many a night if we were put to bed and left in darkness, fear of those frightful characters caused me to cover my head with the bed covering, and I would lie trembling for perhaps an hour before falling asleep. I feared to go to the parental room after dark because we had to pass the door leading to the attic, and for a long time I shrank with fear to go to the attic even in the day time. For a considerable while time did not lighten the terrible fear of dark places where "black men" were accustomed to hide.

Drew's Pond lay near the foot of a long hill. Here the road for most of the length of the hill passed through a cut some thirty feet deep. Trees on the land above in many parts were so close to the edge that their branches met overhead, and on cloudy nights, of which there were many, the roadway below was practically black from darkness. English ivy growing profusely in most parts hung from the top edges like huge draperies down the sidewalls, and behind these ivy drapes where erosion had hollowed out the side walls, were great caves, which according to our informants were the permanent abiding places of these terrible beings, the "black men."

I was still quite young when on occasions father felt too tired to make his usual trip up town (everybody walked), he would send me to the "top of the town," which was the nearest business quarter, for a newspaper and a bottle of beer for his supper. I trembled from fear as I made my way up the dark canyon, and if a swallow moved in the ivy, to me it seemed to be most certain one of the cave dwellers was making his way for the middle of the road where I was traveling..

By the time I was ten, reason began to assert itself. I awoke to the fact that none of the informers had ever seen a "black man." I never saw or knew of one. They were pure fiction. I resolved to get

rid of the fear which was making life a torment, and found it no easy task. I had reasoned that there were no such things, but then there might be, and that "might be" stuck with me for two years before I overcame it. I would lift my head high and walk up the middle of the road, making myself feel like an ancient knight in armor, brave and strong; but let a clod roll down the bank, or a bird flutter in the ivy, and my brave knight idea took flight instantly.

Keeping up an intelligent and planned effort I found my fear abating, and after two years or more I felt victorious, and sometimes took the desolate side lane down through the woods where man never went at night, and where the hoot owls made emphatic their resentment of one's presence. Even the attic became a place of retreat day and night. The victory meant more than words can tell in its effect on my life, and to this day fear has played little part in my affairs.

Glimpses Of Life

When William The Conquerer became King of England in 1066 A.D. he divided the land among his generals and made them lords over both land and people. Apart from the lords and other favored ones who received subdivisions of land, the people were made serfs and were the possession of their overlords. Though in later times serfdom was done away, at least in name, the inevitable evil result of it remained in one favored class owning the major wealth of the country, and the less favored being more or less in poverty and dependence. Since the reformation the trend had been away from this disparity between men, the change becoming more rapid in the present century.

During my boyhood I was somewhat acquainted with fine estates of the nobility, where servants cared for the work, and the family. Beautiful parks with stately trees, and excellent drives surrounded the ancestral mansions. Many government positions were filled by men of this class. There was a middle class of tradesmen and merchants, and professional men. And there was the class of the poor, many of them employed in various lines of work with wages sufficient for them to live, but with little prospect of laying up in store. A further group, not a few, were the unfortunates, made so by birth or misfortune; including the aged and crippled. These last received help from the town or parish according to necessity.

In each parish an officer was appointed to look after the interests of the poor. Some were provided for in institutional homes, and others who were able in part to provide for themselves, but not altogether,

were supplied with bread. Father held contracts for the supplying of this bread, and for the last year or two at home, I frequently took the van load of bread to the customary place and distributed the loaves in receipt for tickets given them by the officer. In many cases it was this bread that stood between life and starvation.

Children who were a public charge, were clothed and sent to school, and after school was finished many found apprenticeships where they learned a trade preparing them for making a living at maturity.

Such conditions, so generally prevalent in the world, gave rise to many serious thoughts involving not only the justice of men but the justice of God, also. In after years since coming into the gospel of Jesus Christ, God's plan of justice and equality has unfolded in theory to our minds, and we look forward to the day when equity and brotherly love will characterize the government of the people. It will come in the inevitable kingdom of God which will in time be established by the authority of Jesus Christ to become universal. The world, after much tribulation, awaits a brighter day.

Maternal Relations

Mother's father, George Abraham, died in 1879 at the age of eighty-four. He was a man of excellent reputation, kindly and upright, and left a deep impression upon me as a devoted Christian. He became my ideal.

There had been a family of ten children, seven of whom, one by one, had died of the dread tuberculosis. Mary, as mentioned, went to Utah and finally gave up her faith and everything connected with it, except a lovely daughter Emma, born in Utah, and lived for awhile in Boise, later in Iowa, and eventually returned to England, hoping to gain a living through dress making. Miriam migrated to America some time after her sister, and becoming acquainted with a young elder on the ship, who, seeking acquaintance, came asking her to sew a button on his coat. He had cut it off for the purpose. They were married in Missouri, and went on to Utah. This elder was Edmund C. Brand, for many years a missionary in the Reorganized Church. Harriet, the youngest remained in England, becoming my mother.

The Brands found no contentment in Utah, and at the earliest opportunity, having acquired a team and wagon, left Salt Lake one midnight for California. Coming to a tavern, one morning, run by a Mormon, at the edge of the Great American Desert, they were informed as they sought

supplies, especially water, for the desert trip, that the desert was yet a long ways ahead and they could get supplies farther on. Accepting the information they moved on only to discover too late that they were in the desert. Toward noon time the horses dropped from exhaustion and thirst under the burning sun, and only death was in prospect.

Mrs. Brand prayed for divine guidance and deliverance, and was informed by a voice to her, "Go around that little sand hill you see there, and you will find water." Going as directed she discovered a barrel buried to the brim in the sand hill, filled with water. She drank and returned to tell her husband who watered the horses, and then drank himself, giving praise to God for his great mercies. They reached California.

Elder Brand and his wife utterly abandoned the Mormon Church and sought a living in secular pursuits, until George P. Dykes came to them with the story of the Reorganization which they accepted. Some time later Alexander H. Smith came through that region in the interest of the Reorganization, and appointed elder Brand to go on a mission to Utah. Mrs. Brand, knowing the danger to his life, refused to consent to his going, but at a prayer meeting the voice of the Spirit declared that if he would go he would return in better health than at his departure. He went and served faithfully.

About 1871 they came east and settled near Tabor, Iowa. It was here that the writer came in 1885, calling it home until 1892. Elijah B. Gaylord, a pioneer member of the church, had given my uncle ten acres of land if he would settle in the community. Shortly after, he learned through Elder M.H. Forscutt of Nebraska City, that advertisements had been published enquiring for one, E.C. Brand. His mother in London had died leaving some property, and he, being the only heir, was sought for in Utah. Brigham Young had sent back that he was dead. As a result the estate went into chancery, that is into possession of the government. Elder Brand got into correspondence with attorneys there and finally went back, and after considerable effort secured what was left of the estate, several thousand dollars.

Elder Brand's mother, years before had been left a wealthy widow, but when he united with the new faith she cut him off, and he being the only heir, she sought to dispose of her wealth while she lived, securing only enough for her own protection. He found his wife's sister Mary and her daughter Emma there in destitution, and brought them back to the States. Emma died soon after and was buried at Tabor,

and her mother, disconsolate and broken in life, had given up faith in God, and turned to infidel, and finally went to Chicago where she made a living by dressmaking. In her last years she found solace and help in Christian Science. I visited her a number of times. She died alone, her years having reached well into the nineties.

With the money secured from the estate my uncle built a house upon the land he had received and their home established there for many years. Elder Brand died in the mission field in Kansas in 1890, and Mrs. Brand died some years later in Independence.

Ocean Voyage

To undertake a journey of nearly five thousand miles was no small item in the life of a boy who had never been more than five miles from home, nor ever slept away from home at night. Mr. Baggs, my traveling companion and guardian was as a father to me, solicitous for my every need, and watchful of my interests. Our relations were amiable and pleasant. I was keenly interested in the scenes along the shore as we left port of embarkation. The ships we passed, and few details escaped my notice, for they were all new to me.

The ship was small as compared with regular passenger vessels, and with the fierce winds we met, and the waves, was tossed about, insomuch that as soon as we reached the high seas I became sea-sick. I remained so quite severely much of the time until nearing the end of our voyage which took fifteen days. The Bristol was a steam vessel, but carried an amount of sail when winds were favorable.

I regretted that with the scenes of the wonderful ocean and the heavens sweeping past us every day, of which I caught the merest glimpse from the little porthole window in our cabin so near the water level as to be covered much of the time, so I resolved to make a supreme effort to reach the deck and see the world go by. Once on deck I lay on the hatchway where I rolled first toward the north and then toward the south as the ship rolled. The horizons seemed not far away. Passing ships were watched with interest. Porpoises were ever active making their crescent dive from water into air and back.

One day I observed a sparkling speck upon the northwestern horizon, which proved to be an iceberg. As we passed, a school of whales was seen playing about it, some of which came very near to our ship. We had reached the "Banks of Newfoundland" where the cold currents from the north flowed into the Gulf Stream, creating fog conditions which

became dense. Two half days the ship stood still rather than attempt to travel, and at other times sailed only at half speed. There were no radar or radio in those days. Fog horns were sounded every few minutes. After passing the southeastern point of Newfoundland we sailed into clear weather.

One night, when sailing through the Gulf of St. Lawrence our ship ran unto the rocks, though being asleep at the time I knew nothing of it until Mr Baggs, rousing me almost violently, excitedly telling me to get up quickly for we were on the rocks. I heard the grinding of steel plates on the rocks as the ship was shifted and slid slightly by the force of the waves, which was almost like thunder. On deck all hands were rushing to various tasks, some working to man the boats, others shooting rockets as distress signals into the sky. Everything was confusion though without panic. Far toward the horizon we saw lights and answering signals presumably from a life-saving station.

Fortunately the wind was not high or our ship would have quickly been broken to pieces by the waves. It was a starlight night with a chilling breeze blowing, and I found myself suffering from the cold, and told Mr. Baggs I was going back to my bed which I did, and was soon asleep. I had felt no fear or anxiety and slept soundly. Upon awaking in the morning I heard and felt the throb of the engines and knew the ship was again on its way. I learned that toward morning the tide had come in, and in the great gulf where the waters rise higher than in more open places, the ship was raised by the rising tide, until it floated free. It was not without damage to the hull, but with inside repairs we were able to proceed slowly to Quebec where we disembarked on Friday, July 3rd, 1885.

During this fifteen day voyage I had many thoughts and impulses of which I did not, at the time, understand the nature. I knew not the Lord's purpose in bringing me from the land of my birth to a new world. I knew nothing of the restored gospel, nor of the work which awaited me in this land. But I do recall most definitely the brightness of my hope, the intensity of my faith. At no time did I entertain the least fear of danger, or shudder at the threat of calamity. When upon the rocks fear did not come into my soul, and I was able to return to bed and sleep soundly. Whenever and always when I looked westward, feelings of hope and joyful anticipation filled my breast,

and every day America looked brighter to me. Looking back was like looking into the dead past. No feeling of homesickness touched me at any time: my hope, my life, my all was westward.

As these hopes and inspirations found realization in the specific events of life through the passing years, I have been able to see that they were born of inspiration of the Holy Spirit; the same Spirit which came to me in the old mill in the darkness of the night, opening to my mind the brightness of hope and achievement in a new land. I had then declared my willingness to yield to the divine leadings, and in my going the Lord extended the evidences of his approval and the assurances of coming blessing. To me, America was bright with the glory of God, which brightness shone from the shores of Great Britain across the great Atlantic whenever I looked at the course of the circling sun. Eternity alone will reveal the fulness of God's purpose.

The Land Of Promise

America was to me the beginning of the realization of a somewhat loosely defined promise given me in England, of a new life, in a new land. I had my father and mother, but the Lord had undertaken to be my father throughout the future years. Looking back I can see many instances through the years, wherein the divine hand has been interposed in pointing out my way, or restraining me from inconvenient or erroneous ways. There were times when I knew not how to proceed but ultimately, wisdom was given, and I was directed into paths of safety.

In the community where my uncle and aunt lived was the little rural schoolhouse where I attended, adding to my little store of knowledge, and helping me to become Americanized, helping in the farm home, and attending the services of the small rural branch of the church which met in the school house, except for one Sunday in the month the meeting was held in the Ross School three miles west. It was at the latter that I attended my first service of the Reorganized Church, Elder Brand being the speaker. Perhaps the sermon was commonplace to the saints present, but to me it was a revelation. My thoughts turned to John the Baptist and I almost imagined I was listening to him. The gospel was the New Testament gospel of which I had never heard the like in England. He spoke of baptism by immersion for the remission of sins which I had never heard of before from any ministers. It sounded like John and Jesus, Peter and Paul. In practice all I had known before was the sprinkling of

infants, for what purpose I did not know.

The speaker went on and spoke of the Holy Ghost, affirming its application to men today as in former times. He quoted Peter: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Then the words, almost with the voice of thunder, "for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." What teaching! What a gospel, so like the gospel of old! Nine years I had attended Sunday schools and churches in England, and never heard the like. Yet here it was taught right out of the Bible, the very Bible I had always heard of. Surely here was the living gospel of Jesus Christ. I was but thirteen but I remember that sermon to this day.

During my years as a boy in England, while in attendance at the Protestant Sunday schools and churches, I gathered some concept of God and Christ and the Holy Spirit, though it was largely historical, having + to do with what God used to be. I do not recall hearing any teaching about him suggestive of a contactable God, that is, one who could speak today, or perform some definite act or work which man could recognize as God's act. I did hear somewhat of the Holy Spirit which was said to work in people's hearts, though it was always in some indefinite and indefinable way which was without conscious recognition.

I, of course, had learned nothing in England of the restored gospel, with its revelation of God, and its manifestation of the Holy Spirit; having been taught that such revelation had been common in ancient times, but that when the church was once established, and God's revelation was made complete in the Bible, that his word, and no more, was needed nor to be expected. His special works also were finished and miracles with such things as angel ministrations, and inspired visions were no more to be looked for.

During my last 2½ years in England I had attended the "Church of England," in a centuries old stone church with high tower, Norman architecture, and stained glass windows. The ministers, university graduates, were surpliced in white robes, using separate pulpits for different parts of the service, with a trained choir, and pipe organ. The wealthy and elite came in their finery, and a group of disciplined soldiers marched under officers to the church doors,

where they broke formation and entered as individuals. The nobility came in their shining carriages with liveried footmen. The service was formal and precise, following the established prayer book. I found the spirit of formality and fixed routine growing upon me.

These people in Iowa were farm folk. They came to "church" in their farm wagons, some of them being advanced enough financially to have a "spring wagon" which was easier riding. The men often came in their work shirts, frequently unbuttoned at the neck, or with sleeves rolled to the elbows, some wearing overalls, and work shoes unpolished. The women wore calico dresses, plain, but generally nicely washed and starched. The place was a country school without any of the refinements of the churches I had been accustomed to, with their fine appointments, stained glass windows, and trained choirs. There was no musical instrument, no hymnbook except words, no trained singers to lead. What a change from my former association!

These were simple farmer folk, pioneers who lacked training and development in many of the simple things of life. They were imperfect, sometimes crude in their language; the sermons were often by elders who came from their farms and in farm apparel. The singing was slow and out of time. It was all a radical change from my former life.

Notwithstanding all this I never counted the change a step-down. The singing with all its crudeness carried a sweetness that I had never known before. I could not explain it, but those songs penetrated my soul. The farmer-preachers had never learned grammar, though sometimes not without eloquence, but their messages were words of truth, quickened by the divine Spirit, which entered into the very hearts of men. Prayers were extemporaneous (there were no prayer books), but they touched the inner feelings, stimulated faith and courage, and gave strength to the weak. On occasions when prayer meeting was had, a brother or sister would arise, and with trembling lips utter the voice of the Spirit, or a prophecy, or a tongue and interpretation. One here, another there, would be spoken to under these manifestations of the Spirit of God, receiving personal instruction, warning, encouragement, commendation, etc. Under these conditions the hearts of the people were melted together in love and charity unto good works.

The radical change in my religious associations could have been discouraging, but it was not. That power which had come to me so un-

expectedly in the old mill, I found anew in the company of these unlettered farmer folk. Their songs carried an influence which penetrated my soul, and stirred my mind, and which touched my soul in the darkness of the mill, and I learned that it was operative in the church of his planting.

All the refinements and glories of the State church I had left, did not compensate for "this one thing" it lacked. On the other hand, the presence of that power of divinity working under the primitive conditions of people, but a half step removed from pioneer days, more than compensated for all their lack. In my earlier days, I had learned considerable about Christianity, but now I was experiencing that Christianity, as a living, active reality within my own soul.

It became apparent that the church was more than a society, more than a place for the exhibition of human attainments and qualification. but rather a place where God could reveal himself to his children. There his Spirit manifested truth, not only in the word ministered by the elders, but in the spiritual gifts working in the members. There was the gift of prophecy portraying developments of the future. There were gifts of healing through the prayers of faith and the laying on of hands of the elders. I heard doctrines taught which almost made me think that John the Baptist had come back.

Baptism

The change of location and environment from England to Iowa, was a very great one in my life. My natural disposition was to move slowly in accepting the changes which came of necessity, and I generally wanted satisfactory reason for accepting changes which came by my own volition. The gospel was new to me, and considerably in contrast with what I had formerly been taught. I was not without obstacles to overcome.

I began reading the Book of Mormon. The little I had heard of the name "Mormon" in England always carried a stigma with it, and I found that that stigma (the word originally referred to the mark of identification burned into the flesh of a slave in ancient times) had been burned into my soul quite unconsciously, until I found it like a shadow upon every page of the book. I might never have read the book were it not that I was still a boy, and with little other reading, the story part appealed to my curiosity and interest. I delighted 'in the story, but saw little else to justify my effort. A later reading show-

ed me more important things and the feeling of prejudice faded away, as the frost before the morning sun.

Early the next year in a letter to my uncle, E.C. Brand, who was away on his mission, I asked for baptism when he should return, and I was baptized on March 29, 1886, amid floating ice and snow of Spring, and confirmed shortly after by him and Elder W.W. Gaylord. It was a new world to me and a new life. Progress was slow, but as I now review it from the latter period of life, I recognize that it was sure. I was being led in paths that I did not know, the new scenes along the way opening new vistas of truth and knowledge. I was learning more than I knew.

When my uncle, Elder Brand, died October 12, 1890, and we had returned from the funeral, I was doing the evening chores, feeding the fowls, when a lone dove came fluttering over my head. Thinking it was a hawk I waved it away, but it came back. Upon recognizing it I waited to see what it would do, when it came down and lighted upon me: It remained on the place, until the next day when it took its flight, and I never saw it again..It may have been but a coincident, but we could not help but wonder it if were a divine prefigurement, that the gospel ministry, which my uncle had laid down, was now to fall upon me.

Filled With The Spirit

Sometime after my baptism, in attendance at a conference prayer and testimony meeting at Shenandoah, Iowa, a brother arose and spoke by the power of the Spirit. The message was mostly to the congregation, but a portion was directed to me, which included this: "I should be filled with the Spirit until I should be satisfied."

At a home prayer meeting one evening that same week, over which Brother Henry Kemp was in charge, the Holy Spirit came upon me, not in any great demonstration of power, but in sweet pervasive approach, filling my whole being with new light and power. It was so complete that I could not ask for more. No blessing for a young person starting out in life, it seemed to me, could be greater than this one. It was not only in answer to the promise given personally to me a few days before, but apparently a fulfilling of the promise of the Holy Ghost as given in the scriptures. Whether it was the fulness of the promised gift, I did not know.

God was closer to me than ever before. I received of his intelligence. I felt and partook of the sanctity of his Being, and knew that

insofar as I could retain that Divine presence and follow its leading, I had a safe guide in life, for I knew that that Spirit could lead only toward all truth, and all righteousness. It is the promise to all, who through obedience to the gospel requirements accept Christ, though I may say that this blessing came only after much prayer and striving.

At my confirmation in 1886 it was prophesied that I was destined to preach the gospel and would carry it to foreign lands. This prophecy was repeated a number of times during my preparatory years, insomuch, that I came to look forward to it as my life work, though I did not, of myself, seek priesthood authority, and in one instance declined it when offered, feeling that the time had not yet come. I farmed two years after my uncle's death, and coming to a situation which necessitated a decision between life as a farmer, or a life as a minister, I chose the latter, though not to enter at once upon it as I felt unprepared as yet. I needed more schooling.

Selling my possessions I went to a normal school at Des Moines, and later to the school at Shenandoah, Iowa, and then began teaching school. While thus engaged, I accepted the call to ordination, my name being presented to the next conference, and approved. Transition from secular to religious work was gradual.

Ordination

Relative to my ordination as a priest, I recall that early in the fall before, Elder Henry Kemp, district president, came to me requesting my approval for the presentation of my name to the fall conference for ordination, I doubted that the time had come though Brother Kemp thought it had. Requesting time for consideration I decided to wait, for two reasons: 1. that in my estimation I was as yet unworthy of the sacred office, and 2. that I was not qualified for the work, having need of greater knowledge and experience. I so stated to him.

Soon after the conference had passed, impulses came to me of the source of which I had no doubt, and I felt the burden of responsibility of the office resting upon me. Answering the reasons given for my delay, the matter was summed up in this as it was presented to me of the Spirit: "The Lord knows that of yourself you are as yet unworthy, and that you are not yet qualified, but if you will go forward and accept of the office, you can, by faithful service, grow in worthiness and in qualification. You are called to the work." I so reported to Brother Kemp.

I was ordained at the spring conference, March 8, 1896 to the office of priest, by Brothers O B Thomas, Henry Kemp, and President W.W. Blair. At the close Brother Blair added this word: "The Lord accepts you, Brother." The message previously given to me was thus confirmed.

I immediately began to assist other brethren in a mission which had been started at Bartlett and vicinity, and subsequently, took it over when the others dropped out. I spoke sometimes at the home branch, and sought out other appointments. One Sunday night, after three sermons that day, while returning home some ten or twelve miles by horse and buggy, there came over me such a sweet influence of the Spirit that I knew I had the pleasing approval of God in my efforts. It impressed me, too, with assurance that this was but a foretaste of further joys, which I would experience in life, as I continued in the work.

Growing out of our church work at Bartlett, Iowa, came a notable debate at Tabor, between a disciple minister named Blalock and T.W. Williams of Council Bluffs, which was held in the opera house in Febr. 1898. A second debate in June between Clark Braden and J. W. Wight was largely the result of the first. The church was strengthened by these activities.

An amusing story sprung out of the Wight-Braden debate as follows: In attacking the Book of Mormon Mr. Braden made ridiculous capital out of the clause used somewhat frequently, in some parts of the book, "And it came to pass," reading it in such a manner as to provoke ridicule on the literary character of the book. He repeatedly provoked a boisterous laugh to his own delight.

Elder Braden's method was not to set forth argumentative discussion upon the points at issue, but to pick up minor points which he might cover in a few words, strike as hard a blow as possible to prejudice minds on the basis of passion, and pass quickly on to another point. He seldom dwelt more than one or two minutes upon a single point, his purpose being to cast ridicule and arouse prejudice. But Elder Braden provided his own trap. Every time he changed to a new point, he began with "Now then:" "Now thens" dotted his speeches all through.

After several nights Elder Wight referred to the "And it came to pass," criticism, mentioning that many writers and speakers have pet expressions which they frequently use, and that without reflection.

upon the message they offer, and that Elder Braden was no exception. He said to the audience: "Just take notice when Mr. Braden speaks again, how often he says, 'Now then'". Elder Braden smiled at the suggestion but was unperturbed.

In his next thirty minute speech in spite of trying to avoid the expression, Mr. Braden used it seventeen times, as counted by one of the audience. At first there was no response from the audience, but finally, when it was used again, a country boy snickered loudly, and each time it was used thereafter the snickers multiplied until they spread to a large part of the audience. Several times later at its use the people burst into a hearty laugh to the utter embarrassment of Elder Braden, who evidently set himself the task of breaking the habit. He found it hard to do.

In later speeches, Elder Braden would forget until he started to say "Now then," and suddenly remembering his resolution, would stop in the middle of it, saying 'Now-ow-ow' or something like it, and the audience would give a boisterous roar. He never mentioned "And it came to pass" again, but frequent outbursts of laughter continued through the rest of the debate to Mr. Braden's chagrin, when he said 'Now-ow'.

Spiritual Incidents

Sometime during the several years of my local ministry the following incident occurred, of which I never understood the purpose. I had been praying for the ministrations of the Holy Spirit to qualify me for the work to which I had been called, which I clearly understood would move on to higher responsibilities and duties from time to time. I felt anxious about this help, and saw no particular reason beyond my common faults, for not receiving.

One night I was awakened by a powerful light appearing, which seemed to be at considerable distance, almost as an exceeding bright star. It was moving toward me and its light growing brighter and brighter as it approached. No star in the heavens shone so brightly to the eye of man. Its brilliance increased until it far exceeded that of the noon sun, and I found it more than I could endure. I put my hands over my eyes to shield them, but the light grew still brighter. Folding my arms over my eyes was no more effectual than my hands. Physical eyes could not bear it, or was it my spiritual vision that was too weak to view the glory of God?

It became apparent to me that there was such a power of penetration that was beyond mortal endurance, and that soon I would wither and die under its piercing brilliance. Perhaps, if I had had faith enough to pray for power to endure, I might have received more, but my prayer was that it might be withdrawn. It was.

I discovered to my satisfaction that this light was beyond the range of mortal man to fully see or comprehend. It was my spirit that it penetrated, and it came as a spiritual vision, from which I gained the consciousness that there is light and glory beyond the power of man to conceive, and I could the more easily believe the vision of Saul of Tarsus, and those of Moses and John the Revelator.

Moses had found that the glory of God was beyond human endurance, for he said, "Mine natural eyes could not have beheld, for I should have withered and died in his presence." He could behold that glory only by being "transfigured" before Him. "I could not look upon God except his glory should come upon me, and I were transfigured before him." (D C 22:7-8).

While it made clear to me the need for continued development and preparation for higher and more glorious things, it gave me a momentary glimpse of the realities of the glory which awaits the children of God. It tended, also, to confirm the Scriptural revelation of the existence and glory of God, and has kept away many doubts which might have arisen in the darker scenes of life. There is a reality to the spiritual things of the gospel.

The Spirit Of Prophecy

As the time drew near for me to enter more fully upon my life work, the Spirit of prophecy in its manifestations became more frequent, giving admonition, assurance, direction, and promise. These were generally given in the prayer meetings of the saints, and were not written, except fragmentary notations made soon afterward, consequently but little of the divine revealments were preserved as given. The saints had knowledge of these things as well as myself.

At a prayer meeting January 1, 1900, among other things, the voice of the Spirit was to me, that I would go forth to preach the gospel, and would be blessed with temporal means sufficient for my needs, such means often coming from such sources as I little expected. I would be blessed in preaching, and should never want. This was in the branch at Tabor, and came through Brother Henry Kemp.

In July of the same year, twelve days after entering upon my general ministry, the Spirit through one of the brethren gave promise that I should do a great work; that angels would go before me to prepare the way; that all my wants should be supplied, and that I should receive a crown of righteousness. This was indeed encouraging.

Again in February 1901, at the district conference at Shenandoah, a message was given, during the conference, to me, "to be of good cheer, for I was called to preach, and had been sent into the world for that purpose. If faithful I should be called up higher, and would be filled with the Spirit until I should be satisfied." One evening during the week, at a home prayer meeting, the Spirit rested upon me until I was literally filled with its light and power, exceeding all that I had before known. This part of the promise of the preceding Sunday had a fulfillment, though I doubted it was the final fulfillment.

A Manifestation of Truth

Early in my school teaching days, I had been ordained a priest, and devoted most of my week ends to ministerial work, in which I continued about four years. After preaching my first sermon of 20 minutes, I almost wept, because I felt that I had told all I knew about the gospel, and there was nothing left to tell the next time I should be called upon. I was slow in development.

One time President Joseph Smith, who was in the stand, suffered the ordeal of having to listen to me preach at a reunion. At the conclusion he spoke a few words, not in praise, but in hopeful assurance of growth and development, referring to others whom he had known who could do little at first when starting out to preach, and who became effectual ministers by development. I wondered if I could ever do that. I knew the gospel was a lot bigger than I knew, but had little idea how big. The Lord showed me.

I dreamed one night I was sitting with the audience, about the middle of the big tabernacle tent, in a reunion preaching service. From its opening, the service proceeded in the usual way, with hymn, prayer, and another hymn, when the elder in charge announced me as the speaker. I was mortified with embarrassment and having made no preparation felt that I could not possibly do it. There came to my mind a pledge, voluntarily made in my ordination, that I would refuse no duty in my ministry.

Arising, I started for the platform determining meanwhile my course

of action. I would open the Bible anywhere it might turn and read from the first chapter which caught my eye. Such reading would wear away my embarrassment and put me at ease before the audience. As I read it occurred to me to watch for a suitable text. So I read my text as if I had prepared it long before, and with just a single thought began to speak.

Having expressed that, another thought came, and then another. They soon began to flow into my mind faster than I could tell them, and I was preaching with the utmost liberty. The truth began to enlarge in my mind and I saw vastly more than I would be able to tell. My whole soul was being devoted to that sermon for I was filled with the Spirit beyond the power of man to encompass. I preached with such power that I awoke myself. The sermon was finished but the Holy Spirit and the vision of truth remained, causing me to marvel beyond description.

At the top of Pike's peak one clear day in 1939, I saw peaks to the north, and west, and south, as far as 500 miles away, and to the east over the plains of Colorado and Nebraska until the horizon was lost in mist. The field was vast, but not so vast as the field of truth which came to my vision under the power of the Holy Spirit on the night of which I have written. There was an array of divine truth, which, could I preach continuously throughout a long life I would not be able to exhaust. It was no dream but a divine revelation.

This revelation came to me with such clarity and definiteness that I thought I would never forget it. What a storehouse of knowledge for a man to have! But I overlooked one great fact, viz., that man can possess knowledge as his own, only by arduous study and labor. As the body can not utilize material that it can not digest, no more can the human mind utilize as personal knowledge what it does not acquire by detailed thought and reason.

I slept, but upon awaking with the morning the vision was gone. Even the chapter I had read was not remembered, except the text, the only thing of all that I had seen. It was: "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36). I had glimpsed the possibilities of the human mind under the Spirit of God, not to be reached in their fulness in mortal life though the process begins here. Such knowledge is utterly outside human comprehension except under the quickening of the Divine Spirit. (See D C 76:2,4;

85:4). Here we receive only in measure, but to the obedient the Lord has promised: "The day shall come when you shall comprehend even God; being quickened in him, and by him." (D C 85:12).

Such an array of truth and knowledge can not be reached by man in this life, for all that he might gain under the best of circumstances here, would be but a smattering as compared with the fulness of truth ultimately available to the children of God. We know not what the spirit world may hold for man as to his development of truth, but we are sure that the millennium is a time of study and learning for the resurrected soul in preparation for the fulness of celestial glory, which is to come at the end.

This incident brought me into closer contact with God, giving me an estimate of him such as I never could have had without. Through the years, by my study, and by the enlightening of the Holy Spirit there has been a gradual unfolding and discovery of truth. By these things I have come to know and appreciate more fully the character and nature of God. The scope of my vision has been enlarged until my range requiring twenty minutes to cover, as in my first sermon, has reached an immeasurable volume. There have been times when declaring the gospel from the pulpit that I have been made conscious of truth flowing like a stream into my mind.

Spiritual Darkness

An experience of a somewhat different nature from the above came to me during the time of my local ministry, yet it was one of those experiences revealing the attitude and character of the Lord in his dealings with men, and which had a highly important effect in helping to form my policies regarding my teachings, for the rest of my life.

A mission had been maintained at the little railroad town of Bartlett for several years, in which I had participated with others, and which for a year or more prior to this incident I had cared for mostly alone. My repertoire of subjects had been pretty well exhausted, being short in those days, and I had seemingly exerted all my powers in study and prayer for light and guidance, in preparing for this service, but no light came.

There was one subject I had not used though, which was popularly preached in those days. It was one I hesitated to use because of a conscious lack of adequate understanding of it. I had heard others use it, and had read sermons and articles upon it, and knew the view

generally taken by some, but my superficial study of the matter had not satisfied my mind. It was the subject of final destiny. With nothing else available I consented rather than chose to use that theme..

As I read my text a heavy cloud of darkness fell over me, increasing in intensity as I tried to speak. The large school room was packed to standing room, but there was none holding the priesthood but myself, or I would have given over the task to another. I did not want to dismiss the gathering without some effort to minister to them, hence, I resolved to proceed and to do my utmost to leave the theme I had taken and move over unto something else. But nothing else appeared to which I could turn. I seemed compelled to follow the theme I had started with.

Early in the effort, strange to say, I was enveloped in a vision. I saw away beyond the walls of the building in distance, and far beyond the present hour in point of time, the great judgment day. I saw, though the vision was somewhat dimmed, multitudes of people awaiting judgment before the throne of Christ, and recognized among them some of the very persons who were sitting before me in my audience. The most impressive and the most serious of all was the conviction driven into my soul that my teachings would be brought up for consideration in the judgment of those people, and for the results of those teachings the responsibility would be mine, for good or ill.

The nature and extent of the darkness prevailing may be more fully recognized by another incident. I undertook to use the scripture in 1 Peter 3:18-20, relative to the gospel being preached to the spirits in prison. In my Bible this passage was underlined with red ink and could be seen most readily. Upon turning to the place neither the passage nor the red ink was visible. Supposing I had erred I turned to Second Peter, but it was not there. I turned back to First Peter, checking the name at the top to make sure I had the right book, and carefully thumbed every leaf through first and second Peter. To me it was not there. I offered to quote it, which ordinarily I could have done, but found the scripture had been taken out of my mind, as well as out of the book. I brought the effort to a close.

The import of this experience did not occur to me to be in consequence of any personal sin, for I was aware of none, which I thought would justify such an experience; nor did it impress me as evidencing any particular condemnation. Only gradually did the real import of the

matter dawn upon me. I had heard from various elders teachings regarding the future life, which I had accepted as doctrine to be preached, and which from my studies, some twenty years later, I found to be a mixture of truth and error.

I am convinced that the experience was given to me for this reason, unknown to me at the time, but known of the Lord, that I might be saved from a mistaken policy which would in time have involved me in confusion and tribulation. The darkness was felt more than seen, and left a deep impression upon my mind and which affected me to the center. I found it to be not so much a matter of environment merely as an inward state of the soul. The Spirit had been withdrawn and I sensed, with deep distress my own helplessness and my hopelessness. I knew what Christ meant when he said: "Without me you can do nothing." The Lord had permitted me to suffer this experience to the end that I might be warned of dangers, and would eventually come to know and teach the pure truth.

For twenty years I left that subject alone; and not until I had gained a broader general knowledge, and until I found myself in circumstances which demanded investigation and research regarding it, did I search deeply enough through study and fervent prayer for the light I needed, that I gained a liberal understanding of the subject, and received divine approval for teaching it.

The deep lesson was that as a servant of Jesus Christ I was under the responsibility to preach the truth as it had been revealed of him. It was my duty to see to it that what I preached was definitely the pure truth of God, unmixed with human errors and with Satanic falsities. In my youth I found myself inclined to accept things I heard preached without questioning the evidences of their divinity. There were some things I had to unlearn. I found my safety in the inspired scriptures through study, and the enlightenment of the Holy Spirit through prayer.

It had been my prayer that I might know the truth as it was, and have power to tell it in such simplicity and plainness that others would understand. Other incidents related to the above, and growing out of it, occurred through many years, which may be presented under other headings in these memoirs.

A Prophecy Fulfilled

Somewhere along in my early years a prophecy was given me, by whom

or where I do not remember, which corresponds with one given to certain elders in the early days of the church, as recorded in Doctrine & Covenants, 32:2. It was "open your mouth and it shall be filled."

I did not understand the import of this message, for I did not see how a man's mouth could be filled, merely by opening it, any more spiritually than physically. Most certainly a man could not depend upon a method of that kind for the obtaining of food. Just what then did the promise mean as given by the Lord? My understanding came by experience.

It is possible that the Lord might by the power of his Spirit put thoughts in a man's mind, which the man could utter with liberty and force, such experiences actually occurring in urgent circumstances or in meeting unexpected needs as we have on occasions experienced. But this by no means is an excuse for any man neglecting to study and store his mind with truth, for the Spirit's chief work in inspiration is to utilize the basic knowledge of the mind, fitting in each point as it is most needed and where it is most effectual in answering the divine purpose. Through the Patriarch the Lord said, "There is opening before thee a wide field. Enter in and study to make thyself an approved workman."

I expected in my ministry the aid of the Holy Spirit, but not to the extent of my being used as a trumpet through which the Lord might declare his message, without consideration and preparation upon my part. There might be times when, like other men, the Lord in emergency might be the immediate Author of the message I should give, but for all general purposes I had need of a store of truth on which I might draw, according to the demands of the hour. The Patriarch said further: "But all this brightness and glory is not given nor won without exercise, and great labor."

So I followed the policy of studying and learning, seeking an understanding of the truth, as it had been, and was being, and would be, revealed by the Holy Spirit; and looking to the Spirit as my teacher. Many have been the times when some hidden truth of which I had not yet learned the need, or perhaps some scripture whose meaning I could not see, had in an instant, without immediate thought, been opened to my mind. Never have I found such a revelation of the truth to be in error, even though I studied them deeply afterward.

In one instance a deep error which, unknowingly to me, had blind-

ed my mind to a wide range of truth, and error which I had imbibed from childhood, was shown to me to be untrue by a single sentence from the Spirit, and I was able to set it aside for greater truth. In the slower processes of study I have found the enlightenment of the Spirit often leading me into new fields of knowledge. Such enlightenment comes with such assurance and clarity that often I can say regarding it, "I know." I have found that Spirit guiding me into all truth.

The promise in this prophetic utterance has been fulfilled in me. But the reservoir of truth did not fill my mouth until it had become well filled with the knowledge of God, and the Spirit of God could draw from the varied supply to the meeting of the needs of the occasion. The Lord's method is given particularly as applying to the missionaries, but may be adaptable, more or less, to the pastors, in D.C. 83:14: "Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man."

In a certain branch, as pastor, one Sunday morning I had prepared my sermon theme which I was looking over just before leaving home. As my eye caught a certain passage in the Doctrine and Covenants which I had no thought of using, I was suddenly directed of the Spirit to use that instruction in my sermon. I said, "No, Lord, I see no need of it at this time." The prompting was repeated, and I said, "Lord, who can there be who has need of that?", and instantly the name of a brother was presented to my mind. I used the instruction which was also a warning, and of which later I had the clear evidence of its need and fitness. The brother was under a great temptation and threatened by moral sin, and needed that ministry for his strengthening and deliverance. The Lord sees such needs more than any man can see.

On numerous occasions it has been necessary to enter the pulpit either unexpectedly or when preparation had been impossible. Such sermons have been invariably the best, with the greatest light and liberty, and in many instances have been found to supply the immediate need. Self preparation is needful, but with that there is need for dependence upon God that our work may be most effectual. It is in this way that I have found my mouth filled.

Satanic Forces

It can not be disputed that the Scriptures advocate the existence

of a class of spirit beings, evil in nature and design, called devils or demons, occupying in the world under a head called Satan, or Lucifer, or sometimes "The devil," whose purpose is to hinder or prevent the saving work of Jesus Christ, and to tempt men, seeking to lead them into sin and destruction. Good men sometimes are made to feel this power, "Ye know not of what spirit ye are of." (Jesus to his disciples).

In my lifetime it has been urged by no inconsiderable number of professional men in both religious and scientific lines, that such beings do not exist, their view being accepted by many others.

In this sketch it is our purpose to relate some personal experiences which had more or less to do with these unseen forces, revealing their actual existence, their nature and character, and their dealings with mankind.

There is undoubtedly much superstition in the world regarding these spirits, though we would not dispute all the stories which have been told. We may be safe in saying that such forces do operate among the people though they are so little understood as to leave room for much deception.

My Spiritual Eyes Opened

In my early ministry the Lord saw proper to give me some knowledge of these unseen beings. The preaching of the gospel would undoubtedly bring me into contact with some of them, and some definite knowledge such as would help me to recognize them, though I might not always see them, was imperative. The experience was not anticipated.

During a series of meetings, at a school house near Bartlett, Iowa in Sept. 1902, I had been preaching nightly with excellent light and liberty, and one evening had returned to my stopping place, at Bro. John Huston's, in good cheer, and retired to rest. Wakefulness was never any trouble of mine but this night sleep had departed. My mind was alert and I had no worry of any kind. This continued till about one o'clock in the morning when I became aware that I was under the glow of divine Spirit. The room was small and dark.

Presently I saw with noontime clearness a person standing apparently about fifteen feet from me, and knew by the Spirit which I had that he was an evil spirit. I had no fear and was made conscious of an inward power by which I was able to command and cause him to leave at will. My mind was contemplative and I studied him, noting his fea-

tures and discovering his character. There was no conversation between us. My mind being satisfied I sent him away, and he disappeared.

But the place of this evil spirit was taken by two others, and though of the same general classification, they differed in type. Like the first, I studied them, noting their individualities until satisfied, when I sent them away. But a larger group came, and after them another still larger, and I surveyed them as the first. Last of all there stood before me a group of near fifty. My interest was intense, and I noted each individual, comparing each with the others. With their dismissal the vision closed, and I was left to ponder upon the experience.

I was satisfied the presentation was given of the Lord to me, for my instruction and to better enable me to understand and cope with the antagonisms of life while engaged in his service.

Observations On the Vision

The individual types of persons and their personalities differed greatly. On stature and form they varied much as men in the flesh vary, some being tall and some shorter; some larger proportioned than others. In color some were fair, as fair as the average white person, and others of all shades of darkness until some were totally black. There was considerable variation of features. I judged there were differences of talents and qualifications.

What impressed me however, more than these, were the different degrees of intelligence and the different qualities of character revealed. Some apparently possessed a power of intellect equal, if not superior, to the intellectuals I had seen on earth. Others possessing lesser degrees, until one seemed to be so nearly destitute of intelligence that I wondered how it was possible for him to maintain individual existence.

These spirits were not all vicious, at least as I saw them. Some of them were kindly disposed in their personal nature. They could be friendly, and gentle in their approaches. Some were disposed to be what we call religiously disposed and would find working with the church people most congenial to their natures. Under the Spirit of discernment I saw that some were addicted to particular evils, seeing one whose chief delight was in lying in which he was evidently an adept. There were others who showed a vicious and violent nature.

I have often considered these things in the light of scripture teaching. If, as the Lord says, "It must needs be that the Devil

should tempt the children of men, or they could not be agents unto themselves;" (D C 28:10); there must be different types among the tempters in order to reach the different types of humanity. An ignorant spirit would hardly be one to appeal at all to a highly intellectual person, and so with others. If a man is religious, a religiously informed spirit will be best able to tempt him. Some devils delight to attend church. Nephi saw that Satan himself would become the founder of a great church; (1 Nephi 3:141); and it is likely that his hand has intruded in the making of many others.

The knowledge gained in this experience has been invaluable to me through the years, and contributed to the solving of many otherwise inexplicable questions. On several occasions I have discerned some of these very influences and powers operating in religious movements. They are often the power behind supposedly divine healings, especially in churches which teach perverse doctrine, for such signs as healings, etc., are given of God to confirm his word. Divine miracles are not designed nor given to confirm error or false doctrines.

Satan's greatest field of activity is in religions. He perverted the work of the Lord in Eden leading to disobedience and death. He perverted the sacrificial ordinance through Cain by changing its form and purpose. He tried to divert Christ from his mission of love to one of self interest. Through all history he has led the people of God into apostasy and sin. He entered the Church of Jesus Christ, perverted it, and made it serve his own wicked purpose by substituting a futile faith and organization in the place of Christ's church. The latter day restoration was barely on its way until he seized the reins of control to lead it into apostasy. He began his nefarious work in the spirit world when by his treachery he turned one-third of the great heavenly host away from Christ to eternal death. Christianity is his most important field of labor.

Discernment of Spirit Forces

Evidences of the existence of spirits of evil are not dependent alone upon vision. Under the gospel, one of the gifts given by the Spirit of God is that of discernment, that is discernment of spirit entities, whether good or evil as Paul describes in 1 Corinthians 12:10. All the gifts vary in degree in different individuals and at different times according to circumstances. In my ministry I have experienced this gift to a fair degree, inasmuch that on a number of oc-

casions when I have been given to know the thoughts of people's minds and the intents of their hearts, without a word or suggestion being intimated. I have discerned the good in certain men, and in others the evil which they thought was hidden. And there have been occasions when I have clearly discerned evil entities operating in men and women. Such discernment is possible only by the Spirit of God, though I believe the adversary can endow some with this power to a limited degree. This gift is given of the Lord only on necessary occasion, and for the sake of his work among men.

At different times and places I have visited

denominations and have heard sermons which were characterized by the Spirit of light and truth, though sad to say, I have heard others who revealed only darkness, notwithstanding, they were lacking in intellectuality and eloquence. I heard a lecture in Kirtland Temple which might have been fitting in a Protestant theological school, and which was pleasing to the audience, including myself. Yet in one instant I saw the manifestation of a spirit, which I knew was evil. That spirit had found expression in that sermon. This discernment did not come so much from the words uttered but directly from the personality which had part in inspiring the message.

It has been my observation that many people think of the spirits of evil as being viciously desperate or violent. Such are the exception. The powers of evil more often deal gently with people, and come as friends in most pleasing ways. They often appeal intellectually and with refinement. In many ways they strive to imitate the working of the Holy Spirit of Christ, and can be discerned only by the revealing power of his Spirit.

In the city of Omaha, probably in 1905, a stranger, to the church and the gospel, having been under deep sin, came to the church seeking healing. We sought to acquaint ourselves with the conditions, and having instructed the household somewhat in our faith and practice, asked the family to join us in prayer, leaving the ordinance of administration for a more favorable occasion. The young woman seeking help offered a most eloquent prayer, in beautiful language which I knew was beyond her normal and unaided powers, and in which I clearly discerned the inspiration of a corrupt and hypocritical spirit. The prayer, though in pleasing form, was a mockery before God, and under the circumstances faith and healing were beyond hope.

Such prayers are not unknown, yet because of beautiful language are often deceptive to people outside the gospel and sometimes to those within the church. The powers of evil do not hesitate to speak in the name of the Lord, or to interject false doctrines into religious teachings, and we may well suppose that they do also inspire hypocritical prayers in order to deceive, and destroy the faith of the people. The Lord has counseled diligent prayer in his elders, for discernment that they might not be deceived by false spirits or doctrines of devils; and warns that "Many spirits which are false spirits have gone forth in the earth, deceiving the world: and also Satan hath sought to deceive you, that he might overthrow you." (D, C, 46:3; 50:1).

The church has not been without the gift of discernment among the elders, and the Lord Jesus Christ is not slack in giving it when it is faithfully sought after. The Lord seeks a church which is free from Satanic defilements.

In a branch sacramental and prayer service in which I was assisting the pastor in charge, a sister spoke with outwardly great spiritual power, a considerable part of the statement being directed to me, and so flattering as to appeal to the vanity of most anyone. Yet I was dubious, discerning somewhat that in it was the element of hypocrisy, not on her part but on the part of the spirit which was speaking through her. Praying that I might know the nature and source of the manifestation, I was directly answered with the result that I knew it was the manifestation of an evil and deceptive spirit.

The danger of such false manifestations has been pointed out by the Lord when he told the church to "beware, lest ye be deceived, and that ye may not be deceived, seek ye earnestly the best gifts; always remembering for what they are given." He also warned the church in other matters, to do all things with prayer and thanksgiving, "that ye may not be seduced by evil spirits, or the doctrines of devils, or the commandments of men." (D C 46:3,4). The gift of discernment is specifically adapted to the officers and priesthood of the church, and presiding elders in particular. It is highly essential for the bishops also to have this gift when sitting as a court of judgment.

We make mention of another instance of a somewhat different nature which shows the necessity for watchfulness and wisdom in the matter of spiritual gifts. (We can not consistently identify persons or places in these recitals). At a certain branch where recent events had devel-

oped to cast a cloud over the faith of the saints during the week, I was appointed to speak at the Sunday evening service, the morning being a sacramental service. Though no one had told me of the feelings of the people I had discerned them by the Spirit, insomuch that I saw the need of appropriate instruction which would reestablish the faith of the people, and knowing my own weakness to meet the situation, I cried earnestly to the Lord to give me needful light and help. The subject was given to me, this being on Saturday.

At the Sunday morning sacrament service I was in the stand with other brethren in charge, the service in part being devoted to prayer and testimony. I noticed one of our faithful sisters who often spoke by the Spirit, and who was held in high confidence, and whom I discerned was silently praying for the Spirit to speak through her that morning to give the voice of the Lord in an effort to meet the urgent need. Her prayer continued through the service, though I knew that the Lord was not disposed to speak in that way that morning, since I had already been given the message for presentation in the sermon of the evening.

What I saw was this, that while such gifts are given as the Lord wills, and knowing that it was not the Lord's will to speak on the matter, the prayer could not be answered, and by continuing to pray for the gift, the sister was unconsciously exposing herself to deception at the hands of a false spirit. Whether through prayer or not I do not know, but the deception was stayed. The needful message for the occasion had been given to me the day before, not to be given as a spiritual manifestation but as an inspired message through one of the elders whose duty it was to teach.

None are exempt from danger of deception, for even the elders are warned, (D.C. 50:4; 125:15), against deception, for none are altogether immune to danger. Satan and his followers, his following of spirits, are not averse to attending the services of our own church, and there have been times when they, through false gifts deceptively introduced, have taken part in the meetings. Sometimes, too, they have inspired speakers in the wrong direction, causing them to present erroneous or clouded doctrine, (See also D C 47:3,4,7). The Lord has warned, "There are many spirits which are false spirits, which have gone forth in the earth, deceiving the world: and Satan hath sought to deceive you, that he might overthrow you." Our safeguard is in a study of these things.

A little further consideration of spiritual manifestations may not

be amiss in connection with the above. While yet in my late teens, I felt strongly impressed to go to a revival meeting near by that night. The revival had been going on many weeks but that winter I had not attended, as I knew the order of things which were jumping, dancing, and various other similar actions, often followed by some falling unconscious upon the floor and lying unconscious for some time, all of which was a routine part of the service. I had no desire to go, and in fact, had a slight fear of putting myself under influences which I believed were not divine. But it was given me that there was an experience for me which would be of value to me in years to come.

During the progress of the meeting while the audience was standing singing, a near neighbor who evidently had marked me for her effort that night and who was sitting in the front of the room, sprang to her feet and began to dance about in strange antics, under the power of some spirit which manifested upon several others also, and working her way down the opposite aisle to me where she stopped, trembling under the power which was upon her. From the moment she began this procedure I felt the power of her movements, and as she approached me that power grew stronger and stronger, and apparently was determined to lift me from my feet and lead me through some similar antics. Knowing its nature I resisted, and found it necessary to sit down and hold to the seat with all my might to keep from being lifted forcibly toward the ceiling, praying at the same time for strength to keep control of myself. The lady becoming unconscious after a short time, and being about to fall was caught by others and carried away. Twice more she sought to repeat the performance, but the power touched me no more. I was made to know that the "power" there manifested was tremendous. What I had once seen in vision I there felt in power.

Spiritualism, by which we mean the manifestations of spirit personalities in various ways through human instrumentalities, is as old as history. After the Holy Ghost had been revealed to Adam and others of his posterity, Satan revealed himself to the unbelieving, saying, "I am also a son of God," and Cain entered into alliance with him to do his evil work, seeking gain. (Gen. 5 & 6, I.V.). This evil was organized much like modern communism, and it wrecked the antediluvian world, survived the flood, and was perpetuated among the nations which developed from Babel.

I have seen much of the workings of such powers among the people,

and believe I have been able to discern their true character, and verily know they are not of the Spirit of truth. As mentioned before, the spiritual forces of the adversary are active in the field of religion, perhaps more so than in any other line, and delight to deceive the people to the destroying of true faith in Christ and his gospel.

It is beyond intelligent belief to hold that all the present day religious organizations and institutions, with differing and often with conflicting aims and purposes, are appointed of God and approved of him. The spirit of evil is extremely active, Satan knowing that his time is short.

Evil spirits are active today deceiving the world with false theories in the name of science, with false doctrines in the name of Christianity, with false systems of religion and organization bearing the name of Christ, and professing his approval and authority. In some cases they effect healings and miracles, thereby inducing the unwary populace to put their trust in charlatans and believe perverse doctrines to their eternal loss. The Lord has repeatedly warned his elders of Latter Days to be aware of these false spirits and "doctrines of devils."

There Is A Devil

The theory that there is no devil, which means that there are no devils, has been quite freely taught in the Christian world, and that by many ministers and teachers. The theory is a phase of "modernism." Such teachers know not the scriptures, neither the realities of life. God has shown them to me on more than one occasion, and I have felt their power, and I have met them face to face, and heard their voice, and known their temptations. The only reason I live today is because the merciful God interposed his almighty hand to save me from their deep laid plan to destroy.

During my labor at Lincoln, Nebraska, a somewhat outstanding incident occurred. I never counted myself gifted by the poetic spirit and only upon impulse attempted to write verse. One morning upon arising from bed a line of thought came to mind and persisted as an obsession throughout the day, notwithstanding I made a trip into Kansas that day reaching home again about midnight. From the first I felt an urge to write my thought, and the form of verse was given me. It was in answer to the theory already mentioned that there was no devil. It is included here for whatever it may be worth.

"No devil!" did you say?
 Why! I glimpsed him only yesterday
 In garments rich and fair, and decked
 With glittering ornaments and gems.
 But as I drew near I looked,
 And there beneath his shining garb,
 I saw a dark corrupting soul,
 From whom I turned away.

"No devil!" did you say?
 Why! just this week I saw his footprints
 In the busy walks and haunts of men;
 Tracking this way and that,
 Everywhere-
 For there is no place to which his feet do not come,
 E'en to holy church-
 Leaving trace of dead'ning sin,
 And wrecks of human lives.

"No devil! did you say?
 I was invited to walk
 The avenues of delights, where
 He gaily led the way:
 But looking with discerning eye
 I saw adown the route
 Souls falling
 Into the pit of abandon:
 While he laughed most gleefully,
 And sought the more
 To draw into the giddy throng
 The buoyant undiscerning youth
 Of home, and school, and church.

"No devil!" did you say?
 Wherefore did my brother lose his honor:
 And my sister her virtue?
 Their most precious possessions,
 More precious than life itself:
 He took them by treacherous deceit,
 Though they added nought of good to himself,
 And left their souls bereft.

"No devil!" did you say?
 Have I not been tripped many times
 By the snares which he set for my feet?
 Did he not destroy
 The friendship of my friend
 And make him my enemy?
 And what of the happy groom and bride
 Of yesteryear
 Whom he has made mutual haters today?
 And of the man of God who thrilled
 The hearts of men with living truth,
 Whom he ensnared
 And caused to fall?

Nay! Tell me not there is no devil.
 In holy vision I have seen his form:

His voice has spoken loudly to my ears,
 And more softly to my inner consciousness:
 His power have I felt about me,
 Seeking my yielding:
 His touch has been upon my body:
 Before my very eyes
 He has wrought marvelous things
 In sickly imitation of God.

Aye! there is a devil.
 But he will not always unrestrainedly
 Chill men's faith:
 And work the works of death:
 The shining of his light
 Is like that of a dying ember:
 The time of his end draws near;
 Like that of the yellowing leaf:
 But while the season lingers
 He gathers strength for the final conflict,
 When he shall be subdued
 By the almighty God:
 And his work shall cease
 For evermore.

The following week end I read it to one of the brethren who was visiting at our house, and he told me of having been in Independence the previous Sunday morning and hearing a sermon in which the existence of a devil was discounted or denied. Naturally the question arose in my mind whether this presentation had been given me in answer to such a teaching as that of a non-existent devil which evidently was already creeping into the church! (This article on "No devil" was later printed in the Herald. Editor's Note).

In this connection it is well for latter day saints to reread their scriptures. At the very beginning of the world God made known the existence of Satan on earth who was the primary instrument in bringing about the fall of man. (Gen. 3). When God revived his work and laid the foundation of the Israelite nation, the person and character of Satan was revealed. (Rev. to Moses: Preface to I.V.). At the beginning of his ministry Jesus came face to face with him and his temptation. (Matt. 4). At the beginning of the latter day restoration Satan was the first person to show his hand in an effort to frustrate it before it began. (Church History Vol. 1, Page 9). The second revelation to Joseph Smith, given through the Urim and Thummim, is mostly a description of Satan and his work, and stands today as a perpetual warning to the church. (Doctrine and Covenants 3).

Temptation and Free Agency

Having observed the attitudes and incidents of human life, I have come to the conclusion that the common belief of most is that the

deeply religious man, and especially the man who is called to gospel work under the priesthood, is almost immune to temptation. This profession and the supposition that he is blessed with a greater measure of the Holy Spirit than others, he is therefore, in a sense, more fully protected from evil and temptation than others. The following incident illustrates what I mean:

In my young manhood I was chummy with a neighbor boy of about my age; (I had heard that in his childhood blessing it had been indicated that he would be called into the service of the church); but he drifted into wayward paths, which depreciated his interest in gospel work, and one day when his mother chided him for his course, he excused himself because of the temptation to which he had been subjected, and lightly made the remark that if he had no more temptation than Charley Fry he would be able to keep straight. He never knew that Charley Fry had probably more and greater temptations than he.

There is recorded in 2 Chronicles, chapter 18, a story of the wicked king Ahab of Israel, who in a war with Syria secured the help of Jehosaphat, king of Judah. He suggested to Jehosaphat retaining his kingly robes as was customary, while craftily he himself would enter the battle in disguise, knowing that the enemy would seek to destroy the king. "Now the king of Assyria had commanded the captains of the chariots that were with him, saying, 'Fight not with small or great, save only with the king of Israel.'" Ahab was the special object of attack though Jehosaphat became the innocent victim. Nevertheless, Ahab was killed.

The principle here observed is the principle evidently used by Satan and his hosts in dealing with humanity. The greater and more persistent temptations are directed to those who stand as officers in the church, and who are capable of giving the greater service to God and his work. Satan's work of defeating the work of God is aimed not only toward the destruction of the chosen man of God for his sake alone, but to the preventing of the work he might do toward the saving of others. Let a man put on the armor of Christ in spiritual warfare against sin and he becomes at once the special object of attack by the adversary of men's souls. However, it must not be forgotten that he can receive in priesthood a greater measure of light and power by which to withstand the wiles of the evil one.

Such experiences have followed me through the years insomuch as to

bring home to me the counsel of Jesus to his apostles, "Watch and pray that ye enter not into temptation." (Matt. 26:38). Holiness does not grow without cultivation, neither is it maintained without thought and care. How often when some special task was pending, known or unknown to me, I would be overshadowed by a cloud of darkness when study was difficult, and prayer seemingly futile until the words apparently fell back upon my head. One such experience in England lasted for days with scarcely a ray of light, until one evening like a morning dew, the Spirit of light and comfort distilled upon and through my soul, and I knew again that the Lord was near.

In such hours of darkness come discouragement, a weakening of faith, a departing of hope, a spirit of despair; the only remedy I ever found being through diligent prayer. Sometimes the association of brethren helped.

One night at a certain place in England, when such a cloud of darkness had come over me, I had a most distressing night's experience. I was surrounded by a host of devils. I felt their power and nature, and in times of semi-sleep I saw them and conversed with some of them. One declared he had a revelation from the Lord for me. I challenged it without proof of its divinity and handed it back to him without reading it. He was offended but promised to bring me the proof. I knew he would not, and he didn't. Relief came only with the dawn.

Such conditions involve a spiritual warfare requiring fasting and prayer oftentimes, but joy is increased when the Spirit comes bringing light, liberty, truth, and gladness. When an elder can stand before an audience and sense divine truth flowing like a stream into his mind, and he is made to know that he is speaking the truth of God, he feels a compensation for the times of darkness and trial. War, not even the warfare of the Spirit, is ever a mere pleasantry; but is fraught with severe struggles and deep danger, and sometimes with long extended consequences, sometimes they are only momentary. Jesus endured temptation, and darkness, though never yielding to sin. Many times has he warned his people, especially his servants, though it applies to all people, "to watch and pray."

My experience in life has convinced me of this: that man can not of himself cope with the forces of opposition and evil in this world and overcome them. A man stands as alone against a host of spirit personalities, who have had long experience in warring against men in the

flesh and "expect" to come through victorious in every instance. He needs a higher knowledge and wisdom, a more penetrating discernment into the things of the spirit world in order to resist and overcome them, such gifts and powers being available only through Christ according to his gospel. I have so found it. Satan aims not so much for immediate results, or passing victories, but for the ultimate downfall of his victim. Men seldom see "the end of sin."

(Editor's Note: I am here relating two incidents, one of them that I have found elsewhere in Brother Fry's notes, and a brief one as I remember him telling it to me. The last one is in his notes someplace, but for the moment I can not find it.)

In 1898 while planning my first visit to England to see my father and mother, brothers and sisters, after myself growing up in America, I considered some of the conditions I would find there and have to meet while there.

A helpful solution came to my mind. I formed a resolution by which I pledged myself not to taste or drink strong drink of any kind, so long as I was in England, under any and all conditions.

That pledge I resolutely maintained, several times under extreme, high pressured insistence; and without it I hardly could have refrained. Frequently, when all other reasons were unavailing, I fell back on this resolve and maintained my stand.

The occasions I had to meet were not always social. One time, on father's request, I stopped at a large milling concern to order a shipment of flour for his bakery. The proprietor was most insistent on first a drink, as was the custom, and would not talk business without it. It was my biggest fight, but I won. From such experiences I learned the advantage of fortifying oneself against evil before hand. To risk dangers without aforethought is dangerous. Our covenant in the gospel is just such a pledge. It is a fortifying of self against all temptation.

As I, the editor, recall the other experience, it had to do with Brother Fry and two other church appointees, who were sent to England on at least a two year mission for the church. In those days they were sent without their companions, and while these men usually roomed together, all three were married and they were, as Bro. Fry knew before hand, or would be subjected to great temptation, loneliness, homesickness, and other temptations. So while the most of the other appointees were partying, visiting, etc., before leaving on their foreign mis-

sions, he spent his few remaining weeks in fasting and in prayer against the trials and temptations he would have to meet while from home. One of the other brethren with Bro. Fry very soon after arriving in England gave up his mission, and the other brother stood it for months, and then one day when Bro. Fry came back to their rooming place he found this brother all packed, and ready to leave. When questioned why by Bro. Fry, he answered, "I can not stand the temptation any longer, I will either succumb to the adversary, or give up my mission like the other brother did, so I am going back to America and my wife."

Brother Fry knew what the temptations would be like and so fortified himself before being confronted with them, and this was on many occasions the only thing that stood him in hand for the full time he was over there, and he being like any other man got lonesome, discouraged, and homesick for his family, but was able to maintain his faith in the Lord and the work in which he was engaged.

Manifestations Of the Spirit Of God

The gospel of Jesus Christ carries within itself the confirmatory evidences of its divinity in the gifts, blessings, and manifestations of the Holy Spirit. "He left not himself without witness." "The Holy Ghost is a witness to us." Early in the church of the restoration the Lord said to the elders, "These signs shall follow them that believe." Satan never stopped showing his signs, and there is no reason for the Lord to cease to manifest the signs of the gospel. The writer has seen and known of many of the divine manifestations in his experience in the church. Just a few which have come within my personal life and ministry are related here.

Healing

Soon after entering upon the general ministry of the church I suffered an accident in which my left foot was violently twisted until the toes pointed nearly backward. That night as I lay suffering extremely, and knowing that the injury under ordinary circumstances would leave me somewhat crippled for life, thus seriously interfering with the ministry which I had undertaken in response to the divine call, in earnest prayer I presented my desire for healing that I might be able to fulfill my mission in life untrammelled. While I was thus silently praying, the pain which reached into my body, began to move down until the last trace of it left my foot. I prayed that the heal-

ing should be consistent with the laws of nature, though hastened because of the urgency of my work, and that when the healing was finished there should remain neither defect or weakness in the foot. Pain never came back, and in ten days I was able to renew my travels in the district, not fully recovered but able to go.

About 1905 I was called from Omaha to Council Bluffs to administer to a church member, who had recently moved there from Omaha, Sister Williams, who had been through a siege of typhoid-pneumonia and had reached the critical stage. Under our hands she recovered consciousness and immediately revived and quickly recovered.

Soon after I was called to the home of Brother John Black whose wife had been given up, and under the physician's advice, the away from home family, had been called in as she would not live through the night. They desired the gospel ordinance of administration. As I crossed the threshold entering the house the Spirit witnessed to me that she would be healed, and I administered with that assurance. Sister Black told me later that upon administration she felt the Spirit of life surging through her body revivifying every part as it went. She lived twenty years after.

The signs indicating the working of the divine Spirit are not limited to healing, but cover a wide range of human need according to faith. In 1902 Elder J.F. Mintun and I were holding tent meetings at Bartlett, Iowa. Elder Frank Goode, president of the Tabor branch, and his faithful wife, with whom I had made my home for several years, were driving nightly to encourage and help in the meetings. This night near the close of the meeting, hearing a train approaching from the distance, Frank left the meeting to look after his high-spirited horses who were not accustomed to trains. He found them gone. Apparently several men had gone to the corncrib to drink liquor, whom he met hastening away, had frightened the horses that they broke loose and ran.

Brother Goode reported the matter upon returning, and friends took them and followed the runaways. Neighbors reported hearing them pass at a terrific rate. No one seemed to expect other than a costly smash-up. Knowing that Brother Goode could not well after several recent misfortunes already, afford another loss, I hastened to my room, and plead in prayer that he might be spared this threatening danger, and asked the Lord that if necessary he would send his angel to take care of that team. It was an unusual request but under the circumstances

I felt it was consistent and justified.

As to the answering of that prayer I felt that I had certain evidence, when upon awakening the next morning, (I was in the home of our aged Moroni Ettleman and wife), I remained a few minutes before arising and saw the bedroom door, which was directly in front of me, open, hearing the latch click as it did so, though it did not open enough for me to see through, and heard the voice of a person apparently upon the other side of the door, say, in local parlance, "Well! Frank found his team!" Startled by the news, since I had not yet thought of the runaway, I asked, "Where were they?", and the answer, "They were standing at the gate at home, and there was nothing hurt." It seemed hardly believable, and I replied, "Is that really so?", and the person said, "Yes, that's so". I saw the door close.

As I came to reflect upon the incident the utter strangeness of it dawned upon me. It was the horse and buggy days, nor was there any phone connection. Who could have driven that seven miles to bring the word at six in the morning? Who was the messenger who spoke to me? Arising I found Sister Ettleman in the kitchen, and asked, "Who was here this morning?", and she said, "Nobody." Did Brother Ettleman come to my door this morning?" "No! he's out doing chores." "Have you heard anything about Frank's team?" "Why nothing." At breakfast I told the incident.

That night as I was leading some preliminary singing in the tent, Sister Goode came in, her face beaming with smiles. As I approached her she said, "Well! Frank found his team," and the conversation of the morning was repeated between us. These people were God-fearing. We all were under the gospel, and seeking to serve God in the fulness of our opportunity. Why should our God who said to his people, "I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness," not hear the prayer of his children, even in temporal things and answer them in time of need? Am I inconsistent in assuming that the messenger of the morning was the angel of the evening whom I had asked should be sent to care for the team in its fright and runaway over miles of unsurveyed road, through timber, and over fifteen bridges and culverts of primitive construction, insomuch that all was preserved without a scratch?

Events are great or small not so much by the magnitude of them as by the depth of their appeal; not by the outward demonstration they

produce, but by the measure of truth they reveal and the depth of conviction they leave. The thunders of Sinai meant little to many of the people, being little more than a casual storm, but others felt deep in their souls the voice of God speaking to his people. To the man whose soul is open to hear, the "still small voice" vibrating softly within his soul speaks louder than the voice of thunder to him who is "dull of hearing." Small incidents reveal the divine presence, and often the ~~divine purpose as completely as the greater ones.~~ Life is full of the tokens of divinity, few of which are discerned or recognized of men.

Many of the seemingly small manifestations of the Spirit are in reality of great significance. A very small event of today may prove to have been the determining point of a new course or policy of life.

"But behold I say unto you, that by small and simple things, are great things brought to pass; and small means in many instances, doth confound the wise. And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise, and bringeth about the salvation of many souls." (Alma 17:35-36; Ether 1:67).

While located at Pittsburg, Pa., I had prepared somewhat for a Sunday morning sermon, but in reviewing the subject shortly before the service some important matter in the Book of Mormon occurred to me to make my sermon complete. Two passages were necessary to meet my need, one of which I found almost at the last minute available, the more important one I could not find. I needed it urgently. Leaving my desk a moment, I returned to discover the passage I had not been able to find was before me in the same position on the page as the first. During my absence five leaves had apparently turned over to bring the unfound scripture to my view. The book was a flexible bound one so that when open the leaves lay flat; nor was there any breeze in the room sufficient to have turned them over. My need was supplied.

While laboring in Council Bluffs in the year 1907, I had occasion to give some attention to a fellow minister in his sickness, Brother Adolph Madison, a young man who had spent several years in the missionary field, but through declining health returned to his home there. He grew worse and was taken to his parents home in the country north-east of the city. On one occasion I had cared for him three days and nights without sleep except for a cat-nap early each morning. It was on the fourth day, Sunday, Joshua Carlile came for me to go with

him to conduct a funeral. (The family of the deceased were strangers to me, and were not members of the church.), so that I had little information, and upon reaching the church after a long drive, and having been utterly unable to prepare for the sermon, expressed to the brother with me my utter dependence upon the Lord. I prayed earnestly for divine help, having had little sleep for three days and nights.

That service was one of the outstanding ones of my ministry. During the preliminary part of the service a text came to me, and new though it was, I took it, and from the beginning of my effort the way became easy as light flowed into my mind, and I was able to speak fluently and fittingly. During the sermon I was blessed with the gift of discernment, and I saw that the husband whose wife was being laid away, was suffering sorrow not only for the loss of his companion, but also the sorrow of repentance, for the Lord ministered to him in mercy and sympathy. He came to me after the service asking me to visit him at his home, but I was unable to do so, to my regret. I later learned that fifteen years before, his wife had desired to unite with the church, but through bitter prejudice he had stood in the way and she never came in. His attitude had modified in the meantime and now he regretted deeply his long past mistake.

The remarkable thing about this sermon, and it was by no means the only one of its kind, where I was under the necessity of placing myself wholly and unreservedly under the lead of the divine Spirit, that the Lord had led the way and fitted the message to the occasion. Too often we follow our own wisdom to our own detriment and to the loss of our hearers.

These incidental evidences of divine ministrations are not perhaps the most important, but Red Seas are not divided every day, and it is the little, frequent events that keep us aware of the divine presence and working, as well as the greater ones. Nor are they all restricted to religious matters. Elisha prayed and the axe-head which had accidentally fallen into Jordan and lost, was made to float until it was recovered. (2 Kings 6). When Jesus and Peter were travelling one day they lacked the money to pay the tax gatherer; and Jesus sent Peter down to the sea shore to catch a fish, telling him to look in its mouth for the necessary coin and pay the tax. God can work his miracles in the river and in the sea, as well as upon the land.

In my school teaching days I had one time an advanced class in

mathematics. That being my weakest point I had to work diligently to keep in advance of the class, but there was one problem in the book I failed to get. After long effort and failure I prayed for help, there being no other friend available to whom I could go. Six weeks I worked and prayed without answer. Day by day I maneuvered this problem aside, putting it off to the last lesson until it was the only thing left for the finishing of our course. The night before it was to come up for final disposal, I thought I was done. I resolved to stand at the blackboard, and by questions lead the class through the problem as far as I could go, hoping that some one might drop a hint which would help me solve it; but if this failed I would frankly tell the class that I was done. I had not informed the class of my difficulty.

In following this plan, I reached the critical point, and turned to the class to make my confession of helplessness, when suddenly a shaft of light, it seemed like lightning, flashed through my mind, and in that instant I saw the problem complete and knew it was right. I turned back to my task and finished the problem before the class. In my church work similar experiences have opened to my mind points of interpretation of scripture which had baffled me for years, giving me instantaneous interpretation with assurance of its correctness. Such instances are a part of the evidences by which I know that God is near, and that the work is truly his.

Finding The Needle In The Haystack

In preparation for my ocean trip to England, I bought passage on the steamship Etruria from Bishop E.L.Kelley at Independence, and was informed by him at the time that Brother William Newton was sailing on the same ship for England. I had never known Brother Newton but was happy to know I should have a congenial friend on the way.

After boarding the vessel at New York, one of my first efforts was to discover Brother Newton. I might have found him more quickly had I gone to the registrar and learned the number of his cabin, but I wanted to try my method.

During the afternoon I took my stand by one of the lifeboats where I could look down upon the deck below and note the passengers. I rather assumed that I might be able to pick him out of the crowd if they did number several hundreds. I carefully noted each person in an effort to discover the signs of sainthood, not perfection but some-

body heading toward perfection. I spotted one man, probably about thirty-five years of age and wondered if he might be the one, and watched him for some time. He was very nice. But I was doubtful. Later I noted an elderly man and after watching him some time decided he was the most likely so far. In fact I found no other one who appealed to me.

Moving down among the crowd I casually came by my first suspect and opened up a casual conversation with him. On such occasions strangers make themselves free to gain acquaintance, but a few words convinced me he was not the man I was looking for. I moved on looking for the older man but did not find him. He had apparently gone to his cabin.

After the evening meal I sauntered down one side of the deck passage, and coming to a workman, I stopped to ask if there were church services the next day, which was Sunday. He said there was. I asked what church conducted them, and he said, "Episcopal", and remembering that I had a prayer book in my trunk down in the hold of the ship which I could not get, I remarked casually that I would not have my prayerbook available.

Just at that juncture the elderly man I spotted as William Newton came sauntering down the way and overheard my last remark, and after the custom of a good L.D.S. missionary asked a question, evidently with a view of opening up a religious conversation, as follows:

"Did I understand you to say you were a member of the Church of England?"

"No sir!"

"Oh, I'm sorry. You spoke of having a prayerbook, and I assumed you were a member of that church."

"I do have a prayer book but am not a member of the Church of England."

"May I ask then, to what church you do belong, if any?"

"Yes Sir! I am a Latter Day Saint,"

He almost jumped in surprise, and his eyes opened wide.

"What! Which one?"

"Why, the Reorganized Church, of course," and reaching out my hand I said to his further astonishment: "And how do you do? Bro. Newton?"

"But how did you know me? How did you know my name?"

Well it was a wonderful and happy meeting for both of us making

explanations and getting acquainted, until he said, "You must come down and meet my wife and daughter."

We had pleasant company during a delightful voyage.

William Newton, an elder in the Reorganized Church of Jesus Christ was on his way to England, from whence he came many years ago. He had heard and obeyed the gospel in Canada, and sacrificing, had worked for its advancement. At his own expense he was making an extended visit to England with a view to tell the gospel story to friends and others as might be possible, his wife going with him, and grown daughter, whose mission was business.

What is there about the children of God that distinguishes them from others? They wear no distinguishing garb; nor talk a select language. They wear no religious insignia, nor a miniature of the church seal, as some do now, by which their church affiliation is revealed.

The Spirit of God dwelling within a man's soul will cast its light upon his countenance, which light differs from all others such as spring from the secular delights of life. Yet such light may be little discerned without the Spirit of light in the one observing, for there is a kinship between the divine qualities in different individuals, which may be mutually discerned, and which one without the Spirit of God would not see, or see but little. That kinship of divine qualities is expressed by the Lord: "Intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light:", etc. (D.C. 85:10).

Whatever spirit a man possesses, its particular characteristics will be readily recognized by another of the same spirit, and quick friendships are formed for they are attracted to each other. People possessing altogether different characteristics often repel each other. Like inclines to like. The deep qualities of soul, as they become set by time, will show not only in the countenance but in attitudes and bodily movements. God knows these things to perfection, for he sees the heart of man and knoweth his secret thoughts.

We do not always see these things clearly. Man has his moods, sometimes of one kind and sometimes of another. Sometimes the spiritual vision is not as clear as at others, like the physical; nevertheless that spiritual vision does sometimes see beneath the dark and opaque things of materialism, penetrating to the essential realities of life. Perhaps it may be a gift of spiritual vision, and

probably comes by the Spirit of God. I saw other qualities than the divine, even in many intellectual and refined faces, and almost instantly judged they were not the one I was looking for.

The gift of discernment as given by the Spirit of God, is more than to discern character alone, that is of persons. It includes power to distinguish living truth not only from error and falsehood, but to judge between that living truth which makes possible the kingdom of God and eternal life, in contrast with the common facts of secular truth involving science in all of its branches, for it takes more than mathematical, geological, and even theological truth as it is generally held in the world of today, and other sciences, to transform a man into the likeness of Jesus Christ, which the gospel points out as necessary for entrance into the kingdom of God.

General Appointment

After several years of local ministry in connection with my school teaching, the time seemed to have become ripe for my entering full time ministry. I had said I did not want to enter until I was ready, and that when I did begin I wanted to continue steadfast for life, for I was giving my life to that service.

In the summer of 1898 as I prospectively considered my future work in the ministry, it seemed wise that I should go to England and visit my parents. I had grown up away from home for thirteen years and they did not know me, while my acquaintance of them was only through boyhood eyes; I did not know them as a man should know his parents. I reasoned that to leave such a visit until I had begun my ministry would break in upon my life work, and besides I might not as a minister have the finances for the trip. I sensed too that time was against me for father and mother were becoming aged, and by delay I might never see them. I went.

Both parents and son were rejoiced to know each other again after all the changes that had taken place, and I remained with them until the following spring. My father hoped that I might remain permanently, and offered to set me up in business if I would. But he did not know the divinity which had drawn me from home in the first place and established my feet in America. He did not know the prophetic leadings which followed my years, and led my way to the sacrificial altar of service in his Holy cause, for my people had not known of the gospel, nor the Church of Jesus Christ in its restored form. I could not ac-

cept the kind offer.

The inner voice of my boyhood days was still calling, "America! America! The land of Promise! The land of service!" I could not make void the wonderful works of God which he had already wrought, and which prophecy had forecast for the future and which were waiting my hand, and my feet, and my voice to fulfill. I could not deny his church which already had brought me great and abundant blessing, the service which my ministry might contribute, feeble though it might be. I must go back.

With resources exhausted I took up life near Tabor, Iowa, making my home temporarily with Brother and Sister Goode, and when my efforts at replenishment failed in the lines I sought, I found myself somewhat in debt. Because of health not being too good I did not want to return to school teaching, and I reached the opening of the school year with nothing in prospect. My whole future seemed to have stalled. I told the Lord I could not go into his service leaving debts unpaid, and sought his guidance.

The local district school did not start at the appointed time, and one day the school director came to me saying, "The teacher we had engaged has resigned, and we would like for you to take the school." The contract was signed for the year, which put me on my feet financially, and brightened my prospects. That winter, through Brother Henry Kemp, district president, my name was sent in to the appointing council for appointment to the general ministry, and at the general conference next spring, (1900), announcement was made of my appointment to the Fremont district which was my home district.

I finished out the year in teaching as it was understood I should, and took further time to adjust what little business affairs I had, and to make my life as free as possible for my ministry.

On Saturday, July 14th, I started out, going to Hamburg, Iowa, where I remained several days holding meetings, and then on to other places. At a prayer meeting in Shenandoah the voice of the Spirit was heard, telling me that my mind should be illuminated, and my tongue be loosed, and that I should do a great work; that all my wants would be supplied, and I should receive a crown of righteousness. Such information was encouraging in that I was very slow in my development, and were it not that my hopes and expectations were built up as to future possibilities I might have become discouraged and given up.

I had no illusion as to my future, no aspirations for popularity, or preeminence, but an earnest desire to fulfill the will of God, being willing for the Lord to lead and make of me whatever he could, knowing that much depended upon myself. One desire was prominent, and became my oft repeated prayer, through many years, which was, "That I might know the truth as it is, and that I would have power to tell it in simplicity and plainness to the understanding of my fellow men!"

During my years of beginning, in common with most other men of the ministry, I preached principles and theories pretty much as I had heard them preached by older men before me, having that confidence in the ministry that holding divine authority, and having the Holy Spirit for their guide, they would or could not err nor fall into error. I received a severe jolt, and that from the Lord in my preaching one night, and began to learn that I had a responsibility of judging the things which I taught, and was myself to see to it that I preached nothing but the truth as it was taught in the Holy Scriptures, to the best of my ability.

During these years of beginning considerable discussion was going on in the Saints Herald on the subject of the gathering of Israel, and I had heard a number of sermons on it. Assuming that that was in some way a part of the gospel, and just at that time a seemingly important part, I concluded that I should qualify to preach it, also. I studied the subject somewhat diligently without much advancement. I prayed much, even with fasting, that the Lord would give me power to understand, but as time went on I found little gain. The subject was dropped for awhile and then renewed, with the same result, and I decided that it was too deep for me.

My mistake was a common one. I had expected to grasp the fulness of the subject by short methods. The tendency to expect fulfillment of prophecies and promises more quickly than is possible or consistent is very common. Divine help can shorten the time, or might help, but still time is necessary for personal development. I had expected to grasp the fullness of this particular subject, as with others later, by short methods. With other cares to keep me busy, I still thought lightly upon the matter at times but did not get down to any more real study. It seemed hopeless. In 1905, while laboring in Omaha, during the war between Japan and Russia, an incidental remark from one of our brethren, and which I passed as being without import, seem-

ed to have lodged in my mind, and in spite of my disinterest, persisted in springing up into notice day and night for two weeks, until I resolved to renew my studies, for it had to do with Israel. It was the opening of the gate to a broader and greater knowledge which continued for years to enlarge in my mind. I saw that it was the answering of my earlier prayers, and the Lord was directing.

I was passing through the school of experience in gospel ministry, including the usual participation in church activities. I had been ordained an elder in October, 1900, at the district conference at Thurman, and was made secretary of the first quorum of elders at the next general conference in April, 1901, having previously been secretary of the quorum of priests. At the general conference of 1902 at Lamoni, I was called to the office of Seventy, but hesitated to accept desiring evidence of the divinity of the call.

The elders quorum was concerned in my call, since my office as secretary was involved, and when business was otherwise done, this being our last session, a season of prayer was suggested, to which President T.A. Hougas acceded, following which the Holy Spirit was poured out in counsel, and prophecy. The Spirit speaking by Elder E.H. Durand counselled me to accept of the office of Seventy for I was called of God, "for I should go forth in health, and in the strength of the Lord, and would preach the gospel in foreign lands. God would be with me and prosper me; and I should be crowned with glory, and my posterity after me." These promises were confirmed and extended through a second manifestation of the Spirit through Bro. James Kemp. A third member also confirmed these testimonies. I was ordained the next day by R.C. Evans and John H. Lake, who, up to that time, had been members of the quorum of Twelve.

I was appointed to the Fremont and Pottawatamie districts and continued my labors there.

Romance and Marriage

The circumstances of life in my twenties had never pointed to an early marriage, and as time went on it seemed that the founding of a home was more remote than ever. After Uncle Brand's death in 1890, when I was eighteen years of age, in an effort to maintain my aunt's home, I commenced farming on my own, utilizing aunt's ten acres, and renting thirty acres more nearby. I wondered whence it was leading, for many manifestations of the Spirit had been given indicating that

my life lay in the line of the ministry. During the second year of my farming, and when I was getting a fair start toward success, my aunt remarried, and I found myself out of a farm for the following year. The situation required an important decision.

If I continued farming I must go elsewhere to rent a place, and that virtually necessitated that I should find a wife, and settle down to life on the farm. I was lacking in education, insufficient I felt for my ministry, having never completed the eighth grade, and to continue farming meant the end of school for me. Considering the matter extensively I decided to sell out on my farming, and use the money for some further schooling, having in mind to teach, thus moving into the new line gradually. In January, 1893, I entered the Highland Park Normal School at Des Moines and had about twelve months of schooling, and in 1894 began to teach.

Thus the matter of establishing a home was closed for some years to come. Nor did I see any way clear to do so either before or following my entrance into the general ministry. The visit to England in 1898 I felt I owed to my parents as well as myself, (It proved to be the last acquaintance with my father), and upon my return providing a home was out of the question. I felt the time had come to devote my whole service to God and his cause, and since while single I drew no allowance from the church, there was no prospect of home or marriage, and what little consideration I had given to it dropped from my mind, resolving to surrender home life for the gospel's sake.

During attendance at the April conference of 1901, at Independence, I observed inward feelings indicating the time was at hand when I should consider establishing a home. However it seemed so far from possibility that I gave little heed to the impulse, but it grew, until I knew it was the divine Spirit pointing the way. I had not kept company with any young woman, and had no one in view; but coming from a quorum meeting up town one noon I was about to pass the Stone Church, and noting that the morning service was still in progress, I felt a strong impulse to go in, and at dismissal observe the young women to see if there were one whom I might approach for acquaintance.

I had slipped into the southeast corner of the room, and after the "Amen" looked over the audience, and toward the northwest corner, was a young woman to whom I had been casually introduced with some others some two years before at the Washington Park reunion. Instant-

ly I found myself possessed of a power of discernment, and saw in her the qualities which would fit her into the type of life which would of necessity characterize a home, such as would be mine under the work of my ministry. I saw and understood her disposition and the qualities of her character, and knew that in her I would find the companionship, and the home keeper which my life and work would require.

In view of what God had done for me, and of what he had purposed in me, I had long felt that my life companion whom I might acquire, should be one who would in no way restrict or destroy the work which God had called me to do. In my longing for a home this requirement was supreme. Strikingly, as I viewed this young woman, my gift of discernment led me to see and know that here was one who would sacrifice anything and everything for the sake of the gospel in which I was called to labor, and that no word or wish of hers, would ever hinder or prevent me in my duty. This young woman was Miss Emily C. Kinney.

Moving over to the opposite aisle down which she would pass I accidentally(?) got in her way, and we spoke, this being the beginning of a more intimate acquaintance during the two or three remaining days of conference, and of a friendly correspondence afterward. There was one other possibility of hindrance—the contingencies of life, such as lingering sickness, disease, or disability due to accident, etc. With my discernment came also the assurance that in her I would be free from all such hindrances; incidental sickness we might expect, but not such as would be devastating to life and its responsibilities. Moreover, I knew, that her heart would be with me in the gospel work, and she would be willing to make any sacrifice necessary to its accomplishment.

Emily Kinney came from a large family of eight, being the oldest except for a brother who died in babyhood. They were without affluence as to the ~~things~~ things of this world, though inheritors of the gospel, her father having been baptized into the church in 1857, at Zarahemla, Wisconsin, by Zenas H. Gurley, while working for Israel Rogers, and was ordained an elder in 1858. In 1867, he was appointed president of the String Prairie District. The family lived in Pepin County, Wis., and moved to Cameron, Missouri, in 1881, in order to have contact with the church.

Thus Emily spent part of her youth growing up in the old Delano Branch, near Cameron, having the advantages of the church as were

available at that early day. At thirteen she commenced "working out" and continued with various families during her teens, managing to attend school during the winters, finishing with one year in high school. When twenty years old she sought better opportunity for both work and church at Independence, where she spent ten years working in several households, the last three being in the home of Brother and Sister Ralph Smith.

During these years she entered actively into the work of the church, especially in Religio and Sunday school, and is remembered by many of the older saints of today as their "teacher" in their childhood years. She grew in faith and devotion, as well as knowledge, and became proficient in her service, and was held in high esteem. Her vacations each summer were spent at the reunions, first one at Clinton, and after that at Maysville, where she actively participated in the work. By these years of hardship and of consecrated service to the church she had proved her integrity and devotion to the service of God, a preparation for the arduous and exacting life which, though unknown to her, God had undoubtedly designed for her.

During the summer my sister Margaret who had been in this country for several years, and who had come to Independence at conference time, had decided on going back to England. I came from Iowa at that time for a final visit with her before she left. However my purpose in coming was as much to see Emily as it was to see my sister, and it was on this occasion that we became engaged, setting the wedding day for January 1. It was the only visit I had with her since the conference and until the time of our wedding, though our correspondence tended to blend our lives into a single purpose. We understood each other and the mission which was before us.

One incident of our short courtship was related by Emily to me, after our marriage. At the request of the head of the Church of Christ, with headquarters on the Temple Lot, Elder Hill, was extended the privilege of setting forth the Hedrickite position before the saints of the Reorganized Church during the general conference, with the understanding that a representative of our church should follow the next evening in answer. Elder David Wight was appointed to give the answering discourse, and it was upon this occasion that Emily and I were present. While gathering, the audience was unusually quiet, and we sat without whispering or talking. I recalled my thoughts: the con-

ference was drawing toward its close, and soon the men would be going out to their fields of labor. I noticed Gomer R. Wells, a young missionary, who had spent several years in Australia, and wondered whether he might go back there again. My thoughts turned to myself, and not only as to my place of labor immediately following, but along through the years of my life. It was during this pre-service period of quiet that Emily heard a voice, not audible to natural ears, but still clear and distinct, as if from me, saying, "Wilt thou go with me?" Without thought on her part the answer sprang up spontaneously as by the same voice, but as if coming from her own soul, "Yea, even to the ends of the earth, if the Lord shall give me grace." This incident was kept to herself until after our marriage.

After becoming engaged in mid-summer I went to my room and wept, somewhat bitterly. Here I was without means, without allowance from the church, and little prospect of accumulating enough to prepare for the important occasion which was to come. Looking at the situation it seemed that I was anything but a wise man. My only recourse was to lay the matter before the Lord, asking that he might prepare the way. I was then in need of clothing. I had little to offer any woman as to the prospect of establishing a home. If I had found a rich girl, or one with wealthy parents it might have eased the prospect. But no! I was to depend upon other resources.

As time moved on, and it seemed to move faster than I wished for I was getting nearer the critical day, there was no change as to my meager income, barely sufficient to meet incidental expenses. I was operating a tent that fall, and in spite of my responsibilities in my appointed work I was repeatedly tempted to leave my ministry temporarily and go to work for the raising of needful funds. But I was fearful of that as I felt sure it would not be approved of the Lord. Two years before, after entering upon my ministry I engaged to drop out just two weeks to engage in some secular work. The first morning I awoke with the definite consciousness that my intent was displeasing to the Lord, and a violation of my pledge that my service would be for life. I knew that the Lord would intervene to prevent my intended diversion. An accident that day laid me helpless; and shortly after the voice of the Lord came to me in the night saying, "It is not the Lord's will that you should be spending your time with trifles." I had been called to a greater work and the

Lord required it of me.

Faith and experience had not developed sufficiently within me, to enable me to trust the Lord altogether under the trying circumstances. I was being put to the test. The weather being mild, our tent meeting in Glenwood was continued into November by the help of a stove in the tent, which made it quite comfortable on chilly evenings. One day Patriarch Henry Kemp came into our midst, and a brother seeking a patriarchal blessing of him. He asked me to be his scribe as I had been on a number of occasions before. At the close of this ordinance Brother Kemp remained standing as if in deep thought, finally saying, "Brother Charles! the Spirit impels me to give you a blessing," and asked if I was willing to receive it. Such an outpouring of assurance and promise, of divine counsel and prophecy given me exceeded all that I had ever heard. The Lord would raise up friends, and every need would be supplied.

The time of blessing had come. Persons were enlisted as if automatically, in my need, some of whom would be least expected to do so. Money came in by which I was outfitted with entire new clothing, and from sources little anticipated, until by the holidays I was adequately supplied for every need. Money continued to flow, until after the wedding I exclaimed to my companion, "Emily, from where does all this money come?" We furnished the little house we had rented, though modestly, meeting all obligations, and about two weeks after the wedding, paid \$150.00 down on a little cottage we had bought at Independence.

The divine promises were fulfilled; our needs were supplied.

Duty did not leave us unmolested. We had scarcely got things arranged in the home, when Brother J.F. Mintun, with whom I had labored much the previous year, was starting meetings at the Methodist church in Thurman, and called for help. The appeal was strengthened by Sister Rachel Leeka, wife of Bishop William Leeka, offering us the use of a cottage in which the children had kept house while attending school there. It was partly stocked with provisions and more would be provided as needed. The January weather was severe but we went down and occupied while the meetings were in progress. We were both happy that we were able to serve in this humble way.

The wedding took place at the Delano church near Cameron, Mo. on January 1, 1902, Elder J.M. Terry being the officiating minister, he being the pastor at St. Joseph at the time. After a fine dinner at

the home we took train for St. Joseph, and the next morning continued our journey to McPaul, Iowa, where we were met by Bro. Frank Goode, and by team proceeded to their home near Tabor. The saints of the Tabor branch arranged a most splendid dinner and reception for us at the home of Brother Charles Goode and family.

I had previously rented the little four room house of Brother and Sister James Dunsdon, and we had bought enough furniture and furnishings to start with, which the brethren hauled out for us. We went over there one bitterly cold morning, with two loaves of bread rising in the pan which Sr. Goode had given us from her baking. Making fires to warm the rooms, and without waiting to arrange the furniture, we first established our family altar. For a lesson we read from John, and the message seemed to be nearly all about love. It meant much to us. Our prayers of dedication ascended to our heavenly Father.

For several days we spoke repeatedly of the wonderful lesson we had read that morning, and finally thought to reread it for our lesson that day. But lo! we found little of love in the chapter we read. Perhaps some other newly married couples can explain it, or was it that we were getting out of the word what we were putting into it? Notwithstanding many unavoidable lapses our family altar has been maintained at this writing for fifty-six years, and has proved to have been the source of great blessing.

Emily was born August 23, 1871, and came with her parents Walter Kinney, and Edith Isabel Stone Kinney, to Cameron, Mo., in 1881. Her earliest recollection of her father was when he used an ox team for all his work on the farm, though later he acquired a team of horses. There was no latter day saints near them and they had no contact with the church and it was the desire for church association which led them in the move to Missouri where they became members of the Delano Branch.

Looking back upon the interesting period of youth, after many years have now passed away, we both, unknown to each other and far separated, were having somewhat common experiences, each moving out from the parental homes to wend our way in the world at the age of thirteen, mingling with strangers more or less, and learning to care for ourselves in the struggle of life, she working in the homes of neighbors with some school privileges, and I in various places and activities.

In 1888, I came to Independence to work for Albert Bishop, a con-

tractor, and worked on several projects, one being the building of a railroad tract from the square to Walnut Park, which location was then being developed as a suburban building sight by a Kansas City Company. A railroad had been built from Kansas City to the Square in Independence, and this that I worked on was intended to be an extension to Walnut Park and beyond. To complete a bridge was necessary over the Missouri-Pacific Lexington Branch, which was never built. Much activity and advertising were displayed and scores of families bought houses, many, before they were finished. The boom broke, leaving scores of houses in all stages of construction. Most of the completed ones were later moved to Independence where they still stand. The only car ever to go over the tract we built was the flat construction hand car which young Albert and I used in our construc

During the time I spent at Independence I attended church at the old brick building on East Lexington. The congregation was small.

That year building had begun on the Stone Church with a Mr. Bradshaw as contractor, and for about two months in early summer I was engaged in hauling stone from the quarry, some three miles east of the city, for the building, driving a span of mules with a heavy mountain wagon which Mr. Bishop had brought from the west. I was then sixteen years of age, and fairly large and strong. The rest of the year after July 4th we spent in St. Louis on a large grading project in Forest Park; part of our work being just adjoining the Shaw Gardens.

Returning to Iowa near the end of the year I tried truck gardening the next summer, on land granted me by Uncle Brand, but becoming stricken down with a severe case of malaria contracted the summer before at St. Louis, my effort was a failure. The next year I worked for a farmer and after my uncle died in the fall, I took up farming on my own, with Aunt Miriam as housekeeper. Two years later I sold out and sought more schooling.

At the same age Emily went to Independence where the opportunities were greater both for work and for spiritual association and development. It was for both, though unknown to each other, a period of preparation fitting us for the experiences which later were to follow. We were entirely on our own. Both seemed to carry an inward assurance that we were being led by a wisdom and power not our own, which feeling reached its climax at the conference of 1901 when we were led

toward each other.

That the leading which filled my being with a consciousness that the time had come for me to establish a home was divine I have never had a doubt; the train of manifestations which accompanied and followed proving it so. At the time of our marriage we were both prepared to make pretty much a complete consecration of our lives to the service of God, to go anywhere required, to make any sacrifice needful, to do whatever tasks given us in the Lord's service. The extent of our willingness to sacrifice was shown in the offering to the Lord of our firstborn son, which offering was accepted, and claimed by the Lord in calling that son to his service.

Our first home was in the country near Tabor, Iowa; plain, unpretentious, with little ornament, or the refinements of material things. But we sought to make it beautiful through our love, and devotion, and the welcoming of the divine Spirit, without which no home can be what it ought to be. The altar of prayer and devotion to God was established at the beginning, and continued throughout life, subject to the changing conditions which sometimes interferred, or temporarily made its use impossible. Sometimes a silent prayer of the heart supplanted the formal one.

One time while driving overland to California in 1940 we were crossing the plains of Wyoming. We usually started at daybreak from our stopping places, having no opportunity for more than a short prayer. But on the way we resolved we could as well spend part of the morning hours in our usual study and prayer. Sister Fry read the scripture which we pondered and discussed, from which we developed some important lessons-very important, for we found the Holy Spirit giving us light and inspiration as we had often felt at our home altar.

We had our prayer also without diminishing our 50 mile speed, (though I kept my eyes open). If we could talk politics, or chit-chat, or trifles, while traveling why not talk to the Lord in prayer? I had known of instances when the Lord had spoken to me while moving swiftly on my journeys. God could and did hear us on the highways of Wyoming as readily as in our home environment.

At the time of our marriage we could refer to those days as "the horse and buggy days". Our family allowance granted by the church was twelve dollars per month. But we paid three dollars a month for rent; with free use of summer apples, and plums; we had some chickens; and

the farmers, at butchering times, would remember us with meat; and in the fall our cellar was stocked with second grade apples left in the orchards by commercial buyers; and we had corn cobs and some wood given us. Sugar cost one dollar for twenty pounds, and butter 15¢ to 20¢ a pound. We saved money.

A Son Born

But a change was in prospect in our family set-up. On November 8th, a son was born whom we named Evan Anselm. Several spiritual experiences came to us at about this time. On the day he was born the testimony of the Holy Spirit came to me giving assurance that he would grow up to manhood, to become an efficient minister of the gospel and give an active service, accomplishing great good. This testimony remained with me for three days. Upon seeking urgently needed administration in the mother's behalf, Sister Fry told us of the peace and healing that came to her insomuch that she was made conscious of the presence of angels ministering to her.

About three days after the child's birth, as I slept in an upper room with my cot under the window, I was awakened by hearing music, which seemed very much like orchestral music, in the distance, and apparently marching as a band toward our house. Knowing that there was no orchestra or band nearer than Council Bluffs, which was some thirty miles away, I marvelled at its sound and the more I listened the more strange the matter became. My mind was never without its skepticism, and while I was sure no human band would be playing out in the Waubonsie hills at three o'clock in the night, I could not bring myself to consider it angelic.

I wonderingly reasoned whether this music could in some strange way be the product of my own mind, by some process which was new and impossible of understanding. I tried to anticipate the air, thinking if the music was a product of my own mind I certainly could do that. But every time the music took a different direction which I was not able to anticipate. In the meantime I had awakened but the music continued. It was more than a dream. By this time the band seemed to be drawing near, and the music changed to a familiar hymn, and I thought now I can join in, that is in anticipating the trend. But I could not for in the familiar tune there were variations altogether new to me.

The musicians with their wondrous music had now reached our home, and apparently stopped in the road directly in front. They burst forth

in deep, soul-stirring song in increased volume with the tune of "Jesus, mighty King in Zion," "We will follow none but Jesus." The music stirred me to the depths of the soul's consciousness, and I then knew that outside was a band of heavenly messengers, praising God for the new life that had come into the world, whose talents included music and song, as well as the ministry of the word. No doubt remained as to the identity of that heavenly band. I thought that by looking I could but see them, and raised myself up in my bed to look out the window, when the manifestation vanished.

We came to know that the Lord had destined this son to be a servant of his, and under the impulses of the Holy Spirit during our family devotions one morning, held him up before the Lord and made him an offering to God for his service. Since then we always thought of his life being given to the ministry of the Church. His work is too well known to require any confirmation here.

Thoughts On Predestination

(NOTE FROM EDITOR, Francis T. Schrunk . While editing Brother Fry's biographical notes I came to the following brief break in them, with some lines missing, and the following note to "Editors Herald": "This paper on Predestination was written some time ago in connection with my biographical writing, and mainly for my personal use. I am placing it in your hands for publication in the Herald if you so desire to use it; it occurring to me after rereading it that it might be of interest to the saints."-Charles Fry.

I have no way of knowing whether his article on "The Doctrine of Predestination", that appeared in the Herald of June 13, 1949, or another one on "Man's Creation, and His Pre-carnate Life as Related to the Present," which appeared in the issue of August 24, 1953, is the one that Brother Fry referred to above, but I shall edit only that which I find in his notes..)

We never acceded to the Calvinistic doctrine of predestination, but several passages of scripture, together with such experiences as I have related, incline to some elements of truth in this connection, which however is not to say that the once popular form of the doctrine is in anywise true. These incidents have stirred more or less thought on the subject at different times, and it seems appropriate to give a little space to the scriptural teaching as we find it.

From persons in the precarnate state who by voluntary effort qualified themselves in righteousness, becoming strong in truth and right doing, the Lord chose such as could and would respond to his requirements for their service on earth, so that they became his servants and representatives here in this world, fulfilling the mission ap-

pointed them.

Because of such selection it is not to be understood that the Lord thereby predetermined their eternal salvation on the basis of previous works, for salvation is in no way or degree determined upon precarnate works. Every man makes his own record in this world and is judged according to the works done here. It is said that in their infant state men were innocent. (D.C. 90:6), or more expressly stated, they "became in their infant state innocent before God." This was possible for God had forgiven and redeemed them from the fall. Every man in coming into the world is free to choose as he will. He makes his own record and inherits eternal life or eternal death according as his works have been.

Selection for service by foreordination does not insure one to salvation. It is the right and wrong of this life which determine his standing and whether he gains eternal life or no. "Whosoever will" is the universal range of Christ's salvation.

Why then, it may be asked, are some men especially chosen of God, or called, or predestined, whatever the word may be expressing the divine choice of some men for certain ends while others are not so designated or chosen? Why are some entrusted with corresponding higher responsibilities above others who did not so qualify? Why then do some become his servants and messengers to assist in his great work?

Alma, in explaining the principle of priesthood and the calling of men into God's service on earth, says of them:

"...being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, (comparatively few reached this high estate), while others would reject the Spirit of God on account of the hardness of their hearts and the blindness of their minds, while if it had not been for this, they might have had as great privilege as their brethern." (Alma 9:65-68).

It was from this group of progressive, dependable, worthy, and capable men, who had proved their qualification and capability, that God chose his instruments of righteousness for this world. From that early time such men were selected and designated for positions and service in the then future life in the flesh, or to use a common de-

signation, were predestined. Earth's leaders, like the president of the United States who chooses his cabinet of assistants, do the same, selecting proven and qualified men to assume specific tasks.

Selection by Christ of such persons was not upon the basis of favoritism, neither by indifferent chance, but of the infinitely clear judgment of God, or as Alma and others have declared, "according to the foreknowledge of God." Moses, Jeremiah, John the Baptist, John the Revelator, Joseph Smith, and others, are particularly mentioned in the scriptures as being of this class.

Alma's account of the subject indicates that this early selection of men was in relation to gospel ministry, power and authority having been conferred upon them to qualify them to act in Christ's name, under what he terms the "high priesthood," divinely established by Christ "after the order of the Son of God." In this world this priesthood operates only within the church of Jesus Christ. (D.C. 83:2).

It appears therefore that what is said of predestination, and foreordination, that these terms are not intended to apply to the question of salvation or damnation, but to the official work of teaching, directing, and assisting mankind with a view to prepare them for that salvation which Christ has designed for all mankind. The selection is solely on the basis of merit and qualification as determined by those chosen in their precarnate life in the spirit world.

In fore-ordaining men to service the Lord acts consistently with his own character, but leaves the determining of salvation where it belongs-to every man for himself.

Patriarchal Blessing

Patriarch Alexander H. Smith gave me a blessing upon request, April 20, 1901. I had for some time made request of the Lord in prayer for certain things, particularly such as would help me in the struggle of life to overcome the opposition, and in my work in the ministry. The reflex of my prayers appeared very definitely in the blessing, by which I had confidence in its having been given by inspiration of God.

A brother minister and friend of mine accompanied me to the patriarch's office and received his blessing. He had been troubled by doubts, and prayed that if the Lord was in it he would readily recognize it as coming from God, and the Lord would speak in language that was familiar to him. Upon returning from the office, this brother hav-

ing told me what he had done regarding his doubts, took from his pocket a poem which he had written some time before in which he had pictured his life as a journey up and among the mountains. (He was from the West). In his blessing Alexander had portrayed his life just that way. Co-incident one might say, but in this case some of the very language was found which I had heard him read from the poem. He was satisfied of its inspiration.

Analyzing my own blessing, I found not only answer to my prayers, but a peculiar interpretation of my own life as no man knew it but myself, and in some respects which I did not know, but which developed in my understanding in after years. Herein is where the patriarchal blessing requires inspiration. The patriarch of himself can not know the particular conditions, needs, etc., of a man's life, nor of his future, but the Lord knows, and counsels not only in the light of what is today, but as to what shall be in the tomorrow. He deals with life in its entirety. After fifty-six years the counsels therein are still applicable to my life, and promises made which are not as yet all fulfilled. I have doubted at times but whenever the voice of God has been heard it has been to reaffirm the promises.

When laboring in England I was stricken in 1921 with severe illness which led some to despair of my life. The priesthood met in prayer and administration, and a young brother spoke the mind of the Spirit which included, "Every promise which has been given to you shall be fulfilled." On two other occasions has this promise been reaffirmed. More than half a century is a long time to wait on fulfillment, and the fact of doubts arising at times is not surprising. I can sympathize with Abraham.

Some Blessings That Have Followed Me.

God's integrity has sometimes been in question, (Abraham felt that way too), but his actions have spoken louder than words. I have passed through lightning and fire as vivid as that of Nebuchadnezzar's furnace, but was preserved without the slightest injury. Here the integrity of God's promise was attacked by the forces of evil which failed. Today signs of fulfillment begin to appear. God's promises are sure.

Patriarch William Lewis, in his memoirs I think, related the incident of a man who in his blessing had been promised long life. Yet not long after he became suddenly ill and died. The integrity of the blessing and also of God was involved. Brother Lewis could not explain, and

in his distress sought the Lord for counsel. He was answered that on the strength of this promise this man had become reckless and disregardful of the common safeguards relating to his life, thinking that regardless of his action God would fulfill his promise. He had exposed himself unduly which brought on his sickness unnecessarily, and though he sought administration the Lord was not disposed to heal under the circumstances.

As in salvation itself the Lord is not necessarily obligated to save a man who recklessly disregards the law of life. In all matters of divine blessing one must cooperate with God in striving for the realization of the divine promises. Any man has the power to so act contrary to the will of God as to frustrate in himself the divine promises. Enoch's following had great promises in the building of Zion, but the Lord told them, "When ye do not what I say, ye have no promise!" We should know that all of God's promises are in part dependent upon our faithfulness in fulfilling our own obligations. Mere delay in fulfillment may be due to divine wisdom.

The patriarch represented my life as an uncut gem, pointing out that it is the hardest stones which are possible of the greatest refinement, though which require the greater grinding and polishing to produce their beauty. The process would be long and hard, and I would have need of patience and forbearance. I have learned of the opposition of life exerted by the spiritual forces of evil, and know what trial is, and what evil is, and have found life a struggle which has driven me to my knees in secret prayer thousands of times imploring divine help.

Had I fully interpreted the blessing I might have anticipated more readily such experiences, but my power of interpretation came only with the experiences. Many years later on a day which I was devoting to fasting and prayer I had an unusual psychological experience. While pleading before the Lord, and while my prayer continued in progress, a train of thought was set up in my mind, and though it seemed to be my own, I was not unaware that that train was guided by some personality other than my own. It continued along parallel with my prayer. Three incidents, all carrying the same lesson, which was in reality the answering of my prayer were presented to my mind in argument. I heard no voice. Nothing was addressed to me directly, but the answer was plain and unmistakable.

In my prayer I was urging the early realization of some of the promised advanced blessings, and I fear was accompanied by some element of complaint. The secondary train of thought took me back to my boyhood days in the first year in the United States. My aunt had put me in charge of the poultry on the place, and in the early spring I had set a hen with eggs. In due time I discovered the hatching. There were the tiny chicks struggling, almost hopelessly, to get out of the shells. Why not help them? I did; but the chickens died. That incident which was well nigh forgotten passed vividly through my mind as a recital. But there came another. On my first visit to England as Easter was approaching two rose buds on the bush gave some promise of being open by that day. But they were slow in developing. I was anxious to have a rose in my lapel for that occasion, and looking at the prospect several days before I saw they would not be ready unless I helped, and I gently loosened the petals to open them to the sunshine a little more. Easter morning I went to the bush for my rose and found that the sun by day and the frost by night had blasted them and they were black. A third incident of like nature, but which has since passed from my mind was likewise reviewed. The meaning was clear.

The Lord has his own time in the fulfilling of his promises, and he does so in wisdom to the fulfilling of his own designs. To have given the blessings I sought for before their time would not be in consonance with divine wisdom, and in my hands would perish as did the chicks and the buds. I must still wait until my life development made it possible for me to use God's gifts in a way which would be to his honor and glory, and to my joy and salvation. Dead chicks, and blasted buds would not be to his credit, nor mine.

As a boy I knew few of the refinements of life. Many ways I needed to discard, and many new ones to adopt, but I was unaware of both. The patriarch pointed out the method in wisdom. He didn't say it but implied it, that the beauties of character are not attained negatively by merely getting rid of undesirable traits, but by continually developing new ones thereby supplanting the other. Filling life with good things leaves little room for the bad. Seeking and attaining the Spirit of God offers small opening for the spirit of evil. Real growth is attained by positive effort in acquiring the good.

The patriarchal blessing puts into one's hands the divine power and leading by which he may accomplish, by diligent and studious effort, the

promised goals. It requires an active and diligent cooperation with God to make it effectual. Without such cooperation it may become a dead letter. The blessing is not like a million dollar endowment, though it might be worth more than that, by which he can sit down and draw on it as desired for the easy gratification of every wish, with little or no effort upon his part. Blessings in this world are not all pleasant and easy things, but often involve hard and persistent struggle against evil and temptation. Man's appreciation of the good is largely through his contact with the evil, as the Lord told Adam.

Youth is impetuous and often wants to reach the higher brackets of life without delay. The patriarch counselled patience, and a striving by the necessarily slower processes. "Do not look to accomplish the great results at once," he said, "but do the little things in life every day, faithfully." The greatest joy comes not of gift but of achievement.

Gifts and blessings are God's investments in us from which he waits to receive returns, and woe to the man who consumes them upon his own lusts with profit to no one, as the Lord has said. They are not given for mere enjoyment, or for prideful exhibition, but for service as instruments of utility in the making of life what God intended. We find a parallel in the natural world; the trees of the forest are God's gift to men, but, which in their primitive state, serve but small purpose. But when man by intelligent industry and skill transforms them into houses and furniture, and ten thousand other articles of utility, and to the building of temples to God, they become a blessing indeed, and both man and God are profited. So with other gifts of nature.

The love of God coming into a man's soul is as nothing unless it is translated into deeds of love for the benefit of needy and suffering mankind. The same must be said of other spiritual gifts. Christ condemned the man who in self-interest enlarged his barns to make room for his surplus supplies, while humanity all around were suffering from want. The divine blessing given for many became wasted by one man's selfishness.

The Lord's blessing offered a way of life, but no short cuts. It meant that the Lord was interested in my success, and would supply helps and means to that end, yet the actual work was mine. Of the higher attainments, he said, "All this brightness and glory, is not

given nor won without exertion and great labor." Again the Spirit speaks, "There is opening before thee a wide field. Enter in and study to make thyself an approved workman." The Lord opened the gate, gave me my tools, and said, "Here's where you labor." At least that is my interpretation.

What greater blessing could God give to man than the power and the opportunity to serve his fellow men in the things of God, and that while so doing effect his own development and salvation? What greater joy could come to man than the joy of self-achievement in the work of God? The heavenly Father is infinitely wise and good, and gives his gifts in wisdom, only in such form and measure as men are able to receive and utilize.

Ministerial Labors

After three years of labor in the Fremont District, the third year including the Pottawattamie district in my appointment, I was by the April conference of 1903 appointed as city missionary in Omaha and vicinity, to which place I went April 25th to begin my work, the little church being at 1818 North Twenty-first St., where I spoke the following day.

This appointment was extended to cover four years in all, though the fourth year, 1906, my territory was enlarged to include Council Bluffs and the surrounding region. It was a very busy year.

At the first my city appointment was a difficult one. I had never lived in a city, nor even a town, my life and labor having been spent in rural districts. I had been ordained a seventy the year before and my especial line of work was missionary. I had to feel my way, as it were, and I moved slowly. My whole environment was new to me. Yet I gained an experience and development beyond what I was aware of at the time, and met many of the brethren of the ministry as they stopped over while traveling from and to other points.

Viewing this period of my ministry from later times it appears more of the nature of foundation laying than otherwise. I was getting experience, and in those experiences the Lord was teaching me many important lessons. By way of illustration I mention one incident which seemed small, yet which brought to my consciousness a deep truth in the gospel of Christ.

A stranger came to the church one mid-week prayer-meeting, requesting that we come and heal her daughter who was sorely afflicted. We

went. Enquiring as to the conditions, and as to the faith which might be there, we learned the situation about as follows:

The young woman was most grievously afflicted with what appeared to be a number of nervous disorders, and was in a deplorable state. The family, especially the mother, had explored every possibility offering the least hope of recovery, including a number of regular physicians, and then various hypnotic, mesmeric, and other similar healers, whose advertisements were current in the papers at the time, and when these failed, the appeal was to ministers and churches such as believed in divine healing; all with the same result. Hearing that the Latter Day Saints believed in healing they thought to try us.

I felt that I was in a most difficult situation of which I had had no previous experience. I reasoned upon it as best I could and prayed for light. I recalled the record of Christ's healings as recorded in the New Testament, and remembered that in most instances he sought to discover faith in the petitioners, and often to test them severely to bring it to light. Faith as I understood it was not merely believing that Christ could heal, but believing in his Divinity, in his message, and showing some disposition to live above the grovelling things of sin. I was satisfied that this woman had been living a life of shame, and I sought to discover what her hopes and anticipations for the future were. With this in view I spoke of Christ, and his gospel, and what he desired in his children. But in this I found absolutely no response. I discerned no faith, and concluded that I could not under the circumstances engage the ordinance of administration, of which I had said little.

We talked with them with a view to develop faith, and to give them something to ponder upon, promising to return in a few days, and with prayer, in which brethren with me assisted, we left. With two elders we visited the family on the following Sunday and found that they had contacted, in the meantime, the minister of a Protestant church, and their minds became poisoned against us because we were "Mormons." We were unwelcome and could do nothing more.

One of the brethren criticised me for not having administered in the first place, urging we should respond without question to all calls. I felt that my procedure was correct but knowing no scripture to substantiate it, could say nothing. The criticism was spread through the branch, in an unfavorable light, to the injury of my stand-

ing in the eyes of the people. The Lord came to my rescue.

Later in the week as I was retiring at night, I had reached to turn out the light, when a sudden impulse suggested I pick up my Inspired Version of the Bible and read just a little as a good night thought. The book was opened to Mark 9 and I read what Jesus said to the man who brought his son for healing: "If thou wilt believe all things that I shall say unto you, this is possible to him that believeth." It fitted my problem exactly, and not knowing the precedent, I had done as the Lord did. It is to him that believeth the divine message, in other words have faith in God, that the divine ministrations will flow.

The text became the basis of my sermon the next Sunday morning, and all criticism ceased. We found corroborating texts: "He did not many mighty works there because of unbelief." (Matt. 13:59). "If there be no faith among the children of men, God can do no miracle among them." (Ether 5:13). Jesus did not scatter the gifts of God indiscriminately to all people. Salvation itself is only to "them that believe." Healing to this woman, without faith and repentance in Christ, would have resulted only in the renewal and extension of her life of sin, to further condemnation, which could hardly be counted a blessing.

As to missionary work I had in the Fremont District I used the tent considerably, but found myself limited somewhat by a physical defect. When seven years of age in England I passed through a severe attack of double pneumonia which left me weak in lung power and in voice, and I learned by experience that my powers as a missionary were somewhat restricted. My labors also brought me the consciousness that my natural talent was more in the line of teaching than in missionary preaching. Speaking in church buildings I could generally make the audience hear. My years as a school teacher had evidently developed in me the gift of teaching, and I found myself freely blessed in that line.

In 1906 I discovered the Spirit leading me in the direction toward ministering to the saints, rather than to missionary work, and was given to know that I would be called to the pastoral arm of church work. This came to me six months before the general conference of the following year. At this conference walking to the conference business meeting with one of the brethren of the high priests, one afternoon,

he thought to give me a hint of what might be a surprise that afternoon. He said, "Charley, I wouldn't be surprised if your name should be presented for ordination to the office of high priest." I told him I wasn't surprised for I had known it for six months. My name was presented and I was ordained at that conference.

The Auditing Board

For a number of years the auditing of the books, of the several departments of the church, involving finances, had been performed by a committee of three, one elected at each conference for a period of three years. Adam J. Keck, a member of the board was unable to serve and had resigned, and on February 5, 1904, I received a telegram from President Joseph Smith that I had been appointed to fill the vacancy, and for me to meet the other members, Albert Garmichael and Frank A. Russel at Independence at the earliest date, for the work of auditing. We began at the Ensign Publishing House, and went on the 13th to the Herald Office at Lamoni, and the Presiding Bishop's office.

The same three continued on this board for a number of years, beginning our work in February or early in March, in time to report to the general conference. Sometimes difficulties delayed us and our report would not get in until conference was along in its sessions. Our work ended after we recommended to the conference the appointment of a professional accountant to be a standing auditor for the financial departments of the church. On President F. M. Smith's recommendation, our suggestion was adopted.

These weeks of labor at headquarters each year for about nine years, brought us into intimate contact with many of the men in the leading quorums, and I found many friends among them. I was privileged to visit a number of the historic places of the church of former years, and learned considerable of their history and of the events which made them notable. I also met a number of the old time saints of the "old church" which were still living. All these experiences added to my store of knowledge of the work past and present, and many a time discussion on points of doctrine and history were had.

Quorum Affairs

At the conference of 1906 at Independence I occupied as a member of the First Quorum of Seventy, to which office I had been ordained in 1902. Ministers of the gospel are not secure against complaints of various kinds, sometimes just and sometimes unjust. It is a sad

event when a just man is accused, but sadder yet when a just accusation is made against one. Occasionally, the quorums had to deal with such complaints.

This year a bundle of letters, bearing complaint, from members and officers were laid before the quorum against one of its members, and awaited disposition. The customary rule with all the quorums in those days was to refer such complaints with the papers, and perhaps a list of witnesses available, to a committee for investigation and report. Such report might declare innocence; or suggest counselling, or suspension, or expulsion from the quorum. The quorum could go no further.

Being elected, and made secretary of the committee gave me the deepest knowledge of the matter. The work was long and laborious, and took practically all our time outside of the usual conference and quorum sessions. As near as I remember we held about seventeen sessions, reading stacks of papers, and hearing a considerable number of verbal testimonies which were offered, both for and against. We gave the accused the fullest consideration possible under the circumstances, and strove to be impartial as should have been. The accused appeared also and made his defense. Our report indorsed the accusation, and if memory be correct, he was dropped from the quorum, which meant from the ministry.

The procedure in this case followed what had been the general rule in all the quorums, as I had understood it, from the time that quorums were organized, and according to the rule our work was just and right. But as I returned to my mission, thoughts concerning it began to trouble my mind, and though I was no lawyer I had picked up enough of the principles of law to show me that the procedure was unsafe and unfair. I believed too that the ministry of the Holy Spirit stirred me to study through the whole matter of procedure, and I saw clearly that the hearing was not a trial, the accused did not have opportunity to face his accusers, nor did he see all the evidence which had been poured in against him. He was not represented by counsel, and though he was free to do so, the circumstances of the hearing made it impractical, if not impossible, for him to bring such witnesses as he might have had in his defense.

Under the circumstances the sense of danger of error and injustice wrought deep into my soul, and after six months consideration I began to formulate a plan of action for all such cases, which I felt

would be in conformity with the basic law of the church as contained in the revelations, and during the rest of the year I was gradually formulating that plan in the best form I could for presentation to the next conference.

In brief, my recommendation was that any charge of wrong doing upon the part of a quorum member should be laid before a legally established court of the church, and be tried according to the common rules of procedure, whereby the rights of the accused would be protected and honored: that the quorum had no judicial power to try any man for supposed wrong doing. A legally established court could give a legal decision which might be subject to review by a higher court. Thus, every right of the accused could be preserved.

The proposal was a radical one, but the more I had thought of it the more I was convinced it was sound and right. It was the subject of discussion throughout the sessions, and the information on it reached over into the other quorums of the church. Final action was postponed until the next conference, at which time, if I am not mistaken, it was adopted. The action was taken up by other quorums and though it required some little time, it finally became the rule of the whole church. Official acts might be reviewed by the quorum, but charges pertaining to moral conduct must pass through the legal courts of the church.

Experiences In Administering To Sick

To the minister sick calls are a frequent occurrence, and he meets occasional circumstances and experiences which often require quick perception and immediate reaction. The following incidents occurred during our period in Omaha, and they varied greatly. We do not give names, the principle involved being the thing we wish to mention.

A fine middle-aged sister whose health had been poor for some years, asked for administration. Proceeding with the ordinance I was given to know that the Lord loved her dearly because of her goodness of soul, and her faith in him, but that for reasons best known to him she would not be healed, but would remain on for a considerable length of time, and then pass on to another life. Yet during her stay she would be blessed of him with peace and comfort. The end came to her after about two years.

Being called to administer to another woman who was dangerously ill, a brother elder anointed, and I offered the prayer of confirma-

tion, beginning with no other thought than to ask a blessing upon her in her distress as was usual. As I laid my hands upon her head I was instantly aware, there was no blessing for her. Nor could I conscientiously pray for healing for her, for her distress was of her own production, being the result of great sin. The Lord could listen to no other prayer than one appropriate to the conditions. I prayed that she might be led to penitence and right service, and be able to find forgiveness, and through that the blessing which she desired.

A sister had passed a major operation and just when she was well along toward recovery, the wound became ruptured and a devastating hemorrhage filled her body before the trouble was discovered. The non-member husband felt that the only hope was in the Lord, and sent for the elders, Brother John Avondet and myself. The surgeons had worked from early morning until nearly noon in the operating room to save her. After she was returned to her bed, they still struggled for her life. At the first in early morning she had asked for administration but circumstances prevented us reaching the hospital until about noon. The husband, finally, as he saw her life ebbing away, interjected himself into the scene, and said to the medics: "Early this morning my wife wanted the administration of the elders of the church and I wish that it should be done immediately." The doctors looked up, frowned, and in an attitude of disgust moved away, evidently anticipating a long period of noisy prayer. I poured a few drops of oil upon her head, as I recall, with no more than a few words, thusly: "I anoint you with this consecrated oil in the name of the Lord Jesus." Brother Avondet, a man of faith and wisdom, followed with our hands upon her head in a few simple words, quietly uttered, without demonstration, and we moved away. The doctors' countenances changed to pleasantness. This was about mid-week and on the following Sunday the Sister was able to sit at the table for dinner.

Sister-----, a nurse by profession, sent an urgent call for administration. Securing another elder we went and found her in great distress and anxiety. She had in her work contracted blood poisoning which had developed to a critical stage. Having faith she would not call for medical help but placed her whole reliance upon the Lord. After administering the elder accompanying me said to her, "My advice is that you get a doctor and get him quick." She lost confidence in our administration and when we were gone sent for other elders for

a further administration. She was quickly healed.

In the home of **one** of our faithful elders, a babe was born. Both mother and babe were in critical condition and with another elder, I went early Sunday morning to administer. The Holy Spirit was with us abundantly, and I felt assured that the mother would recover while the child would be taken. The Spirit administered comfort to the family. After administering to the babe my associate said to the family, "That child will live and be well." What could I say? I had not mentioned my conviction, and I could not at the moment challenge the brother's statement. Early Tuesday morning the child died. He had taken the presence of the Holy Spirit to mean healing and recovery, but the presence of the Holy Spirit on such occasions is not necessarily assurance of healing, unless it is so declared. With death pending folks need the comfort and peace of the Spirit, as much or more than is sometimes needed in healing, but we have no right to assume such on the sole fact of its presence. The mother was greatly blessed and speedily recovered.

In December 1911, our youngest son, Charles W., was taken severely ill. The doctor was called and pronounced the trouble inflammation of the bowels, and the condition critical. We secured Sister M.S. Wright, a faithful practical nurse who came to help Sr. Fry. In administering to the babe I was assured that he would recover by the Lord's blessing, but he got no better and was severely ill, neither the doctor nor the nurse retained hopes of his recovery, though I never lost faith in the assurance given me.

It was just at this time that an urgent call came for me to come to Winfield, Iowa, to administer to Gladys, the seventeen year old daughter of Brother and Sister Lane, who was dangerously ill with typhoid-pneumonia. The doctor was just leaving as I arrived at the home in the evening, having left word with the mother to watch her closely as she would likely go into spasms around midnight, and pass out. I administered to her as requested, and though in her delirium and restlessness she did not recognize me, she immediately settled down into quietude.

Later, after I was directed to my room, the mother thought to lie down by her side to watch as the doctor had said, but being worn to near exhaustion by her long vigil, fell asleep to be awakened by her daughter, at 4 A.M., calling her, saying "Mother, I'm hungry; can I

have something to eat?" The mother gave her a little light food, and they both slept again until daylight. As I entered later to see her she greeted me cheerfully. Strikingly, the mother answered a considerable of condolence calls over the death of her daughter, and the friends were astounded to learn that she was better and able to eat. This was Wednesday, but by letter I learned that the young girl had sat up on Friday, and Saturday was able to eat at the table.

Upon arriving at home after my night's absence I found our baby boy no better. From the evidence given me, I assumed that the child would soon be healed. It proved out that he was left to run the normal period of his sickness which continued nearly four weeks. But he recovered. I wondered greatly why it was that our innocent son was so left to suffer, and in the other case of Sister Lane, at the same time, was miraculously healed. Was there a lack of faith in one instance and full faith in the other? Is so I could not understand it.

The only answer which offered a solution of the question was that in the case of my son, he would ordinarily have died from his illness but that through administration the Lord blessed him with power to live. Immediate healing is not promised through administration; but that the elders "shall lay their hands upon them, and they shall recover." Of some of the cases of Christ's administration, the history records that "from that very hour they began to recover." In our family, in spite of lingering illness the promise of life and restoration remained. In the case of Miss Lane it is probable that death would have ensued that night, and healing must be immediate to be effectual.

Years of Preparation and Development

The four years spent in Omaha and vicinity, the last including Council Bluffs and vicinity, were to me years of preparation and development, more than I realized at the time. I was in a position where I had to take the initiative into new acts of service, and into new lines of policy. Meeting many discouragements through my inability to do all that I wanted to do, yet the experiences accustomed me to the work, and gradually things became easier for me, anticipating toward the close, a change of office, I also anticipated a change of appointment.

We had remained with our home in Tabor, mainly for economy's sake, and usually each summer I was privileged to attend the reunion of the

Fremont District where I gave liberal assistance to the work, both temporally and spiritually. During the period our second son was born, May 25, 1905, and named Ammon Harold. Shortly after my Sister Annie was married to Mr. O. Franklin Utterback. She had made her home with us several years.

Acting under appointment as city missionary in these places, I was left free from presiding responsibility in both branches. In Omaha, Elder John F. Weston was branch president awhile, succeeded by Elder Frank B. Schafer; and in Council Bluffs, Elder Samuel Harding presided. On February 28, 1907, I proceeded to Independence to take up the usual spring work of auditing, proceeding from there to Lamoni for auditing and for the general conference, and on April 16th was ordained a high priest under the hands of Apostle U.W. Greene and President of Seventy James McKiernan.

Conference adjourned on the 19th, and under a strong urge, though I knew I could not get home by train that night, I started for home, resolving to go as far as possible. Waiting for trains would have gotten me home the next afternoon, but I felt that I should not delay so long. I rode on beyond the junction at Malvern to Glenwood, from which place I walked, carrying my satchel, ten miles through the Waubonsie hills in the dead of night, reaching home about 2 a.m. It was a severe trip and twice I had occasion to remove my shoes and walk barefooted as far as I could.

Reaching home I found the occasion of my great urge. Our second son, not yet two years old was most dangerously ill with pneumonia, and his life despaired of. Sr. Fry was alone with the children and needed help very greatly. She had sent for me to return but I had started home before the letter reached me. I was no doctor, (the doctor had been there the day before), but I proceeded to work for the child, after administering and seeking the Lord for direction, performing one thing after another as I judged to be safe and good, and the next day the boy was considerably improved; the doctor upon his return inquired and I told him what I had done. He fully endorsed the effort and commended me for what I had done.

In all the years of our family life the letter written by Sister Fry asking my return home was the only occasion she made such a request. Apparently the Lord had seen her need and had hastened my return.

Appointment To Burlington, Iowa

My appointment this year was to Burlington, Iowa, and the Nauvoo District, and we began to make preparations for our removal there. After delivering our goods to the railway at Malvern for transportation, the family remained with friends at Tabor until I should find a place in Burlington. The train which would take me east should reach my destination about 1:30 a.m., and though I had obtained several names and addresses of the saints there, the list had been lost in the confusion of packing, so I had none. I decided to take the train to Red Oak and stop there for the night, where I had welcoming saints, and then take the morning train which would bring me to my destination near mid-day.

Riding along on the way to Red Oak I became impressed that there was someone in the car to the rear whom I should see. In spite of my disinterest the impression strengthened until I went back to see. The first face I noticed was banker Hopkins of Lamoni. While speaking with him I noticed a lady sitting next to him, and recognized her as a young woman, who on her mother's request had written me from Burlington. I had visited several times while she was in the hospital in Omaha. She was returning to her home in Burlington, a daughter of Brother and Sister Broman. Learning from her of my coming the next day, her parents sent her to meet me at the station and take me to their home, where I was generously cared for until the next day which was Sunday. Thus my introduction to my new appointment was made pleasant and easy through divine blessing.

The saints at Burlington gave me a hearty greeting with assurances of their full support which was abundantly fulfilled during the four years I remained with them. The family arrived the following Sunday, and on Tuesday at the business meeting I was chosen president and pastor of the Branch. The saints had a neat church for the services.

I believe Burlington was the first pastorate of Brother Elbert A. Smith who served several years there, though followed by an intervening pastor, whose name I have forgotten. But the branch had had excellent instruction and training in all church matters and we had little difficulty in keeping things running smoothly and pleasantly. The period of our family life there, was a pleasant one, leaving many happy memories for us to look back to.

Burlington was divided geographically into North Hill and South

Hill, with the business city in the valley between. The North Hill saints had to come to church by street car, involving a change of cars down town, with frequent waits of fifteen minutes, but they never complained. There was at times some murmuring on the part of the women, who came by street car to the evening circle, since they felt that car fare amounted to more than the work they did.

Going to North Hill to visit one day, calling upon a certain family I was somewhat puzzled over the particular way I was received and was considerably embarrassed over what I did not know, until she told me the secret with all frankness. The sisters there had undertaken together to organize a "coffee", as they called it, unknown to me or the rest of the women, this "coffee" to be held among the members on North Hill, in place of spending so much time and money to go to the south side. The day I arrived I had gone to the very place where the women were to assemble.

Being invited to remain I did so though I had little to say at first, and silently watched proceedings and studied the situation. I left them free to go ahead with their coffee according to their own ideas. It seemed to have been an old German custom, and these sisters were practically all German. They had no other standard for the plan but the one that was common as a social custom. They planned no work, but did provide refreshments which generally was more of the nature of a substantial meal, to which some of the brethren, who were working, or who were off duty early enough came, also. . . Otherwise the time was spent in small chitchat, with little or no moral advantage. Some feared I would reprove them for their move, but when they found that I did not they were quite happy.

They asked me to help them organize, which I did, explaining the work of the officers, especially in the matter of finances which is so often the source of misunderstanding and trouble in local groups. They agreed to donate what would otherwise be paid for car fare into the treasury. Net proceeds should go to the department in the branch.

I made it clear that uncontrolled and undirected conversation opened the door for many dangers to the breaking up of their effort, and they should by all means seek something to talk about of a higher order, and so accomplish something for permanent good. They accepted my suggestion and asked what they should do. I advised for the formal service, that they read something from the scriptures and make

that the sole subject of their discussion. On request I started them out, reading from the Doctrine and Covenants, commenting thereupon, and relating considerable of church history as a background. They then urged that I continue meeting with them awhile until the plan got into working order, which I promised to do.

They never let me go. They took a keen interest in the study and made excellent advancement. I had often in the "coffees" sensed a feeling of embarrassment in meeting every week with the group of women, and a number of times planned on turning the matter over to their own direction. However, the programs were universally appreciated. One week I went with the firm resolve that I would surrender my task. That day we experienced such a manifestation of the Holy Spirit that every heart was touched. Under that Spirit I was shown the character and extent of the work I was doing, far beyond all that I had ever known, and I saw the possibilities of the future. I saw that there was no quitting without loss, and I continued until my appointment sent me East.

Often we find that much of the best work is done in the little tasks of life. It is not always the spectacular things which count most. In this case, time revealed that the four years of instruction and help given to the women of North Hill, not only strengthened and confirmed this particular group, but stabilized the branch for years to come.

Nauvoo District Reunions

My labors in the Nauvoo district, while being pastor at Burlington, brought me into contact with a coming young man of the district, Brother Mark H. Siegfried. We worked together somewhat, though perhaps the most outstanding accomplishment was the revival of the district reunion. It had been held for several years in the Montrose city park, on a hill by the west side of the Mississippi River, opposite Nauvoo; a most beautiful location. But the reunion lapsed, and a number of years had passed without one. We felt that the district could support it, and it was needed for unification and uplift of the saints. We talked it over with various people, enquired as to the availability of the grounds, and considered finances. We decided to make a start.

Reunion began Friday, July 30th, at Bluff Park, as the place was called; present of the ministry, Apostle J.W. Wight, Seventy James McKiernan, Elder (perhaps Seventy) C.F. Willey, who were made the

presidency; Charles Fry, Secretary. The next day came Presiding Alexander H. Smith, and Apostle Heman C. Smith. The attendance was not as large as desired, but the reunion was counted successful, and at the business meeting, voted to hold one next year.

The Presiding Patriarch enjoyed his visit with the saints, and often looked across the river to his beloved Nauvoo where he spent much of his early life and young manhood. He resolved on making a visit there before going to other fields of labor, and crossed the river either on the evening of the closing Sunday, or on the following morning. After clearing camp I returned with my family to Burlington.

Death Of Patriarch Alexander H. Smith

Upon reaching Nauvoo Patriarch A.H. Smith renewed his youthful association by making his stopping place at the "Old Mansion House." He was slightly indisposed upon leaving the reunion, but became worse at Nauvoo. Growing worse rapidly, medical aid was called, and the ordinance of administration to the sick was administered by the elders of the church. On Tuesday, Brethern J.W. Wight and W.R. Dexter, the latter being Alexander's secretary, called at Burlington, when we learned of Brother Smith's sickness. As I recall, Bro. Dexter's mission was to get in touch with members of the family, and he returned to Nauvoo.

It seems that the Patriarch's long life of service had reached its close, and that the prayers of the saints for his recovery were not to be answered. He passed away Thursday evening, August 12, 1909, in the home of his boyhood, in the city of his early association, and where of all places, he would have chosen to lay down his armor. The funeral party came via Burlington on its way to Lamoni where he found his final resting place. The saints mourned deeply his passing for he was greatly beloved, having blessed thousands by his ministry in various offices in the church, and in his later years in his special work as patriarch. His son, Frederick A. Smith, then of the apostles, who was in the East could not be reached in time, and learned of his loss after the funeral had taken place.

Kirtland District

During the six years at Kirtland, though this part of my work was incidental to my work as Bishop in that district, I did considerable work in receiving visitors who came to view the temple, and learn of

the latter day work under whose auspices it was built. Of the many thousands who came each year there were people of all types, rich and poor, educated and uneducated, old and young; people of all faiths including adherents of Eastern religions, people of various nationalities. I found no work in all my ministry which brought me into contact with more varied types and beliefs of people. It was broadening to the mind, and necessitated continually adapting one's self to the changing personnel with whom he had to deal. Sundays, when the crowds were heaviest, the work of talking and telling the story of the restoration was most exhaustive. From the first I sought to avoid telling a stereotyped account, usually by watching for some question, remark, attitude, of some one or ones, which I might pick up as the beginning point, and go on from there. Invariably, I tried to fit my remarks to the people, or the occasion, depending more or less upon the Spirit of discernment for what I should say.

Occasions of inspiration and corresponding liberty were many while telling the story of the restoration, but there were occasions with little or no inspiration or liberty, and I often wondered why, generally assuming that the cause must have been in some fault of my own. The oft varied experiences were a perplexity to me, as I knew of no reason for them.

One day the answer came in a practical way. A group of friends had come and from the first word of greeting I sensed the Spirit of light and liberty. Truth flowed like a stream into my mind—more than I could say, and liberty of expression filled me with delight. The people lingered on every word, asking for more; they were people of faith, such as God loved and sought. As I was bidding them farewell another group came whom I undertook to welcome with the same light and liberty. But I found my light had gone out; my liberty became restraint. I tried to lead out in a number of ways in an effort to present the gospel story but my tongue was deadened. All that I did say was against my feelings, and seemed ineffectual. I was certain the great change in me was not due to any fault of mine, and I must look for the cause in the people. I found it. The first group were people of faith; the latter without. The first were morally clean in whom God delighted; the second unclean and with darkened minds which were non-receptive to the truth. Spiritually these two groups were opposites, and I never had before observed the distinction so definitely marked. In one the

truth was welcomed and in the other it was not. The Spirit of light in one gave freely; in the other it withheld. It would not give to unappreciative souls.

In this work in the temple I came to see that each group (and some of them were large), there was something like an individuality or possibly a personality. It may have been due to a dominating spirit which may have been in an individual, or perhaps in several like-minded or like-natured persons. Sometimes part of the group was of like religious faith, such as Methodist, or Catholic or some other, and if the influence of such a group showed dominance over any other group, it affected and often determined the trend of my remarks. This was especially true when a number of Mormons were in the group. On numerous occasions I was conscious of their presence due to no outward signs that I had noticed, but rather to an inner consciousness. Neither did such groups of Mormons always show the same attitude.

Thus we found that our attitude and approach to each group was different. On Sundays when the visitors were sufficiently numerous we had to limit the time given to about twenty minutes. This required a readjustment of our mental attitude with each change; a re-adaptation of self to the new group and which required sometimes a feeling of the way, for before beginning to address them we had to appraise their nature, their faith, their collective intelligence, and perhaps their attitude toward the church. All this was being done in the few moments the people were filing into the room. Our story though embodying some of the basic beliefs and facts of history and doctrine and organization, very frequently included special features which came so clearly to mind. I know of no place where the dispensing of the truth requires a keener and more ready discernment of the truth, and a more adaptable mind than here.

But such work is exhausting. On several occasions when I had been appointed to speak at the evening service held in the temple, and when from the busy cares of my work through the week had rendered it impossible to prepare a theme, I could only cast myself upon the Lord's mercy and goodness and trust to his leading. In no instance did he fail me. On one occasion I finished with the last group of visitors at 7:20 p.m., and was scheduled to preach at 7:30. I rushed over home across the street, and after a hasty wash sat down to find a text. But my mind was so weary with eight hours of talking that it could no

longer work. As most speakers know the difficult point in the preparation of a sermon is the finding of a theme. I asked "Lord: what shall I do?" Instantly, the suggestion came to open the three books of scripture, and take from each the first verse my eyes lighted upon. The verse discovered in the Doctrine and Covenants I thought was fine, then opening the Book of Mormon I was delighted beyond measure to find its text fitting perfectly into the other, so well that I was tempted to stop with these two. But I took the Bible, and apparently with my faith weakening a little, I thought to help the Lord on the third one, and knowing that I was most likely to find a harmonious third text in Paul's writings I leaned the book over so that it would open in that part. Imagine my surprise to discover the book was upside down, and turning it around I found I was in Samuel, and the text, to my astonished delight, again proved to be as the capstone to the other two. With my three verses I rushed back to the temple just in time to enter the pulpit. I was given light and liberty in speaking.

On another occasion, very similiar, my mind was so fully blank, I could not think, and went into the pulpit without even a text hoping that the Lord would in some way supply my need. So far he had not done so for that occasion. During the worship services I noted every word and incident hoping to catch some thought, however small, with which to start. There was none. I arose with absolutely nothing to say and tried to talk. My words were desultory and to me meaningless. But I continued still hoping and trusting the Lord to give me something appropriate. It was perhaps three minutes that I talked without purpose except as I might lead to something I could use. It did. Light began to dawn and my theme unfolded. It not only was formulated theoretically in my mind but it appeared as a star of light, with five points like a Christmas star. (My theme had five points). And though I knew there was no such light naturally in the room, yet in my mind's eye I saw that star occupying a place in the center of the room, midway between ceiling and floor, and between the four walls. Keeping my eye on that star I took up, one by one, the points of my theme. As I finished each one a point on the star disappeared until when the last one was gone I was done. The star also disappeared. I could take no credit for the message that night. It was given of the Lord. In such instances it is apparent that the Lord regards both his

servants and his people.

It was the custom of the good saints of Kirtland to give the temple a thorough cleaning once a year. It was a great task with the mass of bric-a-brac work of covering the great pulpits; the many columns with their ornate capitals, the fluted door frames, the side windows with their 75 curved panes of glass each, and the four large colonial windows, the pews and many other things. There are 3560 panes of glass in the building. The women would gather, eight or ten to twenty a day, with several of the men as were available to assist in the heavier tasks, including the handling of ladders, carrying of water, etc.. The work took two weeks to do. The bishop also gave his services.

One year the task had seemed unusually hard, and one sister had had an unpleasant fall from a ladder, insomuch that there arose a murmur of complaint that the task was too much to be expected of them. A section was cleared for the Wednesday evening service, and I prayed that I might give some word of encouragement and assurance of divine blessing upon them. The following was presented to my mind for them:

The Lord sees and regards the labors of his saints insomuch that blessing will follow to them. The service you are giving in the cleansing of his house, from the accumulation of soil and stain, is nevertheless, parallel to that which the Lord performs in the soul of each of his children. Day by day they gather the faults and sinful contacts with the world, that which mars and stains their souls and which in life's aggregate would unfit them altogether for the kingdom of God. But it is a part of my gospel plan to come by my Spirit into the souls of my children to abide in them, to work in them day by day for their cleansing, that they might become holy and remain holy, becoming prepared for the Master's service and the Master's kingdom. My saints should remember that it is not altogether pleasant for me to dwell where there is sin, but I came into the world to save men from their sins, and I send my Spirit to work with men in their weakness and failure that they might be cleansed and sanctified from all unrighteousness, and be fitted to dwell with me in glory. You are doing for my house what I am doing for you. You are my temples.

The Lord Long Remembers Our Sacrifices

Late in 1915, under divine direction, I started to England to visit my mother who was at the time lying low under three different ailments, each being serious enough to warn of early demise according to the

physicians report. It was the time of war and when the submarine warfare was at its height, and ocean passage at best was highly dangerous.

On shipboard I had much work to do in writing. Fortunately, I had a cabin to myself which left me free, not only, to study and write, but also to pray. I could appreciate the fact of my being permitted of the Lord to visit my mother before her passing, but felt that there was something more involved than just that. I prayed the Lord to show me just why I was being sent on this mission. I was given the following, expressing the thought as I remember it:

"When you were young your mother made a great sacrifice in giving you up when I called upon her for your service; a sacrifice greater than you ever knew. She gave her son, not knowing whether she would ever see you again, and suffered much at your loss through many years. Since then your father has passed on and your mother in her old age, lonely and desolate, and under affliction, I forget not her former sacrifices and devotions in my service, and I am sending you as my servant to carry to her the blessings of the gospel that she may be comforted and blessed in me."

It was upon this visit that mother told me concerning myself what had never before passed her lips. Eight months before my birth there had come to her a deep inward urge to devote her unborn child an offering to the Lord for his service. She did so in the solitude of her own room. When the boy was two years old there came, through mother's brother in law, E.C. Brand, a missionary for the Reorganized Church of Jesus Christ of Latter Day Saints, who was visiting in England at the time, an appeal for the child's adoption with a view of bringing him to America at that time, but mother could not bring herself to give me up so early in life. I was thirteen when the second call came and at that time I was given up.

Years before on a former visit I felt that I had sometime been dedicated to the Lord presumably in my babyhood. I made gentle inquiry of mother regarding it but she answered somewhat evasively, keeping the secret in her heart where it had always been.

From the above experience it appears that the Lord had not only taken cognizance of her sacrifice and offering when they were made, but had remembered them through the intervening years, until now in time of need he was making acknowledgement, through that son, spiritual comfort and blessing. We talked much of the gospel, prayers were offered, and she accepted the ordinance of administration which was,

indeed, a blessing spiritual and physical. She so far recovered from her physical illness that she lived nearly twelve years thereafter, dying at the age of 86 through an accident.

Here was evidence of the Lord's long continued regard for the devotions and sacrifices of his willing children and his readiness to acknowledge and bless in loving ministration. No service or sacrifice given in his cause is without reward.

Progress Through Prayer

Whatever of character I have gained; whatever of knowledge of Divine things I have learned; and whatever of holiness I have acquired; together with every good and commendable thing my life has developed; are attributable to the mercy and blessing of God through Christ, received through prayer. Without Christ in my life I could have accomplished none of these things. I owe all to him.

"Now I lay me" was learned at my mother's knee. But as the family grew and household cares, together with mother's help in the bakery required daily, I got beyond this ceremony with none other to take its place. Nevertheless, while I was still quite young I wanted a personal favor which none could grant but God, and I offered my first prayer alone in the field. Simple and childish it may have been, but who knows but what God answered my simple request? My desire was realized. Later the step became a policy in my life.

After leaving the family home, at the age of thirteen, for America, I came to hear the restored gospel which revealed to me a present, living and contactable God. Prayer became a necessity if I was to enter into the gospel and experience the blessings which the gospel provided. When I heard the elder say that baptism was for the remission of sins, I knew that the Lord must have a part in that remission. Likewise, the promised gift of the Holy Spirit to those who should obey made the relation of God and man a close one. I had never heard the like before.

Before and after my baptism when I was fourteen I prayed most earnestly that I might receive the promised blessing of forgiveness, and the gift of the Holy Spirit. Perhaps I erred in supposing that these and other blessings of the gospel would immediately flow to me in their abundance. They did not, and I was thereby stirred to greater diligence in prayer. I had not as yet learned or considered it, but the fact gradually evolved in my mind that I had much to learn of divine

blessing.

I had little or no idea of temptation, or of spiritual opposing powers, and when I experienced tendencies to fall into evils of various kinds, bringing me into trouble or difficulty often before I was aware of it, I was mystified, for I had thought it would be easy to do right when I wanted to, it being a matter of simple choice. I suffered many disappointments, but gradually learned that doing right was a struggle which could be accomplished only by a higher power, and it required a studied and diligent effort upon my part. I was literally driven to prayer, by my failures and conscious need of divine help. They were my failures and transgressions which created the greater necessity for supplications for help, though such failures often caused me to shrink from calling on the Lord and my prayers would lapse. However, in time I would be stirred to resume them with greater diligence.

At sixteen I went to Independence, Missouri, to work for C.A. Bishop, a contractor, and later under the same employer to St. Louis, and though only sixteen was on my own. I kept in touch with the church, though circumstances made it impractical there to attend the services, and my life was not without prayers. Some sickness was experienced and I felt the need of divine protection and guidance, which blessings I received.

Light and Truth Through Prayer

Earlier in these memoirs I related how a prayer was answered, in regard to a mathematical problem, before a class of students. This was but a sample experience which has been repeated dozens, or perhaps scores, of times in my spiritual work in the church, often in the moment of need and often in the quiet moments of contemplation, and sometimes in the midst of other thoughts having no relation to the thing revealed. All knowledge did not come so easily but knowing my need, more than I, the Lord had given what he knew to be necessary for his work. Through the years my prayers have always been for light and understanding, and power to teach the truth, and the Lord has given according to his wisdom.

The Lord does not always answer our prayers in the exact manner we ask or anticipate. When called to the Aaronic priesthood I sought assurance of the call. I was told that if I would accept the call I would receive the confirmatory evidences in my labors. The Lord re-

quired the manifestation of faith on my part.

Prayer A Life-long Experience

A more general petition was followed by a more general response. In my early ministry I desired greatly, and prayed, earnestly, that I might "know the truth as it is, and have power to teach it in simplicity to others so that they might be benefitted also." Judging by what I know of my life that prayer has been answered in a lifelong experience, my development and such accomplishments as I have had, were not so much the result of intellectual ability, but by spiritual enlightenment, and by more direct revelation which complemented the ordinary abilities of my own and made them effectual in the service of God. This divine blessing in no wise lessened my need to study and seek by all natural means to qualify myself.

Prayer Answered Upon the Ocean

In December 1915, being directed of the Spirit to visit my mother in England, I embarked on the "S.S. New York," at New York on the last day of the year, for Liverpool. It was during the worst period of the First World War for submarine activity, and the sinking of ships with frightful losses occurred daily. Our ship flew the American flag, and America was not then in the war, but that did not prevent some American ships from being sunk. It was a time of extreme danger, and my own and many others' prayers ascended to God for my safety. Notwithstanding my mission was divinely directed, I was not without some anxieties for there could be troubles, and in spite of them, I could be brought to safety and reach my destination.

Alone in my cabin room my prayers ascended heavenward, and there stole over me the gentle and comforting influence of the Holy Spirit, which physically and mentally gave me assurance of a successful and safe voyage. There came to me a bodily feeling that I was resting upon the solid rock of the earth which no power but that of God could move. I felt that my security was absolute. But in my mind the Spirit also gave assurance that I was under the guidance and care of my heavenly Father, and that the purpose for which he was sending me should be accomplished. Two days we passed through the danger zone untouched, though we heard of other ships going down. (Another incident of this voyage has already appeared in these memoirs).

My interim appointment to Great Britain in Dec., 1920, was to succeed Bishop Roderick May as bishop of that mission, as he was being

retired. Though I took up the work of the office immediately upon my arrival in January, owing to circumstances, I was not ordained to the office of bishop until Sunday, June 5th, being ordained by President F.M. Smith and Apostle T.W. Williams. I had never anticipated the office and had never made the work of the bishopric my special study, and hence, found myself somewhat lacking in that line. I was without association with other bishops.

We Can Limit God In Answering Prayer

(Editor's Note-I well remember Brother Fry relating another prayer experience, and since I cannot find it in his memoirs, and it being worthwhile, I shall relate it as I best remember it.)

Some two years or more before going to England on this 1920 mission, he found that in his mind the three standard books of the church were in discord on the doctrine of the "atonement." He had prayed diligently and consistently that the Lord would give him light and an understanding upon this subject, and that, over a period of two or more years. And while the problem still existed when going to England he had just about concluded that either the Lord was not going to give an answer to this prayer, or that the three books did not agree on this subject. He felt that he was asking amiss, but he did not know the reason.

While visiting the place of his birth in England he decided to visit the church where he last attended, and to his surprise the minister that day preached on the subject of the atonement-and what surprised him more was the minister's interpretation of the atonement. It was exactly that which was in the mind of Brother Fry.

He then seriously questioned that interpretation as being correct for the first time, for he knew this minister did not have the light of the restoration. He changed his prayer something like this: "Lord, help me to lay on the shelf-at least for the present time-all my ideas on the atonement, and then bless me with light and understanding on this subject as I take up a thorough study of the three books upon the subject."

Brother Fry's testimony was: "That was one of the hardest things of my life to do-to lay on the shelf, momentarily, the beliefs of my childhood church, so that God could answer my prayer as I, with an open mind, made myself available so that God's light and understanding could come into my life through study." It was only then, after he,

over a period of time, diligently studied the three standard books on this subject that he was able to see clearly that they were in complete harmony upon this subject. (Later I shall give in these memoirs some of his findings on the atonement that came to him in answer to this prayer.)

Truth, Taught Of the Lord Through Prayer and Nature

Since I had no innate knowledge of the bishop's work my recourse was to appeal to the Lord for a greater ministration of his Spirit, whereby I might be instructed and qualified for my work. Light and knowledge were given me on many occasions, but on two of them the inspiration was unusual. Once when preaching in the North Manchester Branch the principles of tithing and offerings were opened vividly to my mind and I had great liberty in presenting them.

The other occasion I chanced to be in a Methodist meeting, held one Sunday evening in a pasture to which the service had been transferred, because of the warm day, from the village chapel near by. I had offered the invocation and had taken my seat with the audience expecting to listen to the pastor's sermon. But my mind was drawn to my surroundings, until it seemed impossible to give my attention to the speaker. Arousing myself I thought I must be respectful and listen, restraining my wandering thoughts. But no! nature was crying louder than the preacher, and I soon discovered that the voice I was hearing from abroad was the voice of the Spirit of God; not that it was audible. From then on I heard nothing of the human voice.

Not many yards away one of the dairy cows was feeding upon the luscious grass of the pasture. She was fat and sleek and had given her quota of milk for the day. She was broadcasting this message to me. "Here I am gathering the products of the field supplied by nature, taking them into my body where they are transformed into nutrient food, of which I appropriate such part as is necessary to the upbuilding and sustenance of my body to the answering of every need. But the surplus which I produce I freely give to man, supplying a considerable part of his food supply which he uses as milk, cream, butter, cheese, and other items. It is the law of my being, ordained by my Creator, that I should produce a surplus for the benefit of mankind generally. I have joy in my giving."

A hen from the flock wandering near, and squinting at me with one eye, said in language that I could not misunderstand: "I, too, gather

the elements of the earth for myself, but in transforming them for use I produce more than I require, the surplus being offered for the use of man. Moreover, I put this surplus in neatly sized and sealed packages for convenient handling and keeping.

The farm horse was not far away eating his supper like others, but he was not so fat and sleek as the cow. A query arose in my mind: "What do you give for the benefit of mankind?" The answer came clear and sharp: "Man needs more than food: My surplus is given in the form of energy. I give my labor which lightens the labors of men, and man lives in part by what I give. In my creation God adapted my frame for this very purpose, that every need of man might be supplied."

As the horse finished his testimony, there came the hum of a honeybee to my ear and it sounded like this: "I have worked hard all day and am in a hurry, for the sun is setting and I must hasten to the hive and deposit this load of nectar before darkness comes. Sad and humdrum would be the life of man if there were no sweetness in it—and our Creator has committed to us the special task of creating, partly for ourselves and partly for men, the thing which for ages has sweetened the food of man, and helped to make life pleasant. Individually, I can do but a little bit, but working coordinately with my many companions we gather an abundance for our needs and man's. We glory in the surplus which goes as a consecration to sweeten the lives of men. We fulfill the law of our being."

Nature's testimony meeting was interesting, and there was no waiting between testimonies. Turning, I wondered, "What next?" I saw that the participants were unfolding, one by one, a great law of the gospel, and I was amazed to learn from their testimonies that it was also the law of nature. The law of the consecration of surplus ran through the natural world, and the whole physical being of man lived by it.

I turned and saw in the near-by field a flock of sheep. Said they, "Like others we, too, produce a surplus, not of food nor of energy but of clothing. Man might have food in abundance, but without clothing he could perish. Our common Creator has given us the task of producing the raw material from which man can make clothing to protect himself from climatic dangers. We grow wool in surplus quantities, and man comes and cuts it from our backs and puts it upon his own, for man is not able to grow wool. This is our annual consecration to the comfort and welfare of man, and through us man is able to live

joyously."

Down in the hedgerow a great walnut tree gave testimony of production of surplus in the form of nuts, which add variety to the food of man. The apple trees in the orchard on the hill also testified, and over the hill waved a broad field of wheat, from which on the wings of the evening breeze came the testimony as of a multitude: "We give our all. We live and grow, produce and perish, holding nothing back; and all this to the glory of our great Creator."

The hour was nearly gone. Was it the preacher I heard say, "Now in conclusion?" Anyway there was a conclusion to the sermon I had been hearing through the voice of nature, but it came by the voice of inspiration speaking to my very soul. It was a lesson never to be forgotten.

Biographical Note On Call To Ministry

My call to the ministry involved far more than I at first realized. As with other important tasks it became necessary for me to learn my duty and my responsibility, as the Lord had said to the elders at the beginning: "Wherefore, now let every man learn his duty, and to act in his office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand." (D.C. 104:44). My knowledge of the doctrine of the church was limited, and what was more serious, I had grown up in two Protestant churches and had imbibed doctrines, principles, ideas, and procedures which were not altogether harmonious with those of Christ. The pure truth of the gospel which I had accepted, I gradually found was saturated with error, and I had not yet learned to distinguish sharply between the one and the other.

My learning to distinguish between divine truth on the one hand, and tainted truth, that is truth containing a hidden element of error and falsity, and represented as the truth of God, such as Satan has been expert in concocting since the days of Eden, has been rendered possible only through the ministry of the Holy Spirit of which Christ said, "He will guide you into all truth." It was a slow process. The most informed educator can not give all he knows to another in a day, but only so fast as his pupil is capable and willing to learn. The Spirit is capable and willing, but the pupil can receive only as he accepts and makes his own, the things which the Holy Spirit reveals.

A small error, as I have learned a number of times, and which has been pointed out to me by the Spirit on several occasions, has been the cause of blinding my mind to precious truth which was thereby contradicted, and in several lines of truth my learning has been blocked for years by such undiscerned errors. In several instances the Lord has had to speak by revelation to me before the blockades could be removed. Satan is always interested in a man's retaining such errors for they invariably retard his development and his usefulness.

We live in a day of sanitary cleanliness. Laws are passed requiring safeguards in the handling, preservation, and serving of foods, and in many other things, for the slightest taint, or the single disease germ, entering the human body, is sufficient to produce most disastrous diseases and death. Think of the care given in our hospitals against infection for the safety of the patients and others. Note the millions of dollars spent in research seeking means of controlling cancer, polio, and tuberculosis germs that people may be saved from lingering disease and death.

But spiritually and morally we are living in the dark ages still. No such rigid techniques as is had in the hospital laboratory is applied to the soul-destroying germs of unbelief and sin. Doctrines, theories, and platitudes delightfully presented, are usually accepted without question, much less thorough examination and comparison with the original source of truth and effective righteousness; leading to evil conditions and sinful actions of every variety.

Where is the consistency, considering the eternal nature of the soul as compared with the brief life of the body? Is not the eternal welfare of the human soul of equal or greater concern? Can man devote too much labor, or spend too much money, in the struggle against spiritual disease and eternal death? Men spend tens of thousands of dollars to save physical life for a few years, sometimes for a few months only, but give little attention or time for the attaining of eternal life under conditions designed of God. Where is the fund devoted to the discovery of the nature and the dangers of sin? What university maintains a laboratory for the testing out of sin in its various forms, that men might know how to live with it?

Christ is the great pathologist of the soul. He knows the nature of every one of the soul's diseases and has power either to safeguard

or to heal. In him men find a fulness of life, even eternal life.

Through the years I have had occasion at times to relinquish certain beliefs imbibed in my childhood, which under the greater light of the Holy Spirit, I had come to see were imperfect or erroneous. In some cases the surrender of mother-knee and primary Sunday-school teachings in the Protestant faith, was like the tearing of my heart strings. Nevertheless, the greater truth of the gospel has healed the wounds, and satisfied the deeper longings of the soul.

For an understanding of the truth of God I have earnestly prayed throughout the years, and as new light and understanding have been given I could do nothing else than surrender the less for the greater, for one of the chief hindrances to the work of the Lord is man's resistance to change, where change is necessary. Our late President Joseph Smith once said, "A man should not drive his stakes so deep that he can not pull them up when he wants to."

Concluding Thoughts And Looking To The Life Beyond

While the place of birth in England and my parentage had great affect upon my life, I lacked social life in my boyhood; practically the only playmates were my family, and in Iowa after coming to America at the age of thirteen, I had no young associates, my aunt being the closest associate. I had little schooling, and a meager amount of literature, such as Peck's Bad Boy, Mountain Meadow Massacre, John D. Lee; my weekly world of literature consisting of Autumn Leaves, Herald, plus a modest number of church books. I attended a country school in winter.

In the year of 1888, I worked in Independence and St. Louis, and then with older men. I was sixteen. I spent the whole time in labor, with no set time for labor hours, which left me with very little social life, but that which I found was an association with mostly wicked and corrupt men. I could not join with their gambling, card-playing, swearing, foul stories, and their pay-day escapades to the city. I lived pretty much alone in the midst of the crowd. While seeking to live according to the gospel, the constant influence was wearing. I did attend church when possible in Independence, but in time of greatest danger to my soul the Lord rescued me.

After my deliverance I returned to Iowa, and found a slight easing of the situation. One fact should be noted-the conditions of my environment had an extreme change upon my coming from England in language,

(I was supposed to speak English but it was a Wiltshire brogue. I was slow in adapting myself to the language of others in school, and was often embarrassed at the laughs I created by some of my broguish words, insomuch that I was inclined to be reticent, saying little as possible). Not until I was grown and attended Normal School did I become reasonably free from this embarrassment.

I do not know, perhaps, I was unsocial by nature. I was inclined to be bashful, deeply so, and this made me backward. I always shunned publicity.

In marriage I found a companion, if not so much like myself, yet generally adapted to myself, and of a type to preserve my particular qualities and disposition. She was never extremely talkative but rather reserved in conversation. We seldom indulged in small talk, but could spend an hour or hours talking together on deeper matters such as doctrine, or church affairs, or the important developments pertaining to the world. Local incidents would be noted but seldom made the occasion for extended conversation, unless some deep principle was involved. We often discussed at length church policies or practices, generally with a view to basic principles. Even at the dining table our conversation often ran to the important affairs of life. At times when we would include a study of the scriptures in our morning devotions, we, considered the vital things rather than the incidental and profitless. We never wasted time on such questions as to where Cain got his wife. I have often thought that Christ's comment about giving an account for every idle word will reveal much worthless conversation which will be surprising to ourselves. The Lord told me at the beginning of my ministry that I should not spend my time with trifles.

(Editor's Note. I well remember Brother Fry bearing his testimony concerning his devoted wife, while in Lincoln, Nebraska, thusly:)

"When we observed our 25th wedding anniversary we found out that in all that time I had spent 18 years out of the 25 away from home in the mission field, and in all that time, and since, she has not so much as laid a single straw in my way of church work." (The Lincoln saints helped them to observe their 50th wedding anniversary, coming over from Tabor, Iowa for the occasion, Dec. 1951. Editor.)

What was true about conversation we observed largely in our reading. We read for thought and development rather than for mere pastime. Once, after reading a borrowed book of fiction, on the recommendation of friends, and which was said to set forth some high e-

conomic ideals, I was asked upon returning it what I thought of it; I answered honestly, "It seemed like seining the ocean to get a few minnows."

Until I was of age I was largely deprived by circumstances, not only of social activity and development, but of literature and scholastic education. At that time I gave all that I had earned and some means not yet earned for some schooling which I felt necessary to my future work, and I was blessed in it. While teaching and coming into more social and business contacts I continued my studies as possible, but not long later, when ordained to the office of priest, my preparation drifted more and more to religious matters.

In the light of all these things, or out of them, evolved life's attitudes and directions. Some inherent tendencies had their influence but apart from them life's attitudes and trends are the result of the accumulation of life's experiences.

There is one phase of life of which in this connection no mention has been made. The loneliness of my life and the desire for companionship, with the recognition of both evil and good, to which I was susceptible, together with what I had learned of the gospel, led me to seek communion with my heavenly Father. Of necessity, with no one to go to for counsel and help, I was more or less driven to prayer, and it was often; sometimes it was for light and understanding, and sometimes for protection or deliverance. I prayed for strength to overcome temptation. On one occasion when I was sixteen my life was saved, only by the intervention of the hand of God, in answer to prayer.

I was given to foresee many dangers and avoid them. I was given to make wise decisions when decisions had to be made, and often without doubt or hesitancy. When the Lord called me at thirteen, to leave the shelter of my father's home to go to a foreign land, it involved what I did not realize at the moment, viz., that He assumed the responsibility of being a Father to me. I was to be under his care and he was my Protector.

Prayer became the constant practice of my life—not the mere saying of prayers, but prayers that were the definite desires of my soul offered to God out of a conscious need, and after an inspired longing. I gradually learned to depend upon my Father, and think of him in that relation. He has never failed me. I faced our marriage day practically without funds and in despair, but the promise had been

given before I entered the ministry that all my wants would be supplied, and trusting in that promise I had continued in my gospel work, and in that emergency the windows of heaven were opened and funds were supplied—more than needed.

Many, many have been the hours spent in communion with my heavenly Father, often when others were spending the time in small talk, and social amenities. I found that prayers were like deposits at the bank, to be drawn on as needed. Not always, perhaps not often, were prayers answered just when I wished, nor in the way I desired, but sooner or later I awoke to the fact that they had been answered.

I have learned that the trivial things of life, and often worthless things, together with light pleasures, steal away the greater and richer things of God; they often deprive us of opportunities of obtaining the precious gifts of heaven. This is largely the way of the world. It is not only the sinful things of the world that cuts us off from God and his gifts, but rather the inferior things to which we cling which prevent us from receiving the higher and better things. People who remain satisfied with candle light are not the ones who invent the brilliant lamps of modern times. Someone has said that "The good is the greatest enemy of the best." This is true in matters and systems of religion. Any form or creed once accepted becomes a bar to any attempt to look higher. Progress requires abandoning the inferior to make way for the superior.

In spiritual truth and spiritual attainment I never found that I had reached the limit of my possibilities. Approach to God is never absolute in this life, and no matter what stage we have reached there are greater heights beyond. So I find my prayer varying considerably from those of twenty, forty, and sixty years ago. Once the thought was strong in my mind that if I could overcome my prevailing fault I would be near perfection, but with that overcome I would find another demanding my attention. And so it has been through life—a continual task for overcoming. I never felt like shouting over any victories as long as other battles were waiting to be fought: anyway the war doesn't end, only with the last battle.

It makes little difference what field of life one may walk in. Evils and temptations are abundant enough, and varied enough in this world that no man can escape meeting them. Every man's weakness will be discovered by them and he must resist them or go down under them,

sooner or later. Victory is not all of self as I like Paul have learned, that "to will is present with me, but to perform that which is good I find not, only in Christ." "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

It is according to the law that every man of the priesthood "is to the gifts and callings of God unto him; and he is ordained by the power of the Holy Ghost which is in the one who ordains him." Elders are not like plastic pressed in a mould so that all come out with identical abilities and qualifications ready for service anywhere, but the Lord recognizes the varying talents of every man and utilizes them in his service as he wills according to their fitness. Some men have gifts of language and mental perception, with physical qualifications which all combined make them wonderful preachers. Others are lacking in some important point and may not be preachers, yet may find lines of service appropriate to their priesthood office by which they may successfully work in other lines. A priest may preach and visit and teach, if he should be disqualified by nature for preaching he might still do an acceptable work in visiting and teaching, or in writing, or as bishop's agent. He might make an excellent presiding officer over a branch or district.

In this connection I often wondered why, in the providences of God, that he suffered me to fall under a most severe case of double pneumonia at the age of seven, which left me grievously defective in my lungs and bronchial tubes. In America I improved somewhat but never regained my normal breathing powers, and was always more or less handicapped in preaching and singing. I found by experience that my talent inclined more to teaching than preaching. This condition tended to make me more reserved than I otherwise would have been.

In reviewing my life as a whole I have come to believe that the Lord ordered it in wisdom in all such matters. Certain personal or inherited natures or tendencies might turn our course into undesirable channels to our detriment and loss, or perhaps by curbing one tendency we might be led into another not always what we would have chosen, nevertheless, into that which the Lord wanted us to occupy.

Glimpses of Immortality

My sister Annie was unfortunate in her birth, being born with a cleft palate. As soon as practicable she was taken to London for surgical treatment which improved conditions only slightly, and she

grew into childhood and youth seriously handicapped in her speech. Unable to be readily understood by other children she was left out of their games, and even teachers neglected her as being unable to learn. It was not that she was deficient in her native intelligence but that her misfortune made it impossible for her to express herself, while those who might and should have given her a little special help failed to do so with the result that she learned little at school and became handicapped for life, by lack of a common education.

In adult life by her own will and efforts she strove to remedy her lack and gained enough musical education which made her an efficient and successful teacher, and notwithstanding a subsequent marriage, continued her teaching to within a year of her death which occurred at the age of 86.

Not all people who knew her looked behind the handicap to discover the soul which God had sent into the world, which is true of many other unfortunates. Too many judge their fellows from superficial appearances, failing to discern the deeper realities or to recognize the inherent possibilities of human life. Thus my sister went through life. Many friends sympathized with her in her misfortune and favored her, but few knew her as she really was. There was that in her soul which made her a devoted saint. Early upon arriving in America she had united with the church and continued as a devoted member to the end of her life.

An incident arose one day many years ago in my ministerial experience which relates to and confirms what I have already said. I was conducting the funeral of a young man still in his teens, who had, either in birth or through subsequent affliction, been brought under an imperfect mentality. His brain could not function normally and he was left deficient, and unable to carry on his school work. He received no consideration or sympathy from his schoolmates, but rather ridicule and torment. He early went to work in a factory performing the simplest tasks, but the abuse of his associates was beyond endurance. Sickness came and he died. In the funeral discourse I took occasion to call attention to the fact that human flesh often hides the nature of the soul that dwells within. Because of fleshly imperfection or deficiency the soul is not able to function, and too often superficial people attribute the deficiency of the body to the indwelling soul. I pointed out that when his spirit took its departure

from the defective body it was forever freed from its mortal restraints, coming forth in its pristine beauty and attainments, possibly appearing in more glorious intelligence than his tormentors. It is true. We cannot judge our fellow men by the physical form alone, nor by outward appearances. Only as we may learn to discern the real man behind the rough and imperfect exterior, will we know him as God knows him, and as he is.

A man in mature life, actively engaged in a responsible work, intelligent and capable, met with a serious head injury from which he never fully recovered, and he remained incapable, intelligence mostly gone, and altogether dependent upon others the rest of his days. Was he to be judged by his latter estate? Not at all. His rating in the sight of God was much higher than that.

So it is to a less degree with thousands of persons, perhaps including ourselves, who have come to live in imperfect and sometimes defective bodies which will not admit of a full and free expression of the real person within; bodies not so extremely incapable as the boy or the man we have mentioned, and yet sufficient to cast a shadow over the living soul. Impedimented speech, defective hearing, and scores of other physical deficiencies, some inherited, some resulting from misfortune, sickness, disease or accident, or by others' evil doings, lessen the capabilities of many who are counted as reasonably normal in life.

The promise of the resurrection is that men shall be raised to immortality-perfection of bodily form and powers. Inherited faults or defects will not carry over into the resurrection but will be things of the past. Acquired weaknesses and defects no longer remain. Every part will function to perfection and every man will be seen as he is.

It is in the light of these things that I saw great significance in a vision of my sister in 1950, shortly before her death. I was keenly awake, yet in the darkness of the night when I saw her as in a lighted room, standing near me, not as the aged and infirm, bent and wrinkled, and emaciated woman that she was, but as a young woman in the prime of matured youth, the skin of her face smooth and clear as a child's, in perfect health and in brightness of soul; without the marks of her unfortunate birth, her whole form revealing high intelligence and loveliness of character. I saw her as she would be in immortal life. What a change! With mortality binding her down no more

with earthly defects, and carnate restraints for ever removed she stood in the glory of perfection as God intended in her creation.

Here we see each other "as through a glass darkly," there we shall see the habiliment of flesh not with the imperfection of this world but as the perfect work of the divine hand in the likeness of the glorified Christ.

A Glimpse Of An Immortal

On October 4, 1952, in the semi-wakefulness of early dawn, there came to me the following experience, under what I recognized as the ministry of the Holy Spirit. While the experience was real it is not easy to describe in detail. What I saw was clear and plain but the major part of what developed in my mind, each point of truth developing, often from scriptural references with which I was familiar, as I observed each point of truth as manifested itself in the living form before me.

I stood in near proximity-perhaps 15 feet, more or less-to a man who became the central figure of my experience, and whom I early recognized as an immortal, having once lived upon the earth, obedient to the gospel, died, and was later restored again in the flesh, to immortality, probably at the resurrection of Christ, when the righteous of the previous ages were raised to dwell with him, even as the righteous of later ages will be raised at his second coming, (Matt.27:56-57), becoming one of the redeemed to have eternal life with Christ. (Gen. 7:62-63; Mosiah 8:54-56).

Somewhat to the left were several other men, ordinary mortals like myself, engaging in some incidental work, the only reason for whose presence, as occurred to me, being to sharpen the distinction between earthly mortals, and the one immortal man who was the principal figure of the vision.

I seemed to understand that this man had lived on the earth as I was now doing, obeyed the gospel, and by the power of Christ had been redeemed from sin and death, and raised again to immortal life in the flesh, had passed from death unto life; and was forever beyond sickness and death.

In general outward appearance he was not so far different from many ordinary mortals though it was apparent that the latter were in certain ways different from the former, being greatly inferior and deficient. They were in an evolutionary process in which a change was being wrought out.

I saw in this man characteristics differing from those of mortality and which immediately raised questions of inquiry in my mind, which seemed to be instantly answered by some passage of scripture which came to mind. The answers were generally so fitting and complete they seldom needed any new utterance of the Spirit to clear the point in my mind.

Each of us moved about casually, sometimes a little closer and sometimes a little farther apart, but strangely, neither attempted personal acquaintanceship or conversation. On my part I was so intensely concerned with my own thoughts and observations, and my mind so crowded with changing reflections that it never occurred to me to ask questions. Every question I raised seemed answered in my mind like the following: (Isaiah 40:28-31): "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail; but they that wait upon the Lord shall renew their strength, and they shall mount up with wings as eagles: they shall run, and not be weary and they shall walk and not faint."

Physical Aspects

Physically, this immortal appeared to be the embodiment of perfection, having all the gifts and powers belonging to life in its fulness. He was of medium height, well proportioned, without abnormality in form or features, with no part over proportioned, nor any part under developed. His body was dynamic, possessing an evident resource of strength never seen in mortal man, but which I saw was normal to him, rather than having been acquired by special training or effort, such as is common to the athlete or strong man of the world. He made no artificial display of this strength which was held in quiet reserve. Soundness of muscle and joint showed in every form and movement, (Here, I am sorry to say that some five or six typewritten lines have been lost, and therefore omitted. Editor.)

When the spirit and the body have been reunited in holiness in the resurrection a fulness of joy is possible, but reunion without sanctification not only can not produce full happiness, but inevitably brings an increase of misery and regret. Holiness leads to happiness, while sin leads to sorrow. This man's status was a reflex of what his

life had been on earth, taken as a whole.

Immortality And Eternal Life

One clear point of gospel teaching stands out clear in this connection-it is that immortality and eternal life belong together in righteousness. They do not exist together under sin. Immortality and eternal life means a fulness of joy and that eternally.

This man was not a primitive angel from heaven who never had known sin. He had been a mortal on earth, and had experienced the evils of this world as well as things of gospel righteousness. He loved truth and righteousness, accepted the gospel, and found joy in obedience. He knew what sin was by experience. He had fought his battles against temptation, and the powers of evil, and had overcome. He had proved the integrity of the word: "All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith."

This man had known the torments of guilt; the sorrow and struggle of repentance; but he had also learned the joy of forgiveness and cleansing, having obeyed the gospel of Jesus Christ in which he continued steadfastly. He had learned to "put on the new man," which after God is created in righteousness and true holiness.

A Man Redeemed

I looked upon this man, not briefly, but with ample time for reflection, and saw him as one redeemed by the power of Christ and the gospel. He was radiant with light throughout his whole being, not so much in the nature of shining gloriousness as in the power of intelligence, giving assurance of rightness in attitude and action. This brought vividly to mind the statement of revelation, that "if your eye be single to my glory, your whole bodies shall be filled with light," and "that body which is filled with light comprehendeth all things, therefore sanctify yourselves that your minds may become single to God." (D.C. 85:18).

I saw in this man a living example of what righteousness can do for the children of God, or what it makes possible for them to receive when they "put on immortality." He had found that more abundant life as Jesus had promised. No joy or gladness of this world could be so great as his. Here the human had coalesced with the Divine, the man having put on the Christ nature until the last trace of evil had been expurgated by the great Redeemer. Here was a new man, bearing the likeness of Jesus Christ.

Beams of intense joy played over his countenance like dancing re-

flections of sunlight upon rippling waters; and looking into his face was like looking into the deep sea for the depth of his thought seemed fathomless. His glory impressed me as springing from the joy of victorious achievement, accomplished through the strengthening and sanctifying grace of the Savior. Such only is true joy.

Intelligence

Mention may be more particularly made of this outstanding quality of intelligence so clearly observable in every feature of this immortal being. We generally think of this quality as belonging to the mind, but here it seemed to be emphasized throughout the entire man. On occasion it has been my privilege to receive certain knowledge through the ministration of the Holy Spirit as I believed, when I became aware, that for the moment, the impress of divine truth was not only upon my mind but upon my whole being. A degree of consciousness seemed to pervade my being, spirit and body. I saw in this man more than intellectualism, and I pondered upon it. Whence came this intelligence: possessed by man? The great Creator answered this question early in the world: He said to Enoch:

"Behold, these thy brethern, they are the workmanship of mine own hands, and I gave unto them their intelligence in the day that I created them, and in the garden of Eden I gave unto man his agency." Genesis 7:39.

NOTE: (In mortality pertaining to this present life, intelligence, this Divine quality varies according to the degree of unison one maintains with God.)

Intelligence was an inherent quality implanted in man at his creation. Basically, it was not self-evolved, nor did it originate with man. It came from God, and when we read that "The glory of God is intelligence," (D.C.90:6), we recognize it as a quality of Divinity. In other words, God, in making man, took elements of his own being, of his own life, and implanted them in the created forms that they might live.

There is something of God in every man. Man is not altogether his own; he belongs to God and is dependent upon him for life and existence. Paul quotes, endorsing a poet of his age, that "We are also his offspring," saying further, "Forasmuch then as we are the off-spring of God, we ought not to think that the Godhead is like unto gold,..graven by art and man's device." (Acts 17:29). This relation is indicated by Christ in saying, "I am the true light that lighteth every man that cometh into the world." (D.C. 90:1).

Intelligence as set forth in the Scriptures, is a spark of Divine life, capable by growth under righteousness as the Lord has said: "He

that keepeth his commandments, receiveth light and truth, until he is glorified in truth, and knoweth all things." (D.C. 90:4). Herein is the ultimate glory of man.

The Lord speaks again on this marvelous quality of human life, saying: "Intelligence, or the light of truth, was not created or made, neither indeed can be."

It is eternal with God, as a gift to man in his creation. It was but a spark, but with susceptibility of growth and development toward a fulness, subject to the will and diligence of man. Man's cooperation is necessary. "Here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light."

The following sentence in the text is somewhat complex, having two subjects. To clarify we use one subject only, we believe, without in anywise changing the meaning as to the one used.

"All intelligence is independent in that sphere in which God has placed it, to act for itself, otherwise there is no existence." (D.C. 90:5).

In the giving of this gift by the Creator there went with it an abiding responsibility for its proper and continued use. Indifference and neglect depreciates its value. "Light and truth forsakes that evil one." "He that receiveth light receiveth more light, and that light groweth brighter and brighter until the perfect day."

Vision of Evan

"A couple of weeks ago when I had just layed down on the bed for a little rest before dinner, I was surprised to see Evan come walking in at the door, looking strong and vigorous. He acted casually, stopped at a thin corner which was convenient near my feet and stood there in all the beauty and strength of his fine manhood, and for three or four minutes stood in silent communion with me, covering some common points of interest which we might have discussed had we used words, but neither of us spoke a word. Nevertheless, plain simple words passed through our minds in humble conversation as clear and fitting as any words could have done, and I was under the influence of the Spirit and the truth that passed between us passed through my mind as freely and clearly as if audibly spoken."

(Editorial Note- The above quoted from a letter written to me and others, by Charles Fry, either in 1966 or 1967-some 7 or 8 years after Evan's death and before Bro. Fry passed away at Resthaven.)

PART II
of
Memoirs Of Charles Fry
(Editorial Note)

Sometime prior to the death of Charles Fry, in talking to him, I was informed that he had engaged another Brother in the church to edit the memoirs of his life, but for some reason he was unable to do this. He was to "Proceed with topical sketches as begun, with a view of their being published in the Herald, utilizing important or leading doctrinal subjects whose development has been a definite part of my personal experience and development, especially as I recognize as springing from inspirational leading. Such topics would not be primarily doctrinal but experiential."

He was to "prepare a somewhat chronological story of my life's experiences, detailing some things of a personal nature which might not be contained in the original copy, (of which, I, the editor have used in the preceding notes), and probably covering more details. It would be somewhat more personal than the original copy, both as to myself, and to other persons with whom I have had contact in life. It could include more of the items of family and relatives, and the incidental things which contributed to life itself."

"In illustration: 'My concept of God': I do not consider that what effort I gave to the study of this subject sprang from any initiative of my own, but was inspired by the urge of the Holy Spirit which I had learned to recognize, and which remained with me, not momentarily, but for months until I had developed an interest of my own, and which carried me through on my own momentum as it were. What I developed in the way of knowledge under these circumstances, and by the illumination of the Spirit of truth, for which I prayed earnestly and long, often with fastings, I count a part of my personal experience as literally as seeing a vision, hearing the voice of the Spirit, or seeing a miracle performed.

"In setting forth the topical sketches it is not with a view to convert people to my views, but to reveal the forces which have operated in my life for the establishment of such beliefs as I have with my reasons for so believing. I present these things as a part of my own life, and would prefer to be judged according to what I have written rather than by any other interpretation." (End of quote of Charles Fry).

(Now to continue as editor: At the death of Charles Fry, only the original notes of his memoirs fell into my hands, along with the article that he refers to on "The Personality of God," (which I had already, with his permission, had printed with the one on "The Choice Seer"), together with many other articles that he had written on various and numerous subjects, doctrinal and otherwise; together with many other notes and some biographical notes, but not the sketches that he had so desired. I will conclude his memoirs by editing some of his articles, as well as referring to some of his many contributions to the church, talent or gift wise, etc. Francis Schrunk).

Musical Talent

(While Brother Fry never felt that he had much musical talent, he did have a music book while in Lincoln, and there composed several little songs for church when occasion necessitated it, for instance, I

well remember one for a blessing of a child. When he left Lincoln for San Bernardino, he, Sister Esther Schrunk and I carried on quite a continuous correspondence from San Bernardino, later at Tabor, Iowa, and still later at Resthaven, even up until his death. In one or two of the letters written from San Bernardino, (We kept them all, and treasured them highly), I quote the following:) "The half hour program of my hymns appointed for 7 (o'clock) Saturday night managed to come to pass, although I had been fearful of it from the start. I didn't succeed in half of what I wanted to accomplish, but anyway got a few numbers before the saints, which were fair samples though were poorly sung. I didn't criticize the singers very much even in my own mind and not at all to others, but commended them for some had been working hard on the decorations on the church, (they were to dedicate a new church the next day), and were worn out. The effort made quite an impression and established my reputation (with the dedicatory hymn) as a hymn and tune writer. Besides on Sunday, Bro. Curry who stayed with us was looking at my music book and wanted me to play some of the hymns. He joined me in singing them taking the tenor, and one little evening prayer song sounded so good I suggested we sing it as a duet that afternoon, which we did. It was well received. I got a little humor out of my introduction to the song, quoting the Lord's statement in the revelation 'Let not the middle-aged,' (I pointed my thumb toward Bro. L.F.P. Curry) 'and the old' (turning the thumb toward myself). 'Forget not the gladness of their youth.'"

(He had at about this time sent several short tunes to his son, Evan, which he thought would be acceptable for congregational singing, as well as acceptable for the new hymnal, and he made the following statement regarding this:) "In my estimation they are equal to, if not superior to, the average of such tunes already in the book. I have had it in mind, some day, to put into Evan's hands copies of all my tunes I count worthwhile so that they may be available, and that he can see are offered for use, perhaps when I shall not be able to offer them. I have hopes that under the ministration of the Spirit I may yet be able to write some worthy hymns for our people. If I have any poetic talent it must be so deep down in my nature that only by a special endowment does it come into view. I have tried for years repeatedly to write, after studying the theme and jotting down ideas, but the poetic power could not be stirred into life. Last year I did write a hymn on Zion but I worked hard at various times for eight months to do it. I

wanted a dedication hymn and repeatedly failed in my attempt to write one. One morning last month I was playing the little evening song with the words of Baring-Gould "Now the day is over," and other words began to come to me, and in about five minutes I wrote four verses. Sensing the change that had come over me I immediately turned to the dedication theme and in about twenty minutes wrote four verses of that, adding another verse later. With that my gift subsided again. I can only account for it on the basis of inspiration. Anyway there are future possibilities in it."

The Dedicatory Hymn

(Tune, ---Faith of our Fathers)

(Dedication of Church at San Bernardino, Calif., July 16, 1943)

God of our fathers, living still,
In power and wisdom yet the same;
We of thy church rejoice with praise,
In this new house built to thy name.
God of our fathers, give us ear;
And in compassion draw thou near.

God of our fathers, we would bring
A broken heart, a contrite soul;
A purpose strong, a service pure,
A righteousness that makes us whole.
God of our fathers, mercy give,
That we in thee may ever live.

Long have we labored, O our Lord!
To set a temple here for thee;
And now complete, we dedicate
This house a holy one to be.
God of our fathers, be thou here,
That to thy feet we may draw near.

Accept our willing offering, Lord,
Establish now thy presence dear;
And let thy name now placed hereon
Be learned by all who enter here.
God of our fathers, whom we own,
In this thy house make thyself known.

O God! let now thy people know
To keep from out this hallowed hall
All worldly things that would defile,
Or make thee less than all in all;
God of our fathers, we enthrone
Thee in this house, yea, thee alone.

"Kirtland" and "Communion" Hymns

(Brother Charles Fry is probably best known, as regards his musical ability, or talent, or gift, by giving to the church two communion hymns, "Kirtland", 269, and "Communion", 264. I give in these memoirs how he came to write them.)

When the musical committee in 1928 asked for offerings of new hymns, words or music, for possible use in the new hymnal, which was in

preparation-I resolved to make an effort to respond. I had at times written some simple tunes which scarcely got away from the piano, and now undertook to do something better.

I had some rather positive ideas about our church hymns. Nearly all we used were drawn from other church hymnbooks. I had stated more than once that it was a reproach to our church that after a hundred years of history we had scarcely more than a dozen of our own production and that we had yet to offer the first great outstanding hymn to the world. With the greater light of the gospel in its fulness and claims to greater spiritual power, it seemed strange to me that we had not produced more than we had. If our people can produce hymns only in fair comparison with the hymns we are using, I thought they should be used in preference to those borrowed from others, and it was with this thought that I sent in several tunes.

As I look back now on the writing of the hymn tunes, "Kirtland" and "Communion", I recall no immediate personal experience which inspired them, but there were experiences of a very broad and general nature which helped to make up the background of my life.

My mother belonged to a family of local musicians, but in our home we never had a musical instrument or musical advantages. Practically the only satisfaction that came to my musical soul was what I heard at church, in the Methodist church, until I was eleven, and then for two years in the Church of England where the stately hymns used made a deep impression upon me, and set up musical ideals which I never lost. That was in England.

When I came to this country at the age of thirteen, a little Farley organ was in the home where I lived on the farm in Iowa. My sister Annie once taught me a few lessons but she gave up in despair. At the meetings I attended, first at schoolhouses and later at the church near Thurman I became familiar with the hymns which the saints of that time were accustomed to sing. Compared with the musical standard to which I had been used to, they were not great, but there was a spirit accompanying them that for me made up the deficiency.

I labored on the farm or at other manual labor until I was 19, attending a reunion in the grove of Brother George Skank near Henderson. I found the choir, under the direction of Brother T.A. Hougas, singing new hymns from the just published Saints Harmony, the first book containing music and words published by the church, and which was edited by Elder M.H. Forscutt. This was in 1890.

At that time my voice had never been heard in song by anyone in this country. Stepping upon the platform at the rear as the choir was practicing some new hymns one afternoon, I looked over the shoulders of the singers, and to my astonishment the music upon the page appeared as simple as the A, B, C's. I knew that I could learn both to play and to sing it.

With a copy of the Harmony during the next two years I developed what I could outside my farm duties until I had conquered every hymn in the book. I played them on the little organ and learned to sing all parts. Several pages of instruction at the beginning of the book were my text.

Subsequently, while attending Normal school at Des Moines, I joined a singing class, and availed myself of other opportunities at various times to improve upon the little start I had made. The little I had gained in music I have found of great value in my ministry during the many years since.

In my soul I have found a quality, mostly latent, which upon ten thousand occasions has struggled for expression. There are impulses which cannot be expressed in words, but which I could express in music, had I acquired power come by education and training. But these lacking, and so the impulses die in their struggling.

Nevertheless, when the music committee asked for offerings of new hymns for the New Hymnal, I resolved to submit some of my own tunes.

"Kirtland" with its words was worked out by many days (in spare time) of effort. We were living then at Kirtland, Ohio, almost in the shadow of the Temple, in the house formerly occupied by Sidney Rigdon, hence the name of the tune. It is a three line hymn and was so written in an effort to supply a variation from the four and eight-line hymns to which we have been so largely bound. I believed then and believe now that we should work for greater variety in our hymns.

"Communion" is an easy flowing tune written with much less effort than "Kirtland", and written for the words with which it is associated, the familiar communion hymn by Dr. Samuel Stennett. "Here at thy Table, Lord, we meet," from which it takes its name.

These tunes are perhaps more the product of my years of ministerial work than of any musical quality, and were not offered so much for their musical as for their spiritual quality.

May the day come when in the matter of hymns we shall give and not borrow.

(Brother Fry could sit at the piano, entertain himself and others, by the hour, playing and singing the songs of Zion, and the Church. Editorial Note.)

Temple Prayer

(Hymn poem written by Charles Fry in 1935 Contest,
Sponsored by Independence Music Club-Sept., 19, 1936)

O Lord! we come to this thy temple fair;
For sweet communion with saints and Thee;
O Do Thou bless this hour of solemn prayer
That we, the world apart, may holier be.

Wherein we've stepped aside from holy path,
Do Thou forgive, nor hold our sin away.
But make us free in Thee removed from wrath,
And turn our brightness into brightest day.

O kindle in each heart the sacred flame,
And fill our souls with peace and love anew;
And help us each to speak in Jesus name,
Of joys and blessings in thy service true.

And when we're gone from out these hallowed walls,
O may thy spirit still with us abide;
That we may hear and heed when honor calls,
And e'er remember Christ, the crucified.

Help us to shine with heaven's holy light,
And bring forth precious fruit an hundredfold;
That Thou in us shalt always have delight,
Until with joy thy face we shall behold.

Question Time

(Editor's Note: Since Question time was such a part of Brother Fry's experience, before, but mostly after his retirement from missionary and pastoral work, I shall edit two that I happened to be involved in myself and which were somewhat controversial.)

(The following question was sent in, and Bro. Fry proceeded to give the answer, that follows, but the moderator at the Herald House sent it back stating:) "Is it not possible to come closer to reconciling these two viewpoints?" (I was in Bro. Fry's home just after he had the above request and he said that he had made it a serious matter of prayer and the Lord's answer was:) "The scriptures which I have given contain my word. Study deeply that word and you will find the truth as it is in me. I have given my word unto the children of men; and whosoever believeth shall find to the satisfying of his soul, and shall not be deceived."

(This information was then sent back to the moderator and the original answer was printed in the Herald.)

Question: "At Dickson Mounds human skeletons have been unearthed which are said to be ten thousand years old or more. How does one reconcile this with Creation?"

Answer: "We don't. The age of man, estimated upon archaeological and geological findings is variously set up to 1,500,000 years, the variations being so numerous, and many of them so great, as to betray the lack of unity and certainty. The evidences upon which these es-

timates are based, though many, are fragmentary and imperfect, and furnish no clear and connected account of man's beginnings, leaving easy grounds for errors of judgment and mistaken conclusions.

The Scriptures do give a fairly clear account of some leading factors regarding human life upon the earth. We note the following:

1. Man was created of God, not on earth but in heaven, first as spirit beings including all men. This creation was on the sixth day or period, and was limited in number.

2. After the seventh day, and after the first creation had long since stopped, a special creation was made on earth whereby God formed the fleshly body of one man, whom he called Adam, saying of him that he was the first man. Adam was of full and perfect form, of capable mentality, though of necessity dependent upon experience for the developing of his mental powers to the gaining of knowledge, wisdom, the power of reasoning, and so forth. God also made one woman, Eve, and endowed both the man and the woman with powers of parenthood, making possible the incarnation of the whole human race.

3. The entrance of man into earth life was not enmasse, but by gradual progression, generation upon generation, which still continues, though with a fixed time for its ending.

4. A chronology of years is given in the Bible from Adam to Abraham, at the birth of Isaac—a total of 2038 years, covering the most difficult pre-historic period. The accuracy of these genealogical figures is questioned by some, but they are indorsed with one minor change in the Inspired Version of the Bible and may be counted as correct. Figures are not given for the subsequent period, but the length can be reasonably determined; and though the estimate is not definite, variations of a few hundred years would be as nothing compared with the estimates of the antiquarians who differ by millions. This leaves the age of man somewhere around 6,000 years from Adam to the present.

5. In Doctrine and Covenants 104—a revelation on priesthood—there is given a genealogical line of high priests from Adam to Noah, but without numbering the years. The names for that period are the same as the Genesis list, thus adding some further confirmation to the latter's correctness.

6. In latter-day revealments (the Book of Mormon and the book of Doctrine and Covenants) are to be found numerous statements agreeing with the biblical account, touching creation, one first man, Eden and the Fall, references to the patriarchs, a limited creation, and prophet-

ic references to the whole period of the present age—that is from Adam to the close of the millennium—as being 7,000 years. The testimony of all the Scriptures is harmonious, being intertwined with the doctrine of God, Christ, and the gospel, the whole story being ONE. To discredit one part tends to discredit all. Such a harmonious and complete testimony to us is far more worthy of credence than that gathered from the broken strata of the earth, and the fragmentary relics of uncertain nature and date.

A Controversial Question

(Editor's Note: Often the questions answered by the Brethern answering them was not always satisfactory to the questioner, and in that case Brother Fry would carry on correspondence with the questioner, privately. The next one deals with just that kind, and since it deals with a number of questions that is of keen interest and vital to the Restoration movement—I shall give the whole correspondence that resulted from the following question.)

Question: Do the Reorganized Latter Day Saints teach that unsaved people have a second chance for repentance after death?

Answer: The three books, Bible, Book of Mormon, and Doctrine and Covenants constitute the adopted Scriptures of this church; whatever is found taught therein is the doctrine of the church and nothing else.

These scriptures teach upon the point requested that the gospel is to be preached to every soul and that part of humanity which did not hear it in this world will have the privilege of hearing it in the hereafter. They will have the opportunity of accepting it or rejecting it. The scriptures do not teach that persons who have had ample opportunity of hearing the gospel in this life, and have rejected it, will be given another chance in the spirit world. Every man must have his opportunity, but with that opportunity once given, rejected and lost, it will not be renewed. (This all relates to the true and authoratative gospel of Jesus Christ, not to the common teaching of Christianity in the world generally.)

March 18, 1953

Dear Brother Israel:

"Since coming into this church in 1931 I have adjusted my thinking according to the teachings of this church as explained to me by Elder ----- . This teaching has always coincided with my concept of the justice and mercy of God.

"Because of some answers by Bro. Fry in Question Time of March 16, 1953, I am quite troubled. Why should two elders, trained by the same spirit, not teach the same doctrine concerning life after death?

"As God's prophet in the world today, I hope you will either explain to me where I am mistaken or see that the answers to Question Time are cleared through you before being printed. If we are to be of one heart and one mind, surely it matters what we believe about a second chance

for repentance after death and whether or not infants will endure temptation at the end of the millennium.

"If God is no respecter of persons why must some people earn celestial glory the hard way while others get it automatically by virtue of their dying in infancy?

"People cannot disobey a command they never had an opportunity to hear can they? When Jesus preached to those who were disobedient in the days of Noah, then they must have heard what he(Noah) preached or they couldn't have been disobedient. Jesus was giving them a second chance in hell. Did Jesus only preach to them so he could gloat over their misfortune? Is it not more reasonable to presume he was trying to help them attain a lesser reward since they had, through disobedience, lost their chance for celestial glory?

"If death and hell will finally be cast into the lake of fire, together with the devil and his angels, then the work of redemption must have proceeded until all of those in hell had paid "the uttermost farthing" and were in one of the glories. Hell, having served its purpose and being empty could be destroyed. The devil's angels sinned against knowledge and never had bodies. The fact that people have bodies shows they did not rebel against God in the spirit world and hence "each in his own order" will ultimately bow the knee and confess that Jesus Christ is Lord, to the glory of God, the Father. It says every knee shall bow and every tongue confess. Why would they be destroyed or tortured after doing that?

"If Jesus was only able to redeem eight souls out of a world of people, then his mission was pretty much of a failure, it would seem to me. God created all but eight souls for the glory of Satan. This position seems to me to be untenable.

"I want to be in step with the church. Will you help me find the errors in my thinking?

"I realize the answers are the opinions and interpretations of the panel members signing them, and do not commit the Herald nor the Church. Do you think this is a safe policy? Haven't we lay members the right to know the interpretation of the prophet concerning such vital subjects? Many new members read Question Time as a part of their learning program. They have a right to authentic answers, not interpretations, don't you think? "

Sincerely,
Mrs. -----

(And the lengthy personal answer from Brother Fry, which is of wide interest to all members of the church follows,---Editor.)

"The letter brings up a variety of questions many of them of deep import when it comes to offering a full explanation, for none of the issues involve doctrines essential to our salvation, and consequently are dealt with only incidentally in the revealed scriptures, so that our knowledge on them can not be complete and absolute.

"The view is quite prevalent among the membership that in the church the saints should have a united understanding of all things relating to the gospel, or practically so. I myself thought somewhat that way in my early years, but have long since come to recognize the inevitable truth that we come into the church in order to learn and grow in the knowledge of God, and that a great part of the church work is bringing the saints to a knowledge of the truth. Not only the membership need

this help, but the Lord repeatedly in the revelations refers to the work of the priesthood in teaching each other the things of knowledge, including doctrine. No man starts his ministry with a full and complete understanding. The Lord also says of the ministry, "They shall also be taught of me." The church is like a field where its plantings grow into maturity, as I myself have found, and where all may "come to a unity of the faith," which is a life work.

"I will touch on the leading points raised in the letter, one by one, though it will be impracticable in this letter to present anything like the complete evidence.

Children Being Tempted After The Millennium

"The idea that infants who die before reaching the years of accountability, must some other time be required to pass through a period of temptation and trial, and prove themselves worthy of salvation, is not so much as mentioned in the scriptures of the church, but such evidences as we do find relating to this class all point the other way. Jesus said of them, "In the kingdom of heaven their angels do always behold the face of my Father who is in heaven." (Matt. 18:10). The following is not in the scriptures but might well be, for Joseph Smith saw in vision the kingdom of heaven, and heard the voice of the Lord speaking. He says, "I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven." (Ch. Hist. Vol. 2, p. 16.)

"Mormon writing upon the matter of children and baptism says they have no need of baptism, but that they "are alive in Christ." "All little children are alive in Christ, and also all they that have no law." (Moroni 8). Nephi taught that where there is no law there is neither condemnation nor punishment, but all such are saved because of the atonement, and they are restored to God. (2 Nephi 6).

"Those who enter the kingdom of heaven have an everlasting inheritance, their life is called eternal; they are delivered from all evil, and have rest which means they are free from the fear of sin and its consequences; they have perfect peace. What a terrible feeling and fear of the future to be looking forward to a day when they would have to go out and be subjected to the possibility of falling under sin, and being lost. Under such circumstances the joy of heaven would be gone. Besides the scriptures say that those who enter shall in no wise be cast out. (2 Nephi 11:56; Rev. 3:12.) Mosiah speaking of the redeemed says that they are brought forth "to the resurrection of endless life,". (Mosiah 8:84.) There will be no gaps in their happiness, and no relapses of their glory.

'This idea of redeemed infants being tried at the close of the millennium is inconsistent with all the evidence we have; it is not true to life, neither to the nature of God. God is not depending on it for the maintenance of his justice; it is in no wise necessary. On the matter of justice let us reason a little:

"If divine justice is to be so interpreted that all must have a period of temptation and testing to prove them, then that justice would require that all should have approximately an equal testing. But here the requirement leads us into difficulties. What about the person who dies at 25, as compared with another who dies at 85? The latter has had sixty years of temptation and trial which the first missed. Their testing is not equal, but what about their rewards? In order that their glory may be equal does the first, like the children are supposed to do, have to go through a subsequent period of temptation in order that his glory may be equal to that of the second? There are the heathen too, whose temptations and trials are nothing to be compared with those of the saints. Are they to make up their deficiency by later trial? A thousand questions could be asked along this line which would only lead us into confusion intensified. We may trust God's word that "all his judgments are just", that he is impartial and no respecter of persons. The exigencies of earth life can not defeat the work of redemption for all who are worthy of it. However, it may be well to remember that those in the celestial glory, are equal so far as their general inheritance is concerned, there are still differences of personal standing and power. Christ's parables show one to be made ruler over ten cities, and another over five. One receives ten talents, another five. The apostles are to sit upon twelve thrones judging the twelve tribes of Israel. There are angels and archangels. The promise is universal that all men are to be rewarded according to their works. The D. & C. speaks of some who will be saved though their works are burned. The degree of glory is dependent upon their works. D.C. 116:2.

"People of the celestial order are brought forth in the first resurrection; they enter with Christ into the holy city upon the earth and are with him throughout the millennium, preparing by learning and development for the greater glory to follow. During this period mortals still live and multiply, building and planting, etc., but living under higher conditions than now, for Satan is bound. Sin is still possible, for the righteous reaching full age are changed and caught

up, presumably into Zion, but the sinners are accursed. People can and do sin without being tempted. Who tempted Lucifer before the fall? When Satan is loosed at the end of the thousand years he will go, not into the holy city, or the kingdom of the redeemed, to try to tempt those there; impossible; to the nations which are in the four quarters of the earth, the people who are still in mortality, and as yet unredeemed; and some he will deceive and will gather a great army to go up and attempt an attack on the beloved city of the saints, the redeemed. This army will be destroyed by fire. (Rev. 20.) The redeemed are not affected or involved in this work of Satan. They are beyond his reach.

Basic Fact Relating To The Dead

"As a basis for some points to follow I observe that as humanity is to be judged according to the works "done in the body", and not by any works hereafter, this life determines their status. That status is completely determined at death, at which time all men are divided into separate classes according as God has purposed. The Lord has revealed the plan quite clearly and fully in D.C. 76, pointing out that these divisions are four, three of which will be saved and the fourth unsaved. The saved are the celestial group, the terrestrial, and the telestial. The fourth group is also liberally described but not specifically named except that those who inherit it are called "sons of perdition." In my teaching I have generally referred to this group as "Perdition."

"This four-point division is also dealt with in D.C. 85:4-5; again in paragraph 6; and again in 27-30. Paul, also, in 1 Cor. 15 mentions the first three, but since he is speaking there of the saved he does not mention the fourth class. He does however deal with it in Romans 1:18-32; (read it in the Inspired Version); leaving no doubt that there is such a class who are unsaved and that eternally. Besides these teachings on group classification, each group is referred to many times singly, the fourth being mentioned most often; in fact, many years ago when this view I am affirming was called in question, I took occasion to go through the scriptures searching out the evidences, and checked out by actual count over five hundred statements referring to this unsaved class. They may be found from Genesis to Revelation, and throughout the Book of Mormon and the Doctrine and Covenants.

Fourth Class - Sons of Perdition

"This class comprises persons, who have from a clear knowledge, and a willful determination refused to accept the gospel, and rejected the proffered ministrations of the Holy Spirit, until the Spirit has ceased to strive with them. No man can escape the power of Satan when he is left altogether to himself, the Spirit having left him. These have had full and ample opportunity to be saved but have chosen to follow in the way of sin and rebellion, and have served Satan rather than God. They of their own will have forfeited their right to eternal life under the gospel, and are cast off. At death they go to the hell provided for this class where the light and hope of the gospel can not penetrate, and are reserved in chains of darkness until the judgment day. They are raised to be judged, and in their sinful state can not enter the kingdom of God in any degree of glory, and hence are cast out with the devil into the lake of fire. The Lord says he "saves all the works of his hands, except those sons of perdition." Indications are they will not be few.

A Second Chance

"Much has been taught in the past years about people having a second chance to hear and obey the gospel and it has been accepted as a pleasant doctrine. Yet I have found no statement of scripture affirming it. Those ^{who} affirm it quote 1 Peter 3:20 relative to the spirits in prison to whom Christ preached, "some of whom were disobedient in the days of Noah, while the long-suffering of God waited while the ark was preparing," which is interpreted to mean that they had heard and rejected the gospel, and now were given another chance; a most uncertain interpretation, and an extremely weak foundation upon which to build an important doctrine of men being given more than one chance to decide between God and Satan; this in the absence of any other scripture affirming it.

"The scriptures do teach, and that most definitely, that all men must be given full and adequate opportunity of hearing the gospel, if not in this life then in the spirit world, and that a calculated rejection of that gospel when it has been made clear by the Spirit of God, such action is final, the opportunity is forever lost. Such an act is spoken of as "Crucifying Christ to themselves", and Christ will not submit himself to the danger of being crucified a second time by the same man.

"I can readily understand from my observation of people I have known, who have lived in regions where the gospel has been preached and the church established, and it could not be said that they were utterly void of any knowledge of the gospel, but nevertheless its presentation has never been full and complete, and they have not been sufficiently shown its truth to lead them to obedience, yet they are good people as the world counts goodness. They have not knowingly or willfully rejected it. They include the "honorable men" as mentioned in D.C. 76:6. They hear the gospel in the spirit world, though it can hardly be called a second chance. Argument on this point might be extended for hours but is not necessary. God is justified when every man has been given one full, clear, and comprehensive understanding of the gospel by the Spirit of Christ until he is made to know his duty and obligation. It then rests with the man to make his own decision, and if he rejects it he has no claim on God for another chance in the future world. Such may have been the "disobedient" in the days of Noah, and probably were-persons who had but a partial knowledge of the gospel but never actually rejected it. Their full opportunity came in the other world. We may remember too that with only Noah and his three sons to preach to a whole world not many would hear the gospel.

Paying The Penalty

"Another misunderstanding and erroneous teaching floating about is the idea that men by going to "hell" can suffer for their sins and thus pay the penalty of their wrong doing and afterward be found free. Redemption is through Christ and him only. The atonement "must be an infinite atonement", which only Christ could make. The bar of divine justice is not a common police court where a man can pay a fine of \$10, or spend 30 miserable days in jail, and so pay for his misdemeanor and become free before the law. Man can do nothing to compensate God for his sins, which is why Christ took upon himself the sins of the world.

"What God does require, whether in this world or the next is the same, that a man shall repent and cease doing the things of sin, come before him in penitence, and with a willingness and determination to live in righteousness according to the law. On such a condition the promise is forgiveness. Obedience to law is not paying for past sins. Christ is not recompensed when he forgives a man, except for the joy of saving the sinner. The word penalty is several times used in the scriptures but always in a relative relation, and not with the idea of paying for sin.

The Lord said to Alma, "As oft as my people repent will I forgive them," and Jesus taught, "All manner of sin and blasphemy shall be forgiven unto men who receive me and repent." Matt. 12:26. Whatever penalty there is in compensation for sin is borne by Christ who "bears our sins." Of those shut up in the prison in the spirit world he said, "wherefore he (Christ) suffereth for their sins, inasmuch as they will repent, in the day that my chosen shall return unto me; and until that day they shall be in torment." Gen. 7:45. Sin brings its own penalty. It is the consciousness of guilt bringing anguish and remorse of soul which punishes a man. That is the hell fire by which a soul is tormented, and such fires are always lighted by the victim's own hand, neither are they dependent upon the devil to stoke them. Relief can come only when a man repudiates his sin and sets himself definitely and firmly to the doing of the right.

As to "paying the penalty", the words of Jesus are freely offered by those who teach it, with a tone of finality, that "There it is!" and the conclusion positively affirmed that sinners going to hell, there pay by compensatory suffering for their sin, then to find deliverance and salvation. The statement is found in Matt. 5:27-28, "--And thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost farthing.

The difficulty over this passage is in its application, for it is unreservedly applied to the wicked of the world on the assumption they are assigned to hell where they "pay the penalty", like the fine and are released. From every angle the interpretation is at variance with scripture teaching. The passage is from the "Sermon on the mount", which was spoken to and of the disciples and them only. He was not speaking of the unbelieving and disobedient people of the world. These disciples had accepted the gospel and were in the service of God. They were his ministers. The sin here warned against was not the major sins of humanity but those personal difficulties and offenses arising among themselves and which even as disciples they were sometimes unwilling to adjust in love and charity. Their covenant entitled them a place in the celestial world, but since no sin can enter there, they could not inherit the kingdom of God in full freedom until that evil was removed. It was they, even after death, who must be held under restraint until the evil they had cherished in their hearts had been removed, and when

they were cleansed from such evil they could come into the divine presence.

In Matthew 18, is found a concrete example of this very situation. The whole chapter is dealing with the sins of the people of God. The apostles had wrangled over who should be the greatest, and developed ill feelings. Peter asked how many times was he supposed to forgive his brother; he thought seven times would be a-plenty, but Jesus said seventy times seven which was about the same as making the number unlimited. He told the story of the two debtors, one who had been forgiven 10,000 talents refused to forgive a fellow servant a hundred pence. The overlord cancelled the forgiveness of the first for ingratitude, and cast him into prison, till he should pay all that was due unto him. Now comes the important statement to the apostles, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Do what? Put even the apostles under restraint and suffering until they should get rid of their pet peeves and offenses against each other, for no man can carry sin into the kingdom of God. The prison referred to is not necessarily the hell where the persistent wicked of earth go, and where they must remain through long ages accomplishing their reformation. Every man must be fully recovered from sin before entering the kingdom of God.

This applies to all the people of God, and does not apply to the wicked of the world. Good men sometimes from some cause carry some ill-feeling, some offense, some grievance against a brother, and still hold them at death. They must be removed before they can sit down in the kingdom of God, be they apostles, priests or members.

Who Are Cast Into The Lake Of Fire?

"And death and hell were cast into the lake of fire." This is often interpreted as indicating the destruction of death as an event and of hell as a place, so that neither any longer exists, in view of which the people are all delivered from both. They are all ultimately saved. This is one of the most perverse and devastating doctrines ever raised against Christianity, destroying faith, encouraging procrastination, and setting up false hopes as to future possibilities, and causing many to forget their present opportunities.

Physical death is to be destroyed by the raising of all to immortality, so the statement does not apply to that. Death here must refer to

spiritual death which was cast into the lake. But spiritual death is a condition, but if all are redeemed and given spiritual life, there is no spiritual death, and there are no people to come under this warning. Death as a condition could not be cast anywhere. It must refer to the people who are in a state of spiritual death. It says that hell was cast there too; but hell may be both a place and a condition. Can a place or condition be cast away to another place? Is it not apparent that the terms are figurative and refer to personnel who are spiritually dead, and that the conditions of soul involving misery and torment go with them. Does not the Lord refer to this very thing in D.C. 85:6, when speaking of the resurrection that those who are worthy of glory shall then receive a fulness, but that those "who remain ,(those under spiritual death), shall also be quickened; nevertheless, they shall return to their own place, to enjoy that which they are willing to receive, because they are not willing to enjoy that which they might have received?" There may be a change of location but not of condition. They were found in a state of spiritual death and that condition was confirmed upon them and made perpetual when they were cast into the fire. To eliminate personality from these teachings, and make them apply to conditions only, is to make the scriptures meaningless.

"It would require many pages to give the scriptural references showing who will suffer this spiritual death and its inevitable banishment from the kingdom of God, but we forbear. Speaking briefly, they are those who in the face of the divine appeal for repentance and a call to righteousness, through the offering of the gospel, refuse to repent, and will not follow righteousness, spurning the offer of forgiveness and salvation, are themselves rejected of him. He can not save them in their sins because of their own resistance. The responsibility is their own.

And Finally

"Many of these misunderstandings and errors of truth derive from one basic misconception, viz., that God will save all men. Satan originated it, it being his plan in the beginning, but which God rejected. (Gen. 3, I.V.). It was introduced among the Nephites by Nehor, resisted by Alma, the prophet of God and head of the church, but in time cankered the nation and brought destruction to many, temporally and spiritually. The principle of universal salvation strikes at human

liberty, and violates the divine principle of free agency. It works disastrously wherever accepted.

"The gospel is a gospel of "whosoever will". Those who will are saved and given eternal life; and whosoever won't, when reaching the end of their career, are lost and suffer eternal death, a teaching which is definite, positive, and literally declared hundreds of times throughout the scriptures. The scriptures are our safe guide in all things. Eternal death is as real as eternal life, and we make our own choice."

Sincerely,
Charles Fry.

(Editorial Note: While Brother Charles Fry had many gifts and talents, I feel that his greatest gift was as a scriptural student, scholar, and writer; and I feel that his memoirs would not be complete without inserting a few of these, that are within my hands, in these memoirs. The first one that I shall edit is upon the subject of the "Atonement." This is the subject that he had prayed long and diligently about, without success, until he had "placed upon the shelf", temporarily, his own views upon this subject, and then gone to the Lord in prayer, could the Lord answer his prayer. The article that is in my hands is almost a book in itself, so I shall only edit some parts of that and place them in these memoirs.)

THE ATONEMENT

Christ's Mission To All Men

It has been asked, "Why did Christ have to die on a cross? Why could he not have died a natural death and answered the same purpose? Why was it necessary that men should be involved in causing his death? Could not the purposes of his death have been realized with less publicity?"

Christ's coming into the world had direct relation to the whole world of mankind, including every person from Adam down to the end of time, which relation sooner or later, becoming immediately personal, and having to do with every man's eternal destiny; it was essential that his death should be so dramatic as to appeal to the attention of every man who should learn the account.

On this basis Christ's death had need to be of a nature to demand the notice and consideration of every man, not as to the immediate effect and external events alone but as to the immediate effect upon the life of every man extending into eternity. It must of necessity be of a nature to become publicized to the whole world. There was, and is, no man whose destiny does not repose in Jesus Christ. That knowledge must extend to every man.

Christ's Responsibility

As the Son of God, Christ created all the children of men, first in spirit form, (not referring to this world), (Gen. 2:5). "I gave unto them their intelligence in the day that I created them." (Gen.-7:39). He also, at the same time, gave to all men the power of agency or freewill; and in the physical creation continued that right to all men. (Gen. 3:4; 7:40). Under these provisions man owed something in the way of loyalty and service, but with a corresponding responsibility upon Christ who so created them, he being superior and they dependent. Christ's responsibility is acknowledged in declaring his Fatherhood, in suffering for their sins; (Gen. 7:40,45.); and wept over their follies and miseries. (Gen. 7:35,43,44).

But Christ's responsibility did not stop there. He assured Moses that there was a vast purpose in his creative work. "For mine own purpose have I made these things. Here is wisdom, and it remaineth in me." That purpose could not be told within the understanding of man, but the Lord did say that "This is my work and my glory, to bring to pass the immortality and eternal life of man." (Rev. to Moses in Preface to the Inspired Version of Bible.)

Here is a hint of the vast work and ultimate purpose of the Creator of man. His birth into the world, his personal life, and his ministry to men, his crucifixion in which he was held up to the gaze of the whole world, his resurrection to perpetual life, were all but incidents of fulfillment of his great obligation to man in showing man the nature and meaning of life. His work of directing and assisting man to cooperate in his eternal purpose, was extended more widely, through special representatives and through the medium of his organized church in dispensations before and after his coming.

Christ's Mission Was To The World

Christ came to "his own", referring to his covenant people, Israel, but that tells only part of the story. Long before he had chosen Israel to be his representative people, through whom his knowledge and righteousness could be exemplified and purveyed to the whole world.

Israel was so chosen, not through favoritism but that they might be ministers of God. "Ye shall be unto me a kingdom of priests, and a holy nation;" (Exodus 19:6); this on condition that "ye will obey my voice indeed, and keep my covenant,...for all the earth is mine." (Verse 5). It was on these conditions that the Lord said, "The Lord

shall establish thee a holy people unto himself."

Abraham, the ancestor of Israel, had a previous call with the promise that "in they seed shall all the nations of the earth be blessed," (Gen. 22:22). For the chosen people to fail in their service toward God was to fail in their mission toward humanity at large.

The call to Israel then was not that a seclusive group should be showered with blessings to the excluding and ignoring of all others, but that by their gifts and blessings they might bless all mankind, even every son and daughter of Adam.

Christ's mission was to climax and make complete all the promises made to Abraham and others to the inclusion of every soul of man. His birth was definitely a world event relating to every man who had been, and who would be born to the end of time. So also was his death and his resurrection. The life and destiny of each and all were bound up in these events.

Authority and Power of Christ

Jesus was not an ordinary man, rising up in the world, and seeking leadership, advantage and power; but holding in his own person, innately, as a quality of his very Being, the Power of life, being the Author of life in all men, which power, being inherent in him and in no other, could not be divested or lost. He himself states quite fully:

"I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world; I having accomplished and finished the will of him whose I am, even the Father, concerning me; having done this, that I might subdue all things unto myself; retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he has done.

"And surely every man must repent or suffer, for I God am endless; wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth; yea, to those who are found on my left hand; nevertheless, it is not written that there shall be no end to this torment; but it is written endless torment." (D.C. 18:1).

He also affirms that all flesh is in his hand, and that in his own time he will rule over all. (D.C. 98:4; 108:5). He holds supreme right and authority over all the works of his hands, including mankind. He came into the world in the form and within the carnal limitations of a man, yet hidden latently in him were the infinite powers and qualities, which reappeared at his resurrection when he said, "All power is given unto me in heaven and in earth". (Matt. 28:17). He held the

destinies of all men.

Through the great plan of the gospel, the power of life, given in measure to man in coming into the world, and lost by transgression, was designed to be restored through the resurrection of all men, he himself having been raised by his own power, that he might extend the privilege to every man, bringing them before him in judgment to give account of their lives. Jesus taught the Nephites after his resurrection:

"My Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me (by the resurrection) to stand before me to be judged... according to their works." (3 Nephi 12:26-28) (See whole statement).

As to his death at the hands of men, Jesus had not lost his life through helplessness, at the hands of wicked men, but that "I have power to lay it down, and I have power to take it up again." (John 10:18). Jesus didn't lose his life but he gave his life. When Pilate said to Jesus, "Knowest thou not that I have power to crucify thee? Jesus answered, "Thou couldst have no power against me, except it were given it thee from above." (John 19:11). Jacob explains it, "It behooved the great Creator that he suffereth himself to become subject unto man in the flesh and die for all men, that all men might become subject unto him, etc..." (2 Nephi 6:10).

Christ's death was unique as to its purpose and effect, and stands altogether distinct from that of others. As to himself, apart from man, Christ had no occasion to come into this world and die. He did it for the sake of all men, that the purposes of his creation in them might be fulfilled in their redemption, immortality and eternal life .

Why Was It Necessary That Christ Should Die On The Cross?

Since Christ's death was in the interest of every man, it was highly essential that every man should be fully informed of it. For him to have perished in the desert alone would have frustrated the Divine purpose, or at least would have hidden the purpose from man. It was needful that his death would not only be public, and of a nature to attract the attention of all people when made known to them, but also that it, with its associated events, should be highly and extremely dramatic in order to stir deeply the souls of men to consider its significance.

At the Passover supper; in Gethsemane; at the home of Annas, the ex-high priest; at the palace of Caiaphas, the ruling high priest;

in the judicial trial of the Sanhedrin, (the highest judicial body in Israel), the trial continuing into the morning, where he was unjustly adjudged guilty of blasphemy, a crime punishable by death under Jewish law, but which could not be executed since the superior Roman law didn't admit of the Jews carrying out the death penalty; the transfer to Pilate's court where the conviction was inadmissible, being a religious matter with which Rome was not concerned; the whole trial was a farce, filled with falsity and injustice, yet resulting in the condemnation of Christ, and one of the most brutal deaths to man.

The story of this tragic event has spread and must spread to the knowledge of every man throughout the world. It calls the world to take notice of the world-wide effect of the life, death and the resurrection of Christ, and awakens men to a consideration of his mission to all mankind and of human dependence upon him pertaining to their eternal destiny.

"He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness, that through him the world might be saved,..." (D.C. 76:4).

Legal Phase of Christ's Death

Certain circumstances required that Christ's death be by crucifixion. Had his death come directly by Jewish law it would have been by stoning. If under Herod, it might have been by beheading as in the case of John the Baptist. If in other nations, it would have been after the manner common to them.

His death had to be a legal execution. It was to meet the consequences of sin, though not his own sin, but for the sins of every man who comes into the world. It must be of a character so dramatic that every man might come to know not only of the event, but also of its purpose, and of its application to the requirements of every human soul. It is this legal phase of Christ's death that we must examine.

It is said "He came unto his own, and his own received him not." (John 1:11). His mission was to all the world, and is, but coming as a man in "the likeness of men", it was physically impossible to contact every soul by physical person. Nevertheless, his coming at that time was to minister his plan of redemption directly to his chosen people, Israel, whom he had chosen out of the world, not as special favorites as many believe, but that they might become "unto me a kingdom of priests, and a holy nation", as exemplifiers and purveyors of the Divine truth to other people.

Christ's mission being world-wide and world-long, covering time as well as territory, he chose more than a few individuals to his assistance; in fact, a nation which might expand as the world expanded to become adequate for universal need. This was Israel. He depended upon Israel for the ministry, but in coming to them in person to commit unto them this greater ministry, they rejected him, failing to discern their responsibility, and instigated his death.

The Jewish people at the time of Christ's coming was the last remaining remnant of the original Israelite nation. They occupied as the representative body of Israel, which was now broken, scattered and lost. In this remnant remained the symbol of the once Theocratic kingdom in the form of the Sanhedrin with its residual and retrograded ecclesiastical and political organization. Its political power was all too subservient to Rome, and the prophetic office with its Spirit of revelation had almost entirely faded out from the people. Under these conditions their failure to recognize their Messiah and to consign him to death was an easy matter.

God had designated that Israel should gain supreme authority as a kingdom over the whole world, but their failure to follow his lead cost them the right of dominion, which right, in time, passed, temporarily, into ungodly hands in the persons of Nebuchadnezzar and his successors.

What We Mean By The Atonement

The atonement, as relates to Christ and the gospel, is the process designed and executed by Jesus Christ, whereby man is recovered from the fall, from sin, and fitted to dwell in his eternal presence. As pertaining to man, the atonement is the identifying of self with God as he is revealed in and through Christ and his gospel; by the ministrations to, and the workings within the soul of man by Christ through His Holy Spirit; instructing, leading, sanctifying, until man is brought into Christ's own likeness, becoming sons and daughters of God.

This atonement was first wrought out in the person of Jesus Christ who took upon himself man's nature, for this purpose, whereby the divine and human natures were combined. Thus, Jesus is spoken of as "the sinless one," the "Holy One of Israel". As Paul says, he was without sin. Yet we must understand that in his body he was a man as human as other men, bearing in his flesh all the conditions of the fall, the taints, the inherent evils, the weaknesses, the passions

such as are common to all men. He came to live under the very conditions under which men live, that he might experience within himself man's nature, so that he might not merely tell man the way of life and salvation, but show him by personal example. He himself was made "perfect through sufferings". He "was in all points tempted like as we are, yet without sin". By his divine power he kept his body under subjection, resisting all temptation, and patterning his body after the likeness of his divine Spirit until his human nature became like the divine. This was his work of at-one-ment within himself. Spirit and body became altogether one, and in his resurrection that body became sanctified, freed from every taint of evil, and able to go into the presence of God.

The process that made the "man Christ Jesus" one with God, is by means of the gospel and the power of Christ working in man, the process that makes man, also, one with God. The gospel "is the power of God unto salvation;" and again Paul says, "Our gospel came not unto you in word only, but also in power." Essentially, the gospel is the operation of the power of God working in man and for man to his salvation and perfection. Man can not accomplish this end by any wisdom of his own, nor by his own strength, but only by the power of Christ.

The Background Of the Atonement

The atonement can be seen and understood only in connection with various related subjects. The nature and condition of man must be considered, and the nature of sin, of temptation; how sin came to be in the world; the place and power of Satan, together with his identity. We must know something of the identity of Christ, his mission and work in the world, and the place which he holds in the heavens. And we must know something of the gospel and of the church and its ordinances. We need to know something of God and the attributes of his character, such as love, mercy, his unchangeableness, his infiniteness, his holiness. We need to know what motivates him in all his dealings with man, and what the end of his purpose is. The doctrine of the atonement involves the whole relation of God to man and man to God, past, present and future. It holds a concern for man in this life and points to his final destiny.

The doctrine goes back to Christ and to a time before the foundation of the world. It did not originate with the cross, nor with Paul, as some claim, but with the Son of God who laid out the whole course

of procedure in his dealings with man in the beginning before man was created. "And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world."

Something more of the background of the doctrine of the atonement is to be seen in the virgin birth of Jesus, and in the fact that he was God manifesting himself in human flesh, for as we have already seen, man could not lift himself up to a parallel standard with the divine character. The atonement must be wrought out by one higher and mightier than man. "Wherefore, it must needs be an infinite atonement." While man has part in it by cooperation with Christ, the primary work can be done only by the divine Christ, the Son of God, and he is able to do it only on the basis of the fact that he is Divine: that he was born of God and not of man; that he holds power over life and death, and is superior in might to Satan and all his hosts who are the embodiment of evil, and the instigators of evil in the world.

Closely related to the virgin birth is the doctrine of the resurrection without which the atonement could not be effected. The resurrection comes near being the climax of the atonement. It is the event by which human bodies are redeemed from the fall, and the whole man redeemed from eternal death. It makes possible the utilization of the oneness with God which the atonement is designed to produce, for only with an immortal body and eternal life can man be like Christ. It is only through the resurrection that men can inherit the promises of an eternal inheritance upon the earth with Christ and the redeemed. This resurrection is dependent upon Christ. He said, "I am the resurrection and the life." And again, "In Christ shall all be made alive".

Confusion Regarding the Doctrine of the Atonement

Until the Restoration of the gospel in 1830, the world was dependent altogether upon the Bible for the knowledge of the atonement. But the Bible attempts to give no specific statement of this doctrine, and any comprehensive view of it can be gained only by a study of all the writings, especially of the New Testament, that bear upon it. The lack of any full discussion of the doctrine in that book has left the world to formulate its own conclusions, whereby numerous theories of different degrees of variance have sprung up and held sway for a greater or lesser length of time.

The doctrine of the atonement has been a point of controversy through the whole Christian dispensation after the second century, and

there is lack of unity upon it today. Whether this results from the imperfect manner in which it is presented in the New Testament, or whether men have departed so far from the light of Christ that they do not understand the scriptural teachings, or both, is difficult to say.

By the restoration of the gospel in the early part of the nineteenth century much new light has been presented in the words of the ancient prophets upon the American continent, to whom the great plan of redemption was revealed through the power of the Holy Ghost, and by the ministry of Christ himself after his resurrection. The record of these teachings is found in the Book of Mormon. Further, the revelations in the Doctrine and Covenants, also supply some small measure of added light upon the uncertain subject.

It is in this greater light that we present the doctrine of the atonement as found in these three books.

The doctrine of the atonement can not be considered nor understood apart from related matters, such as sin and its forgiveness; death and the resurrection; the new birth and eternal life. It is related to the account of creation; the fall of man; original sin; the divinity of Jesus Christ and his power of redemption; the Holy Spirit and its ministry. These all are matters, and perhaps others, which must be considered and kept in mind in any thorough study of the atonement if we would understand it. To ignore or disbelieve any of these scriptural teachings is to leave the doctrine of atonement unapproachable.

The apostasy from the teachings of Christ and the Apostles, beclouded, to some extent, all those teachings, until the teachings of the church for many centuries became a mixture of truth and error, the error gradually increasing with a corresponding loss of truth during many centuries. The deeper things of the gospel suffered first and most, including that of the atonement. So much confusion has existed regarding it that many extreme theories have arisen, and many bitter controversies developed. We shall note some of the theories.

Perhaps the early writers of the New Testament church inadvertently failed to clarify the doctrine as much as should have been done, for having to meet the opposition of Judaism with its sacrifices, and atonements connected therewith, with all the strict observances of the Mosaic law, the event of Christ's death was emphasized by them out of all proportion to the other important events of the gospel. These men had occasion to emphasize the death of Christ on the cross in order to

meet the claims of the Jews, relative to the law of Moses, and because of this fact, the development of the doctrine of the atonement began at the cross and largely ended there. We would not minimize the death of Christ in the least, but we would put a larger relative emphasis on other things which were left minimized in the minds of the early Christians. Now that Christianity has become freed from the narrow view of the present time, we are more easily able to see all the events in their proper relation.

About the fourth century A.D. the theory was advanced that, through the fall of man, Satan gained full dominion over man, and in order to recover him, God made a bargain with Satan, agreeing to pay him a price therefor. The price was the sacrifice of his Son in death. Satan, seeing in this his opportunity to capture the Son and retain man also, sealed the bargain. But the devil was deceived in that when Christ was crucified God raised him from the dead, and received power to raise all men, also. Satan was defeated and man was redeemed.

In the eleventh century A.D., Anselm, an Italian ecclesiastic of the Roman Church, advanced a new theory of the atonement, called the Satisfaction Theory. In this the devil is left out. Because of Adam's transgression in the garden of Eden, God was offended and became angry, and some compensating punishment must be administered; the guilty must suffer a penalty. In no other way could God be appeased. His Son offered to come and die in man's stead, and by his suffering and death pay the penalty, release man, and abate the anger of God. So Christ came, died, and rose from the dead.

The Penal Theory came with the Reformation. Luther made sin appear far more serious than had been taught. Human laws have a penalty attached to every transgression, which penalty must be paid. But man had sinned so greatly that he could not, himself, pay the penalty, so some other one must substitute for him, endure the suffering and by his death purchase his ransom. So Christ came and by his death paid the penalty for man's sin, and made it possible for him to come back into the favor of God.

***The death of Christ is the legal penalty for sin—the law demands punishment and that punishment must be inflicted and endured.**

***Justice demands the punishment of sin, Therefore, the attitude of a just God towards the sinner can only be one of wrath. But if the punishment is endured to the uttermost by one who adequately represents the sinner, justice is satisfied, and God's mercy toward the sinner can have free play... By the death of Christ, God's attitude is actu-**

ally changed. Wrath is transformed into love!"

"Christ truly suffered, been crucified, dead, and buried, that he might reconcile the Father to us, and might be a victim not only for original guilt, but also, for all actual sins of men,"- Augsburg Confession.

Many conflicting ideas come from this theory, and much controversy, some of which continues, together with some ideas from the older theories. Erroneous teachings have characterized both pulpit and press relative to this doctrine, and have found place in the hymns used in both Catholic and Protestant churches, leaving much confusion of mind.

"My God is reconciled; His pardoning voice I hear,"-J. Wesley, Methodist Hymn Book, 211.

Some of these errors may be noted as follows:

God bargained with Satan over the salvation of man.

God sending his Son into the world was in consequence of his anger.

God's mercy could not operate toward man until justice had been satisfied.

God's anger was appeased through the death of his Son, Jesus Christ, called 'propitiation'.

God was reconciled to man.

By suffering as the legal victim, Christ atoned for original and for personal sins.

Christ died a vicarious death, that is in substitution for man.

Another ill effect of these theories and resultant erroneous ideas was to center the doctrine of the atonement almost entirely in the death of Christ. Atonement came to mean very largely penalty, appeasement, sacrificial death, propitiation, and substitution; and the love of God, his mercy and forgiveness, his tender justice and compassion, were largely overlooked. God was made to appear as a vindictive tyrant, exacting to the utmost degree, compensation from man for his transgression, rather than the merciful, compassionate God revealed in Christ. People were made to 'fear' God.

Terms Used To Describe The Atonement

The atonement has no parallel or likeness on earth. There is no other event like it which can be used to illustrate and clarify with any degree of perfectness. It stands above all things, earthly. This is why the very terms which are used to describe the atonement do not describe it with exactness. The figures of speech are far from perfect. Each suggests an idea, but it takes them all in combination to give us a fair view of the doctrine. To interpret the atonement in the light

of any one term alone, will leave us an imperfect view of it. Let us note some of these words with their meanings:

Purchase. To obtain possession of by paying a price, or promising to pay; buy.

Redemption. The recovery or repossession of what is lost, or partly lost, in order to secure payment of a debt, by paying the debt.

Penalty. The suffering, in person or property, attached as a punishment by law, judicial decision, or authority to the commission of a crime or offense.

Satisfaction. The making of amends, reparation, or payment; the extinguishment of a claim or obligation by payment. (1 Cor. 6:20. "Ye are bought with a price").

Appease. To soothe or satisfy the cravings, pangs, or pain of; assuage; soothe as a person, by quieting anger or indignation; placate; pacify.

Sacrifice. The act of making an offering to God; .. as a tribute or gift, or an expression of thanksgiving, especially for propitiation or atonement for sin.

Ransom. To secure the release of a person or property, from bondage, captivity, detention, or punishment, by paying a sum of money.

Reconciliation. To restore to friendship after estrangement.

Propitiation. The act of conciliating. Doing something to please God and so gain his friendship and favor, and the removal of his displeasure.

Atonement. To make expiation for, render satisfaction for; make amends for. The expiation of sin and the propitiation of God by the incarnation, life sufferings and the death of Christ.

Expiation. Making reparation or satisfaction, as for offense or sin; the removing of guilt by suffering punishment; paying a legal penalty.

Ancient writers and translators used the best words they had, but no human words express the exact and full meaning of Christ's work in relation to this doctrine. It is said that in the early Christian centuries great wealth of metaphor was employed to express the fact of the atonement, but the meaning of the metaphors was never stressed.

Atonement Based On Love

It wasn't the anger of God that sent Christ into the world, but his love. "God so loved the world that he gave his only Begotten Son..." Anger with the disposition to vindictive punishment, upon the part of God toward man, can not be reconciled with this teaching. The character of God portrayed in the scriptures is love, mercy, compassion, forgiveness, justice without vindictiveness, judgment without retaliation, kindly ministration aiming for man's uplift and happiness. However, in all relations between one person and another, the dealing of

one toward the other is somewhat determined by the other's response. Love can not be fully manifested toward one who reveals no reciprocal love. Mercy is wasted on the man who willfully continues in sin. Justice means nothing to the man who works injustice toward his fellows; and judgment itself will not cleanse the unrepentant. Christ can not do for men what they will not permit him to do, or that in which they offer no cooperation. But God seeks the development and perfection of human life in all things, that they might dwell in his presence and have a fullness of joy. His work is the work of love.

Divine love for man is the compelling force behind the atonement. Inasmuch as God loved man, he could not stand off and see man go down to perdition without doing something to save him. Divine justice, also, gave impulsion to God to provide a way for man's salvation. Adam sinned, but by his sin the whole human race was innocently involved in the devastating consequences, and their natures became evil, unfitting them for dwelling in the presence of God. It was not that God arbitrarily shut them out, but that man was unable to abide the presence of God. "And no sinful man hath at any time, neither shall there be any sinful man at any time, that shall see my face and live." (Exodus 33:20). And again, "He who is not able to abide the law of a celestial kingdom, can not abide a celestial glory." (D.C. 85:5). For God to permit man to suffer unjustly because of Adam's transgression, would be for him to act unjustly toward man. The quality of his character known as justice, made it obligatory upon him to do something for man. His justice demanded action, and in consequence the great plan of redemption to all men, laid, and Christ came to make applicable and effectual to all men, as many as would respond and cooperate with him. By this means the demands of justice were satisfied. Christ's coming into the world was not only an act of mercy, but of justice, also, in all of which the love of God was revealed.

Man's Edenic State

In the beginning man was created without sin or evil in his nature. But it is well to remember that he was also created without righteousness and positive goodness. He was without experience, not having yet learned to obey, or to disobey; to do right, or to do wrong. This state is termed innocence. He was like a child. But God placed him in an environment where both good and evil were present around him, and he could not avoid coming in contact with them, and of having to make

decisions regarding them.

"Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state innocent before God."-D C 90:6.

In creating man upon the earth God gave to him, freedom of will, together with the capacity for developing intelligence, and gaining knowledge and experience. He was in a new and strange world of which he knew nothing. He had everything to learn. God placed before him all the good that was requisite, and permitted Satan to occupy in this world and place before him that which was evil. With free agency granted to man, accountability was unavoidably added also. What man became by development, based upon the decisions and choices he himself made, he became by his own will, and could be commended and rewarded for the good, and condemned and left to suffer for the evil. To man was given the initiative and he could make of himself whatsoever he would. His destiny was in his own power to determine.

God could not have implanted goodness in man and made it impossible for him to sin by keeping all evil away from him, and then rewarded him for his goodness. Merit belongs only to those who gain by self effort what is worthwhile. Neither could he have subjected man to evil while denying him access to all goodness, and then hold him accountable for entering into evil. Both good and evil were placed before man and he was left free to choose as he preferred, so that his actions were his own. The attainment of righteousness, or of sinfulness, is by self-acquisition, and man must bear upon his soul the impress of that which he chooses. Neither righteousness nor guiltiness can be imposed upon one by another, but only by man's own actions springing from a free will. They spring from the heart and develop from within, outward as Jesus taught. Self-acquisition of goodness produces happiness and joy, while self-acquisition of evil brings misery and woe.

All these conditions were ordained of God in his infinite wisdom that man might be in point of will pertaining to his own life, independent, and a self-responsible being. Eden was but the nursery of the human race, and man's greatest opportunity was yet to come. The life of man designed of God was not one of ease and indolent pleasure, with self-enjoyment at the expense of the bounty of his Creator, but a life of development by thoughtful and energetic struggle against opposition, for by this way only, could man become strong in his own right, and become a being fitted for the service of God. Opposition is necessary

for growth, development . Lehi taught that "it must needs be that there was an opposition," and speaks of the tree of life and the tree that bore evil. He also added that "all things have been done in the wisdom of Him who knoweth all things." (2 Nephi 1:98-114).

Two things absolutely necessary to the existence of man and to his development and perfection, were given him in his creation; one, intelligence; and the other, free will. The first was the power to know, and the second the power to do. These powers were latent and had to be developed by effort on the part of the creature. Man must learn of things around him; he must acquire knowledge and learn to distinguish between truth and falsity; between right and wrong; between good and evil. Such development comes only by investigation, discernment, and judging; and with an imperfect knowledge, he was most certain to err at times. The world was as yet unknown, to him, and in his explorations and gathering of knowledge he would unavoidably fall into dangers, and make mistakes, and do many things which were wrong. Such things were evil and brought unpleasant consequences, but they were not sin, for sin is the willful doing of the wrong when it is known to be wrong. This brings us again to the second gift of the Creator, that of power to do or to act according to one's own will. It is action that brings experience, and experience through memory builds up knowledge. All this means the possibility of continual improvement, and shows the design of God in the creation of man, that the divine intent was to produce perfect beings. The process was a long one in which both God and man were to continually cooperate until the end was reached. Eden was not the place where this could be done. The end required the hard experience and struggle of the rugged world wherein man must rise by over-coming opposition.

The Fall

The easy life of pleasure and continual enjoyment of what God had provided in Eden must give place to the more stern and arduous life which make for true development. Basking in the delightful surroundings of the garden of Eden where the Creator had planted only pleasant things, would never make man independent and strong. There must be weeds to subdue if he would truly enjoy the fruits, both literally and figuratively. He must rise by his own efforts. Lehi taught that without opposition God's creation "must needs have been created for a thing of nought; wherefore there could have been no purpose in the end

of its creation." (2 Nephi 1:85). And again, "And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowl of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter; wherefore, the Lord God gave unto man, that he should act for himself." (2 Nephi 1:97-99)

Adam and Eve came face to face with the personal embodiment of evil in the Garden of Eden, Satan, and were tempted. But they did not know yet what evil was. So far they had known no sin. Truly the Lord had spoken of evil and warned them of death, but in their innocency they knew what neither one meant. Neither evil nor death had come into their experience. Satan appeared in pleasant form and demeanor and why should his word be doubted? They had never known falsehood. Under these circumstances it was not only easy that they should yield to the persuasions of Satan, but it was practically inevitable. God foreknew they would, and set the conditions which made their fall certain, for it was his purpose that man should "come up through great tribulation," that he might have a fullness of joy. The man who acquires by personal endeavor the needful possessions of this world has greater joy in them than he who received them by gift without effort. True and abiding joy derives from within the soul and can not be put on as a garment. God knew that man's happiness for eternity would spring from man's self-acquired strength and beauty of character.

Adam partook of the forbidden fruit; he tasted of the evil of which he had known nothing, but in that act evil came to be within his own soul as well as without, and the opposition was henceforth found in man's own nature. In entering into the fall, man entered into the path of possible progress, or it could be, if he chose, the path of decline leading to degradation and perdition. If Adam had not fallen through transgression, "he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were, after they were created... They would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin." (2 Nephi 1:111-113). No wonder Lehi continued, saying, "all things have been done in the wisdom of God."

In any study of the atonement, consideration needs be given to the sinful state of man by nature, and his being subject to the power of

the evil one, Satan; the thought expressed in the words of Jesus to his disciples as recorded in John 14:30, Inspired Version, "The prince of darkness who is of this world, cometh, but hath no power over me, but he hath power over you." Man by nature is somewhat subject to Satan, which creates the necessity for redemption.

"The office or work of Christ is that, not of a mere teacher sent to reveal the will of God, but of a divinely appointed Saviour."- The Scripture Doctrine of the Atonement, by Crawford, page 6. Christ came not only to teach the truth, or as a messenger bearing a message from God, but as an exemplar of the truth, an administrator of the law. He came to make the law effectual in the lives of men. (See page 16 for statement of view that 'God himself is the prime origin and the chief agent in his(Christ's) afflictions.'").

The narrow view of Christ which sees him only as a physical person rather than as a universal Spirit, and limits his life and work to the time he was in the world as a man, leads to a narrow view of his work of atonement, usually taking the ground that it was something completely associated with, and limited to the cross. When we think of Christ as ever present in the world and ever working out his processes, we may glimpse the fact that the work of the atonement is a continuing process and will not be complete until Christ finishes his work.

Illustration: A man is tried in court for a misdemeanor and is fined. Being unable to pay the fine he is sent to prison. But a friend comes to his rescue, pays the fine and the prisoner is released. In this the friend does not assume vicariously the guilt of the transgressor, and in no way does stigma attach to him because of his act. Neither does the friend suffer his loss of the amount of the fine as a natural sequence of the other's wrong doing. It is not like children suffering poverty as a result of their father's profligacy, The friend, regardless of vicariousness or sequence, voluntarily assumes the burden because of a love and pity for the transgressor. Is it not so with Christ? He did not bear the world's sin vicariously, neither sequentially, but out of a love for man, assumed voluntarily the task of removing from man the consequence of his sin.

Sequential suffering such as that of the impoverished children of a squandering parent, in no way helps the one who was the cause, but rather increases the effects of his sin and consequently his guilt.

Christ's suffering could not have been merely sequential.

The exclamation of John "Behold the Lamb of God that taketh away the sin of the world," does not necessarily mean that this work, Christ's, was propitiatory or vicarious. As to Christ taking away the 'sin' of the world, may it not refer to something 'more and something apart from the death of Christ? It seems to me that the expression "taketh away the sin of the world"-involves the following:

1. The whole ministry of Christ from the beginning of the world to the end, working directly and through angels and human ministers, by the preaching of the gospel, is designed to do away with sin in the world by the milder process of repentance and forgiveness, and to establish and maintain conditions of righteousness. The extent of the success of this work is subject to the will of man, for repentance is man's work.

2. By the operation of the principle of eternal judgment, that is, the perpetual operation of the divine powers directed toward the destruction of sin, and sinful persons when they become ripe in iniquity, or in other words, become irredeemable. Such process includes national wars, famines, pestilences, etc; also, social diseases, which usually result directly, more or less, from particular sins, and which cause many individual deaths to the taking away of the transgressors, and to the warning of others. Such are the diseases resulting from drunkenness, use of narcotics, immorality, etc.

3. The world wide destruction of various kinds, which have been decreed in the last days as a means of removing wickedness from the earth, as well as the destruction of cities and other places in the wiping out of evil conditions, and the preparing the way for the establishing of the kingdom of God, and the setting up of right and holy conditions in the world.

4. The ultimate cleansing of the earth by fire when "every corruptible thing" shall be destroyed, including the insect pests, and disease affecting vegetable, as well as animal life, so that "the earth shall bring forth her strength."

5. The final sanctification and glorification of the earth when no evil thing shall remain, and the righteous only shall inherit it for eternity.

6. The taking away of the sin of the world must include also the removing of the results of sin, some of which have already been noted,

but particularly death and hell. All men will be resurrected and death will be destroyed. Paul speaks of Christ destroying the works of the devil.

These are some of the ways and means by which Christ will take away the sin of the world.

Alma says, "there must be an atonement made, or else all mankind must unavoidably perish." "It is expedient that there should be a great and last sacrifice;... it must be an infinite and eternal sacrifice." "There can be nothing, which is short of an infinite atonement, which will suffice for the sins of the world." (Alma 16:207-213.)

Speaking of the law of Moses, Alma says, "This is the whole meaning of the law; every whit pointing to that great and last sacrifice;... thus he shall bring salvation to all those who shall believe on his name." (Alma 16:215).

"If it were not for the plan of redemption,...as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord... The plan of redemption could not be brought about only on conditions of repentance of men in this probationary state,... All mankind were fallen.. in the grasp of justice... The plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect just God, and a merciful God also." (Alma 19:92-97).

"Mercy cometh because of the atonement.-Ibid, verse 105.

"The atonement bringeth to pass the resurrection of the dead.-Ibid, 105.

"None but the truly penitent are saved.-Ibid 106.

"And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world.-Ibid, 108.

"Thus cometh about the salvation and redemption of man, and also their destruction and misery.-Ibid, 109.

"He cometh into the world that he may save all men, if they will hearken unto his voice; for behold he suffereth the pains of all men... that the resurrection might pass upon all men, that all might stand before him at the great and judgment day. (2 Nephi 6:45-47.)

"And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.-Ibid, verse 48.

Baptism is essential to the working out of the atonement in each individual. It is one of the required conditions for the application of the atonement and attainment of end designed.

"Where there is no law,...no condemnation...the mercies of the Holy One of Israel have claim upon them, because of the atonement: for they are delivered by the power of him: for the atonement satisfieth the demands of justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil. (2 Nephi 6:53-54).

"He cometh unto his own, that salvation might come unto the children of men, even through faith on his name. (Mosiah 1:103).

(Life, death and the resurrection of Christ); "All these things are done, that a righteous judgment might come upon the children of men." (Mosiah 1:106).

"His blood(also) atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned. Ibid, 107.

"The law of Moses availeth nothing, except it were through the atonement of his blood.-Ibid, 113.

Even the law of Moses is to no avail apart from the atonement, thus the necessity of the whole gospel law.

"Salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (Ibid, verse 118).

Much of the discussion of the atonement holds God to have been offended or become angry at man because of his fall, and that some propitiation must be made in order that he should become reconciled to man. Professor Crawford, page 67, argues that the obstacle estranging God from man was not "personal resentment", but "judicial condemnation." To my mind it is neither. The Book of Mormon (2 Nephi 1:114) referring to the fall and associated incidents, says, "But behold all things have been done in the wisdom of him who knoweth all things."

God foreknew and ordained that man should come under the conditions of evil in this world, and that for man's good, for had they not fallen Lehi says further that they "would have remained in a state of innocence, having no joy, for they knew no misery, doing no good, for they knew no sin." (Ibid,113). God would not judicially condemn man for falling under conditions which he himself prepared. Besides apart from Adam the whole human race came under the fall innocently and could not be justly condemned, neither would God have just cause for personal estrangement against man, nor could he consistently require propitiation. Personal anger, judicial condemnation, and propitiation do not enter into the work of the atonement, and should be left out of our study of that subject. John says, "God so loved the world that he gave his only-begotten Son."

A more consistent view is that man, having fallen (without knowledge) into conditions of evil and sin, thereby became incapable of dwelling in the kingdom of God, or in God's presence; not because God arbitrarily thrust him out or forbad him, but that man came into such a state of sin that he could not endure the presence or glory of God. But God removed Adam from the garden of Eden and from his presence with his posterity, for man's sake, just as a physician might shut a patient off from the sunlight and in a darkened room, in an attempt to save his afflicted eyes, and in the meantime treat them in kindness that they might be healed and the patient restored to the sunlight. God has removed men from his presence because their souls have become afflicted by evil, which rendered them incapable of enduring his glory, and which would have been their destruction, for there shall not "be any sinful man at any time see my face and live." (Exodus 33:20). No sinful thing can dwell in his presence. But in the meantime God is so dealing with men as to treat them for their spiritual disease that it may be removed, and that they might be reconditioned and prepared for his presence. Christ is the great Physician who came to accomplish this work.

In considering the subject it is well to keep in mind that one is considering things pertaining to God and heavenly conditions and that the attitudes and acts between man and man can not furnish any exact parallel, neither can human words express the actual conditions, attitudes and acts of Divinity; nor are there any other than human words that can be used to set forth divine things. There are no human words by which the exact nature of Christ's works can be exactly defined. Thus the atonement of Christ is spoken of as "reconciliation", a "purchase," a "ransom", a "redemption", a "propitiation". If these terms be taken too literally they contradict each other, for if man was purchased then he was not ransomed, and if Christ propitiated the Father by suffering the penalty, where then was there a need of a purchase? And so on.

The use of these words or ideas by the scripture writers was merely an effort to approximate the deep, and almost inexplicable truth of the atonement, and were used because of the absence of any other words or ideas by the writers, by which the exact meaning could be conveyed. No one of them expresses the full or exact meaning of the atonement but only some one phase of it, and that imperfectly. I am

convinced that there is no understanding of the atonement apart from the revelation of the Spirit of light and truth. It can come only by revelation.

At-One-Ment With God

Atonement, as the name signifies, means at-one-ment, referring to the relation between man and God under the gospel. It requires the intervention of Christ, the Son of God, in the world wherein he took upon himself the nature of human flesh, and became as a man, to bear in his body the consequences of man's sin, to the subduing of evil, the frustrating of temptation, the denial of sin, and to the creating of himself into "one new man", a man of a different type, a perfect man without sin, and free from inherent evil; not subject to the power of Satan, but able to defeat and despoil him, and to gain the power of life over all men whom the adversary had temporarily diverted from God.

This power of life in Christ became supreme through his death and resurrection, the first man of all creation to attain it, an event which justified the appellation "The Firstborn of ever creature." His success lay in the divinity of His Spirit which made it possible, no other man having the power of its attainment. He was one carnate man, Jesus Christ, "having abolished in his flesh the enmity,... to make in himself of twain one new man,... and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Ephesians 2:15-16).

This was the process of the atonement as it was wrought out first in Christ himself. He had definitely overcome and subdued Satan, declaring on the night before his death that "the prince of darkness who is of this world, cometh, but hath no power over me, but he hath power over you." (John 14:30). It might appear to some that Satan's power over Christ's enemies by whom he was put to death was his defeat, but Christ reminds us that "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:17-18). It was Christ's voluntary act, yielded in response to the command of the Father. "This commandment have I received of my Father."

The resurrection of Christ was a necessary complement to his former life, and death. His perfecting of his human body would have amounted to nothing, had he left it dead in the tomb. His victory was complete

only when his body was redeemed from death, sanctified from its inherent evil, and brought up to the perfect standard of the holy Spirit within; the two natures, divine and human, becoming one in character and purpose, fully prepared for the fullness of God's glory.

Christ's mission was a mission of love. It was because of God's love for the world that he sent his Son to save men. God's justice is saturated with mercy so that his justice is merciful, and his mercy is just. Christ did not die as a penalty to satisfy God's anger, but offered himself in loving service to save men, according to the will of the Father. Great deeds of devotion and service invariably require sacrifice, struggle, and suffering, but such things are borne in no sense as punishments, but willing sacrifice in the spirit of love and goodwill.

As we already have tried to emphasize, it was this over-emphasis of the cross which evidently produced the theory of the vicarious atonement, which held that Christ died in substitution for man, to satisfy the demand of an angry God whose justice was so stern that a penalty must be exacted before he would appease his anger. When we note that Christ's death did not do away with man's physical death but that all men must die; also that his death did not automatically substitute for spiritual death in man, but that without repentance men must themselves die the spiritual death; we see that his death was in no sense substitutional. Besides Christ did not die spiritually at all. The doctrine of vicariousness under the gospel, is misleading and blinding.

Atonement Works In Man

As shown above, the actual work of atonement was wrought out in the physical person of Jesus Christ, wherein his carnal nature was transformed, not by some sudden event, but by gradual processes constantly working throughout his life. It was a process of resisting and overcoming evil and temptation, for Christ took on him the whole nature of man, and suffered the temptations of man, being "tempted in all points" as are we. He said to John: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21).

Christ's overcoming did not remove from man the necessity of striving to overcome for himself, though it did make effectual man's victory for his salvation. By his overcoming Christ overcame Satan and the

power of death, and cleared the way whereby man might come to God, freed from sin, and inherit everlasting life. Man still has a necessary part in working out his own salvation.

The atonement wrought out in the person of Jesus Christ was a necessary prelude to a more extended process of working it out in the souls of men, for Christ gave himself to the world to that very end. Man of himself could never deliver himself from his evil inheritance; he could never overcome the power of Satan and his hosts in temptation; he could never evade death nor restore life after death; he could never sanctify himself from his own sins and attain holiness. All these are the work of Christ. Atonement comes only by the infinite Christ.

The gospel reveals Christ's method of working out the atonement in man, the central fact as pertaining to man being in the "Birth of the Spirit". This event of the new birth is the essence of the gospel, the thing of prime importance. All else, principles, ordinances, gifts, and blessings, and the church, are all incidental to this one thing, and contributory to it. It is the Spirit of Jesus Christ which enters human souls who come to him through the gospel, in the baptism of the Spirit. It comes, not temporarily to depart again, but to ABIDE.

"He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." (John 14:6)

"I will send him unto you." (John 16:7).

"I am the Spirit of truth." (Jesus Christ. D.C. 90:4,1.)

It is the Spirit of Christ which comes to take up its abode in the human soul at the time of the birth of the Spirit. Jesus said: "I will come unto you." "And I in them." Paul said: "Christ in you, the hope of glory." In latter days Jesus promised that "Whosoever believeth on my words, them will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit." (D C 5:3). This provision was made in the beginning of the world. Adam was born of the Spirit and became a son of God, in which manner all might become his sons. Even then, the Spirit of Christ was given to abide in men:

"Therefore it is given to abide in you, the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, and hath all power according to wisdom, mercy, truth, justice and judgment... This is the plan of salvation unto all men, through the blood of mine Only Begotten." (Gen. 6:64).

Through this implanted Spirit, Christ becomes inherent in every worthy man, with all his infinite knowledge and wisdom, with power

and skill for meeting every possible need and every emergency. "We are more than conquerors, through him that loved us." (Romans 8:37). "I can do all things through Christ which strengtheneth me." (Phil. 4:13).

"To be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height;... that ye might be filled with all the fullness of God." For he "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us...." (Ephesians 3:16-20).

Space will not admit of much comment of these scriptures, and others that we have used, and yet others that we could use, but they reveal the extent of the power made possible to man in seeking to overcome the world and all of its opposition. The Spirit, to those born again, makes possible whatever the Lord requires. "All things are possible to them that believe."

This is the power and ministry of Jesus Christ who cheerfully comes into the hearts and souls where sin has abounded, and where stains and scars of past sins linger, and old passions still molder and flare up into action at unanticipated moments, for these things are not subdued in a day, but require the work of years. It took Christ a lifetime before he could say "I have overcome," and man could hardly expect to do it quicker. It is accomplished, even with Christ's help, by one step at a time.

Christ is the great Leader but men must follow and work with him in the warfare of life. Men can not do it alone. Christ can not do it alone. Salvation, sanctification, redemption, is the work of God and man working together in cooperation.

Evolution Versus Creation Or Christianity

(Editorial Note:- In checking over Brother Fry's notes on Evolution, I find that he has enough to make a book in itself, so I shall only concern myself with some scattered notes from the large volume in my possession.)

The Case of Evolution (Very briefly)

From the Kansas City Times of November 27, 1959 is quoted Sir Julian Huxley, 72, of London, internationally noted biologist. He spoke at a convention of scientists at which more than 2500 scholars and representatives of learned organizations from 26 foreign countries attended, as follows: "In the evolutionary pattern of thought there is no longer either need or room for supernatural beings capable of affecting the course of events.

"The earth was not created. It evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul, as well as brain and body.

"So did religion. Religions are organs of the psycho-social man concerned with human destiny and experiences of sacredness and transcendence.

"In their evolution, some, but no means all, have given birth to the concept of gods as supernatural beings endowed with mental and spiritual properties and capable of intervening in the affairs of nature, including man.

"They are organizations of human thought in its interactions with the puzzling, complex world with which it has to contend... the outer world of nature and the inner world of man's own nature. In this, they resembled other early organizations of human thought confronted with nature, like the doctrine of the four elements, earth, air, fire, and water, of the Eastern concept of rebirth and reincarnation.

"Like these, they are destined to disappear in competition with other, truer, and more embracing thought organizations which are handling the same range of raw or processed experience.

"Evolutionary man can no longer take refuge from his loneliness by creeping for shelter into the arms of a divinized father figure whom he has himself created, nor escape from the responsibility of making decision by sheltering under the umbrella of divine authority, nor absolve himself from the hard task of meeting his present problems and planning his future relying on the will of an omniscient, but unfortunately inscrutable providence." Huxley also stressed the theme "that only by continuing development and exploration of his mental powers can man retain his position of dominance in the universe."

Further Quotes From Evolutionists

"Nothing in the world has been more baffling, in this pursuit than the thing called life. Is it some force or quality distinct from all else, or is it merely the product of other forces? Is it divine, or is it an earthly thing? Shall we ever be able to explain it, or must it always remain a great mystery?"-Testbook of Evolution and Genetics by Arthur Ward Lindsey, Macmillan Co., N. Y., 1929, page 3.

"The world has been evolved, not created; it has arisen little by little, from a small beginning and has increased through the activity of the elemental forces embodied in itself, and so has rather grown

than suddenly come into being at an almighty word."-Ibid, page 4.

"All that happens in the world depends on the forces that prevail in it, and results according to law; but where these forces and their substratum matter, come from, we know not and here we have room for faith."-Ibid, page 4.

"Perhaps the nearest we can come to a definition is to say that life (on earth) is a stage in the organization of matter." "What is this life? In what shadowy spot, as yet unknown does the transition of the dead to the quick take place?.. "We still do not know what life really is." "As yet we have not touched the world of life."-Treasury of Science, Harper Brothers, 1954, page 276. Copyright.

"Modern science shows us a self-contained and self-sufficient universe, not in touch with anything beyond or above itself,-the general trend and outline of it known;-nothing super-natural or miraculous, no intervention of beings other than ourselves, being conceived possible.

"While religion, on the other hand, requires us constantly and consciously to be in touch, even affectionately in touch, with a power, a mind, a being or beings, entirely out of our sphere, entirely beyond our scientific ken; the universe contemplated by religion is by no means self-contained or self-sufficient... Science does not-indeed always or consistently deny the existence of such transcendent beings, nor does it make any effectual attempt to limit their potential powers, but it definitely disbelieves in their producing or modifying the simplest of physical phenomenon."-Sir Oliver Lodge. Man and the Universe, page 5-6.

"That the universe is "self-contained and self-sufficient" is quite true, but not in the way Sir Oliver states, since he excludes any "transcendent being" from any participation in the activities of the universe. This means that there is no God within the universe, or if there is one he must be outside looking in, without the power to contribute anything to its welfare or to receive any joy from its operations. And since the universe means absolutely all, there can be no outside and no external God, for all that is, can not be elsewhere than in the universe. There are not two universes." (Charles Fry's comment upon the above by Lodge.)

From Encyclopedia Brittanica, Article-Evolution

"According to modern doctrine, evolution and the diversity we see around us are due to the action in the past of 'natural causes', which

can be observed still at work in the present. This conception has been applied to the whole cosmos including both living and non-living things."-Page 916. ('Natural causes' is a term indicating a cause other than Divinity or God. C.F.).

"It is now universally held by competent biologists that all organisms, living or extinct, have arisen from remote common ancestors by a gradual change, or evolution, and further that living matter or "life" itself, in all probability arose from non-living matter in the first stages of this evolutionary process. The only doubt which remains concerns the exact steps in the process, and the nature and the relative importance of the various factors which have contributed to it.

"An analysis shows the organisms are entirely composed of the ordinary elementary chemical substances found in their inorganic surroundings."-Page 917:1.

"A living organism, then, from the point of view of the scientific observer, is a self regulating, self-repairing, physico-chemical complex mechanism. What, from this point of view we call 'life' is the sum of its physico-chemical processes, forming a continuous interdependent series without break, and without the interference of any mysterious extraneous force."-Ibid, Page 918:1.

"Although we are ignorant of the origin of life we may suggest what may have been the first steps in its evolution."-Ibid, 918:1.

"There must have been a time when protoplasm(life) first appeared. It must be supposed that long ago, when conditions became favorable, relatively high compounds of various kinds were formed. Many of these would be quite unstable, breaking down almost as soon as formed. Others might be stable and merely persist. But still others might tend to reform, to assimilate, as fast as they broke down. Once started on this tract such a growing compound or mixture would inevitably tend to perpetuate itself, and might combine with or feed on others less complex than itself. These first steps in the elaboration of living matter probably occurred in the sea, for protoplasm contains the same salts as sea water and in much the same proportions."-Ibid, 918.

"No doubt, owing to important knowledge, there are many cases in which the intermediate stages are unknown and difficult to imagine; but it should not be concluded that they have not existed."-Ibid, page 924:2.

(Here is admission that some of the essential evidences in the establishing of the theory of evolution are lacking. By evolution's own

confession its case is not proved. As frequently happens in such instances the supporters fall back on assumption; it is assumed they existed.

"It is now universally held by competent biologists that all organisms, living or extinct, have arisen from remote common ancestors by a process of gradual change or evolution, and further;

"That living matter or 'life' itself, in all probability arose from non-living matter in the first stages of this evolutionary process."-Ibid, page 917.

"Let us therefore examine what living organisms are composed of, what properties they have in common, how they can be distinguished from non-living matter. An analysis shows that organisms are entirely composed of the ordinary elementary chemical substances found in their inorganic surroundings, but that these elements are built up into highly complex compounds of peculiar molecular structure, and occurring only in living organisms or in their products."-Ibid, page 917.

Living organisms then are inorganic matter organized into forms, highly complex, and of peculiar complex structure. What built them?

Was God so impoverished of chemical elements, of life, or of skill, that he could not create as many of these living forms as he might choose? Was he so limited that he could produce but a single living cell and then have to wait infinite ages for all other forms to evolve?

"But his great merit(Darwin's) is to have made it clear that evolution may be accounted for as the result of 'natural causes'; which can be at work at the present time, can be tested by observation and experiment, and leave no room for any mysterious governing causes or interfering forces in addition."-Ibid, page 920. (In other words evolution has no place in it for God.)

"The characters of organisms are all those qualities and properties whereby we can describe them and distinguish them from each other, such as shape, size, color, mental capacities, and so on, and all these are variable."-Ibid, page 920.

"If he(the student of human races) believed that man had appeared originally by an act of special creation he must formulate a theory of evolution in order to account for the divergent races now living. Although in thought and deed man rises far above any member of the brute creation, yet students of his brain find that it is modelled part for part on exactly the same pattern as that of the anthropoid ape."-Art. "Man".Pages 758-759, Vol. 14.

This study of man (in evolution) is based entirely upon the physical formation of his brain. If the brute has the same brain "modelled part for part on exactly the same pattern" as man, why can not the ape think and act as a man? What is to hinder him from reasoning as a man? (If he could he might be quick to repudiate all suggestions for being ancestor to man). Is it not in the fact that man is possessed of a spirit vastly higher in the scale of intelligence, the power of reason, in moral perception, and other qualities, qualities which do not inhere in mere physical organs. We hold the difference not to be so much in the physical organism as it is in the living spirit which dwells within it.

God has said that he created all the children of men spiritually before they were made physically, and "I gave unto them their knowledge (intelligence-Doctrine and Covenants, 90:5) in the day I created them."-D.C. 36:7). They were not dumb animals, but intelligent beings, endowed with the power of reason, and of freedom of will which would mean nothing without intelligence and reason. That was the kind of spirit capable of exercising its God-given gifts, and capable of development to the attaining of sonship in God. To put man on the level of the beast is to reflect on the wisdom, power and goodness of God. Man was made to dwell upon this earth as the supreme creation. All other things including the earth itself, the sun, moon, and planets were, with all living forms on earth, created as subsidiary to man's interest and for his welfare and support. God gave him dominion over all the earthly creation, and endowed him with intelligence by which his dominion could be made effectual. It is not consistent to believe that God's highest creation was made dependent upon the lower forms of creation for his origin and existence.

Evolution admits a number of early human forms as having come from the animal. They varied somewhat and represented sub-branches of the "family tree." The different races of man are represented as springing from these branches. On the other hand God's work of creation is described as centering in, one man, and one woman, from whom the whole race of mankind descended.

The Scriptures and Evolution

The writer is not a scientist, neither has he made the study of evolution a specialty, but he has read enough to get a broad general view of the doctrine. He has also made some study of the scriptures, particularly that portion found in the Inspired Version of the Bible, The Book of Mormon, and Latter Day Revelation as found in the Doctrine and Covenants.

Between the teachings of the scriptures and those of evolution he

long since discovered conflict, which every effort at reconciliation failed to remove. His continued search for truth made it more and more apparent that both could not be true, and that the necessity existed for an ultimate decision as to which one was to be believed and followed.

Here are some of the basic facts which I noted, regarding evolution:

It is tied to materialism, begins with matter and ends with matter.

It knows nothing of the realm of spirit pertaining to man or God.

It deals with life forms but has no definition of what life is, its origin or end. It follows man to the grave but stops there aghast, as one standing on the shore looking over an unknown sea.

It sees or recognizes no Divinity or Creative Power in relation to the earth; no superior over-ruling, guiding, or sustaining power beyond man himself.

It offers no reason for the creation or existence of the earth; recognizes no purpose in man, or any other destiny than final dissolution.

It looks upon natural law as something self existing without relation to personality, and without a Lawgiver and an Executor.

It depicts life as springing up by chance, and beginning in most minute and inferior forms, evolving always by its own inherent force ever upward to higher and better forms ending with man.

It makes no account why the evolutionary process after supposedly having continued through myriads of forms and for aeons of time, should have altogether stopped with man. It has no explanation as to why man should not have continued the process and gone on producing still higher forms of life.

It leaves matters of principle, such as right and wrong, justice and injustice, good and evil, morality and immorality, truth and error as relating to spiritual things, subject to man's determination. Things are good or evil, right or wrong, only as man makes them so.

It places upon man no responsibility for his conduct except what is exacted by custom. He is responsible to no one except himself and his fellowman.

It is a denial of the Scriptures, including the existence of God, the account of creation, the existence of Satan and his hosts, the fall of man, the divinity of Christ, the plan of redemption, the existence of the human spirit in man, the persistence of spirit life after death, and man's accountability to God.

The Scriptures teach that Christ-God is the life of the world, the source, sustainer, developer, and perfecter of life in all of its forms.

All life existed, having been created, as spiritual entities, having form and separate existence, before they took on material bodies.

Evolution deals only with carnate life as it is known in the flesh.

It knows him only through generation. (According to the dictionary definition of 'generation', it means, "the act or process of bringing into being; origination; production.")

According to the Genesis account of the creation, (Inspired Version of the Bible), the human race, primarily, did not come into existence by generation from father to son, but by total creation of spirit forms. "And I, the Lord God had created all the children of men, and not yet a man to till the ground, for in heaven created I them." (Gen. 2:6). "The earth is his footstool, and the foundation is his: .. and the hosts of men hath he brought in upon the face thereof." (Verse 46). "I made the world, and men before they were in the flesh." (Verse 52).

The teaching of the scriptures is that "Man is spirit." (D.C. 90:5).

"I gave unto them their knowledge, in the day that I created them." (D.C. 36: 7).

"I gave unto them (men) their intelligence in the day that I created them." (Gen. 7:39)

"Ye are created after mine own image, Yea, even all men were created in the beginning, after mine own image." (Christ's image as he was in the Spirit as seen by the Brother of Jared.) Ether 1:80-81.

Here we have three witnesses, the three standard books, the words of Christ-God, himself that man was created in spirit form, and given his intelligence, knowledge, agency in the day they were created.

God created all things by the power of his Spirit, both spiritual and temporal. "By the power of my Spirit, created I them; yea, all things both spiritual and temporal; firstly, spiritual, secondly, temporal." (D.C. 28:8).

Of the vegetable creation the Lord has said, "I the Lord God made ... every plant of the field before it was in the earth, and every herb of the field before it grew. (Life as pertaining to material forms, existed spiritually before physical creation began.) For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth."-Gen. 2:4-5, I.V.

"And I, the Lord God, had created all the children of men, and not yet a man to till the ground, for in heaven created I them, and there was not yet flesh upon the earth, neither in the water, neither in the air."-Gen. 2:6, I.V.

"And I the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."-Gen. 2:8. (In D.C. 85:4 the Lord says "the spirit and the body is the soul of man.")

It is to be observed that man-"all the children of men" were created on the sixth day. (Gen. 1:29), while man, as applying to Adam was not created in the body until after the seventh day when the Lord had fin-

ished all men at large. All men have proceeded Adam and his wife Eve whom God made directly.

Two creations are definitely mentioned, the first spiritual when all the human race was made and that work of creation permanently ceased. The second creation was physical and consisted of Adam and Eve, the first man and the first woman. The rest of humanity enters physical through parenthood, through successive generations. (Gen. 1 and 2).

"And out of the ground, I the Lord God, formed every beast of the field, and every fowl of the air;... and they were also living souls; for I, God, breathed into them the breath of life.

"All things were before created, but spiritually were they created and made, according to my word."-Gen. 2:9.

"This is my work and my glory, to bring to pass the immortality and eternal life of man."(Revelation to Moses, Preface to Inspired Version, verse 23.)

Enoch. "Beheld the spirits (human) that God had created, and he beheld also things which were not visible to the natural eye."(Gen. 6:38)

"All things are created and made to bear record of me, which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth,...all things bear record of me."-Gen. 6:66, I.V.

"I saw the Lord, and he stood before my face, and he talked with me, even as a man talketh one with another, face to face."-Gen. 7:4.

Ether, an ancient Jaredite prophet, closing a history of his people, probably about the second century B.C., mentions having a record of the creation and the world's early period down to the time of Babel, but discerning by the Spirit of prophecy that the latter day world would have the story through Moses, he refrained from writing it in his book, seeing, as he did by inspiration, that the accounts were similar. His account came down through a line distinct from Moses, yet stands as an affirmation of the Mosiac account. Thus the book of Ether lends support to the Genesis account. The Jaredite nation brought their record from Babel and Ether rewrites it some 2,000 years, or more, later. It was copied by Moroni into the sealed part of the Book of Mormon plates and is to be revealed at a later time.

The Nephite migration which left Jerusalem for America 600 B.C. brought a sacred record begun, likely by Joseph, in Egypt, and which contained the five books of Moses, the record being current until it was taken from Jerusalem 600 B.C., a few years before the city's de-

struction. This record was the possession of the family of Manasseh and came into the custody of Lehi of that line, for the benefit of his posterity in America. It also contained the account of creation as first written by Moses. We do not have that record but prophecy points to its being brought to light in a future day. Here then is a third strong testimony of creation, awaiting publication in God's time, to confirm the Bible account.

Prophets of the Book of Mormon by personal inspiration and revelation confirm the Biblical account of creation:

"For there is a God, and he hath created all things, both the heavens and the earth, and all things that in them is;"-2 Nephi 1:95.

"Know ye not that I, the Lord your God, have created all men,... and that I rule in the heavens above, and in the earth beneath;"-2 Nephi 12:56.

"Wherefore, if God, being able to speak, and the world was; and to speak, and man was created, O then, why not able to command the earth, or the workmanship of his hands upon the face of it, according to his will and pleasure."-Jacob 3:13.

Christ appeared to the Brother of Jared in Spirit, declaring:

"Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image."-Ether 1:80.

"I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are."-3 Nephi 4:44.

All these scriptures are but the beginning of the revealed evidences which evolution must answer.

God's Purpose In Creation

Moses standing in the presence of the Lord, said to him, "Tell me I pray thee, why these things are so, and by what thou madest them?" The Lord answered: (See Revelation to Moses, Preface to I.V., verse 20)

"For mine own purpose have I made these things(referring particularly to the solar system with incidental reference to other creations), here is wisdom, and it remaineth in me... Worlds without number have I created, and I also created them for mine own purpose... But only an account of this earth, and the inhabitants thereof, give I unto you....,"-verse 21.

Moses spake unto the Lord saying,

"Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens,(solar system), and then thy servant will be content."-verse 22, Ibid.

"The Lord spake unto Moses, saying, "Behold, I reveal unto you concerning this heaven and this earth; write the words which I speak. I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things. Yea, in the beginning I created the heaven, and the earth... "-Gen. 1:1-3, I.V.

The first three chapters of Genesis continues the story of creation told to Moses by God and written by Moses at the Divine command. This gives a somewhat different light than appears in other versions of the Bible. The account originated not with Moses; nor did he write it as a tradition, but as a direct message from God. It is the word spoken by the Lord. The translation as given in English in the Inspired Version is not a human translation but comes modernly by revelation to Joseph Smith, as the word of the Lord today.

The account of creation as thus given of the Lord, includes the sun, the earth with its satellite or moon, and the "stars" or planets, all essentially necessary for the purpose of God in providing for the welfare of the "host" of mankind. It does not at all deal with the universe outside this system.

All this great work had a divine purpose which purpose was centered in man. In other words creation as applying to the solar system and the human race, was all of one. It was, and is, a single process, for the processive purpose of God is not yet complete. In one great and mighty movement the whole system was prepared, and man given life from the one universal Creator.

Evolution In The Book of Mormon

The Book of Mormon in no way refers to the modern doctrine of evolution, yet like the Bible it is not without evidence which tells a different story. No scripture so far as we have ever found contains one word of approval of evolution.

Reading a "World History" one day the theory was noted that man began as a savage. By his own efforts through unmeasured years he advanced to a slightly higher state called barbarism, and so by slow stages on to higher civilization. We thought it strange indeed that a history of the human race should give no word of mention regarding its origin. The historian finds man on the earth but offers not a word as to how he came to be here. Apparently he was never born, or how he came to be male and female, or whether he was transported from some other world. However, he describes the earth itself as having been an off-fling of the molten sun which cooled through aeons of time until fit for human habitation, though all this without reference to any creature or directing power, or as to purpose or design.

History of anything to be consistent, must begin with origin. Did man have no origin that this vital point in human history should be

passed over in silence. There must have been a first man: from whence came he? Man's early estate is assumed.

The Book of Mormon purports to be a record based as to its teachings upon the revelation of God by Divine Spirit, being a second witness with the Bible recording man's origin to be by God's creation, and that man when first created in the flesh was a highly intelligent being, the first man upon the earth. The first woman was also a special creation of God, made for companionship for the man, the two together constituting the beginning of the human race. The Book of Mormon is thus a second witness given of God touching the origin of man.

These witnesses agree that man in his beginning was no savage. He was not ignorant as the beasts. Knowledge could not be created, but Adam and Eve were taught of God. They did not live in dark caves, but God of necessity prepared a garden of beauty and fruitfulness, where food grew upon trees. They were intelligent enough to commune with God. They learned his law and commandments, and exercised the God-given right of free-will, becoming, by his provision, capable of acting for themselves—a far reach from the scientist's savage.

But the Book of Mormon confirms the Bible in another point which sets at nought a very important fact relative to the course of human life on earth. This book offers definite evidence not only that man was created of God, an intelligent capable being and that from this he began at once a development which produced a high state of civilization; but that through transgression and degrading sin which became general, people declined spiritually, morally, socially, and physically, falling into intellectual decay, leading to retrogression and degradation. Civilization was broken up and destroyed, and man descended to the level of the beasts in savagery.

The Nephite people of America, which originated in a colony of Jews of a high class, which migrated from Jerusalem about 600 B.C., and developed a high state of civilization, perhaps, the highest in the history of the world, after 300 A.D. turned to unbelief in God, and to wickedness, until by civil war and other destructive forces their civilization was utterly destroyed. One of the last of the less wicked to perish, a prophet of God, saw the end and said:

"This people shall be scattered, and shall become a dark, a filthy, and a loathsome people beyond the description of that which ever hath been amongst us; yea, even that which hath been among the Lamanites;

and this because of their unbelief and idolatry. For behold, the Spirit of the Lord hath already ceased to strive with their fathers, and they are without Christ and God in the world, and they are driven about as chaff before the wind. They were once a delightsome people, and they had Christ for their Shepherd; and they were led even by God, the Father. But now they are led about by Satan."—Mormon 2:44-47.

After millions had been destroyed including practically the whole of the Nephite portion, and leaving this portion, Moroni said:

"The Lamanites are at war one with another, and the whole face of the land is one continual round of murder and bloodshed."—Morm. 4:10.

These events show the decline of a great civilization to absolute savagery. Previous sins and rebellion against God had so far degraded a portion of the people until to sharpen the distinction between them and the righteous, God caused a darkened skin to come upon them. Thus from a white and enlightened progenitorship derived two types of people, one white and one darkened in skin, as well as in mind. The remnants of the peoples are today the American Indians, whom scholars speak of as just now coming up from original savagery toward civilization.

The Inspired Version of the Bible reveals that through the wickedness and rebellion of Cain and his family "there was a blackness came upon all the children of Cainan." (Gen. 7:10). None of these escaped the flood.

Degradation and darkened skin derived not from God's creation, who "made of one blood all nations", but from self-choice in following evil. (Acts 17:26). God's creative work in man pointed to "our likeness", the likeness of God, but man's free agency often leads the other way.

Evolution of Metals In Ancient Times

In the matter of metals, evolution conflicts with the scriptures and revelations of God. It holds that for thousands of years when man was in savagery and while he was in a primitive state, which means from his beginning, he had no knowledge of metals and other arts of a later age. Even language consisted only of a few grunts and signs. Writing was unthought of. Life was extremely simple and precarious. For ages the only tools were stones. The copper implements came later and as civilization began iron and steel came into use.

But as early as Enoch, the seventh from Adam, the Inspired Version

of the Bible records the use of the harp and organ, and Tubal-cain was an instructor in the working of brass and iron.

The patriarchs from Adam down to Enoch, or, later, "were preachers of righteousness." Besides, God spoke to chosen men giving commandments and revealing the gospel, directing them to write these things for record. (Gen. 5:44, 45; 6:5-6, 34, 47, 51-71.)

Evolution requires belief in a miracle greater than any that is recorded of God in the Scriptures. The greatest miracle mentioned in the scriptures is the creation of the solar system, a work performed by God through his Son who is "from all eternity to all eternity," and who is the Creator and Author of all the heavens and all things in them: a God without beginning or ending, eternally existent, having all intelligence and knowledge, all power and wisdom, perfect in goodness, existing in and through all space and all things.

The miracle of evolution is that life, as pertaining to this world, began in non-living matter, presumably by accident through a possibly unusual association or combining of certain chemical properties in a certain way, until a single living cell came into existence. All other life is assumed to have evolved from some such beginning. Thus life began without previous intent, and without purpose, and is left to live without responsibility and die without hope or reward.

Evidences of Evolution, Meager and Scanty

The theory of evolution looks only to man's progression from lower to higher things, that is the physical or carnal man, for it recognizes no antecedent life or spirit. Man is held to be greatly advanced from what he was 5,000 years ago, and more so from 10,000, 100,000 or a million years ago; and that in like manner he will continue to advance so long as man lives upon earth. Fossils have been dug from the earth, human and otherwise, which are interpreted to represent primitive forms or types of men of inferior pattern, thus showing, in comparison with the present, the supposedly great development that has been made. However, there are too many undiscovered facts, and too many uncertain interpretations placed upon the meager and imperfect evidences which are discovered, to justify a certain and acceptable description of what and when man was in prehistoric times. There is little or no certainty on these points.

Man's knowledge at best covering prehistoric times is extremely fragmentary. The information furnished by the few archaeological rel-

ics relating to human life and the history of the race can not be one-ten-thousandth part of the history of man's early days. Neither can geology furnish more than a hint of the tremendous and varied changes which took place while the earth was being prepared for human habitation.

Revelment of the strata of the earth and the sedimentary deposits cannot supply a reasonably adequate and reliable volume of evidence upon which to have even a theory of human origin and development. They tell nothing as to the actual origin of life on the earth. They tell nothing of the beginning of human life. When the theory of evolution traces him back to the claimed ancestral animal forms we are still no nearer to any knowledge of life's origin.

The evidences for evolution have never revealed the hand or the mind of a Creator. Neither for what purpose man came into existence or what his end will be, other than death. There are many things relating to life itself, to man, which evolution does not explain.

Man can not be understood as to his origin, his nature, and destiny apart from knowing God. Divine revelation is the only means of ever knowing the unknown factors in human life. God alone whose handiwork man is, knows all these things.

Revelation Tells The Story of Man

Revelation tells the story of man, who "in the beginning was created in the image(form) and likeness of the Son of God, that creation being spirit rather than fleshly form, having had a pre-carnate existence before Eden was planted. Christ himself possessed the form which became the pattern for all men, the form in which he appeared to the patriarchs, the Brother of Jared, Moses, and others, and which was duplicated in the human body which he occupied, and was hung on the cross, and was raised from the dead. As Christ lived with a visible form in the Spirit, so he created man, all men, in like form, for revelation affirms they all lived as living forms in an unmeasured spirit life, before the first man Adam was created a fleshly body. The first spirits of men sent into this world did not enter inferior animal forms in order to develop, but bodies conforming to the spirits as they previously existed. Earth life was but an extension of the spirit life under new and advanced conditions, and which yet indicated a still further life after death, though temporarily awaiting the time of restoration to a carnate form under still further advanced condi-

tions and which would be no more subject to death. Thus, life on earth is but a segment of the full life of man, and any identity supposed to exist between him and inferior animal forms is unnatural, inconsistent and fantastic.

Evolution begins with matter and deals with life as if it were a product of matter. Revelation begins with life in God from whom sprang, by creation, the life of man, existing first as spirit forms, which later (after Adam) took on earthly matter, by birth, and developing it as living bodies, these spirits developing the physical forms after the likeness of the spiritual, as God said of the animals, etc., "after his kind." "God said, let the earth bring forth the living creature, after his kind; cattle and creeping things, and beasts of the earth, after their kind." (Gen. 1:25, I.V.) "I the Lord God, made .. every plant of the field before it was in the earth, and every herb of the field before it grew."-Gen. 2:4.

In the light of these revealments both animal and vegetable forms of life, came into existence by divine creation as spirit, before the material bodies grew from the earth. Primarily they sprang from previous life emanating from God.

Whole Creation For Man's Benefit

Man is the essential creation of God, the highest of all created forms, and of highest intelligence, the only one of all earthly creations endowed with power of reason and the accumulation of knowledge.

All other living forms were evidently designed to be subsidiary to man, supplying helps in providing for his needs. This is true of the vegetable forms as well as the animal. Of the former, the Lord has said they were made "for the benefit and use of man" not only for food and raiment but for all human necessities. As to the latter God made them to be subservient to man who was given dominion over them. (Gen. 1:26-28.)

The earth in all its details was adapted to the supplying of human need. But in time the earth is to be cleansed from its sin and crowned with celestial glory, and "the meek of the earth shall inherit it." To this end the earth was designed, the righteous of God being likewise crowned with power to possess it forever. Christ will be the Supreme Ruler. (D.C. 85:4).

Questions Evolution Cannot Answer

Evolution begins with matter, concerns matter, and ends with mat-

ter. It begins with an assumption of chance—it is supposed that somewhere on the shores of eternity, by physico-chemical action in the scum of pulsating waters, a speck of matter suddenly acquired the quality of life, and from this single living cell all living things have grown. It assumes here a miracle, the very thing it denies when it denies God. Life is only a quality of matter, developing in matter, and at death evaporating in matter. Life apart from matter is unknown to evolution. Life ends in death.

If one cell could come to life what was there to hinder other cells from forming? And if so, is it necessary that all cells coming into life should be alike? Could not different species have originated as well as one? Why limit life, whatever its source, to one form?

If evolution be a correct principle would it not be that some animal forms would show some degree of reason, some power of rational intelligence, some development in free moral agency? Why, in this regard, is the line of separation so absolute between animals and man? The gap is great. Not only is there no bridge between them but no trace of there having ever been any connection. There is no evidence of there having been a connecting link between them.

One universal fact about nature is, in everything else than in this one theoretical event, it is most lavish and prodigal, especially in its production of life. Whatever the power of life which produced the first cell, why limit it in this respect?

Life begins in life, original life being God. The scriptures teach that Christ, the Son of God, is the life and light of the world. All life comes from God and is subject to him. All light or intelligence also originates in him, and man's intelligence is but a gift from him to be used according to his eternal purpose. It operates in matter but is superior to matter. Matter does not generate life but life generates matter into living self-acting forms. The Lord says, of fowls of the air, and beasts of the earth, "wherein I grant life." It is he who gives, and he who sustains life.

So far as the scriptures are concerned, life begins with spirit, something immaterial, at least as we know matter. The first words of revelation speak of matter "without form and void." And "the Spirit of God" which moved upon it, and by which it was formed into solid earth, showing supremacy of Spirit over matter. It was by the decree of God whose Spirit thus wrought, that "the earth brought forth grass;

every herb yielding seed after his kind; etc."

Man's original creation was not physical but spiritual. "I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth."

After the spiritual creation of all men, and the preparation of the earth as man's abode, God formed one man and one woman out of matter, and only one. But this creation included, in common with all vegetable and animal forms which he also made, the power of self propagation, even as he said of the tree, "whose seed should be in itself, after his kind."

The revealed word does not admit of evolution; that is of the innumerable forms of living things as now existing in sea, air, and upon the land, including man, as having evolved from some supposed original germ cell, through successive forms, for the Lord says of the many vegetable forms that "it remaineth in the sphere in which I God, created it; yea even all things which I prepared for the use of man, which includes the animal creation as we have already observed. Each created form had its own seed within itself, and by divine provision was to remain within its own sphere, throughout its generations. Variation there might be, development there might be, but each form had its limitations and sphere of action; its development could only be within that sphere.

No point of creation is more clearly and definitely expressed than that God created a multitude of different forms in sea, and upon land. He did not limit himself to one. These forms were each made self-propagative, and were not dependent upon other distinct forms for its existence or perpetuation. Each could perpetuate its own line and evolve according to its inherent possibilities designed by God in his creation, for while he made all things good, he made nothing perfect, and left vast room for development and improvement. Development can only be by internal or self-activity. External conditions may modify but not change nature. There was no evolving between spheres.

Man Was To "Have Dominion".

The dominion God gave to man over "the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth", and over vegetation, as expressed in Genesis 1:28-31, could hardly mean that man would have absolute control of all these things, neither can we count that dominion, as covering merely the power to destroy these

forms for food and other utilization. What is it to have dominion but to control, direct, and develop along appropriate lines? In view of the fact that these creations, other than man, were not given intelligence and power of self-direction, the responsibility was laid upon man to exercise such oversight and direction as would improve them, and develop them into that which the Lord designed they should become. The capacity for such development was undoubtedly given them in their first creation, even as it was in man, though man was to be the directing force in all, including himself.

May it not refer more particularly to man's little used power to take of these various forms of sea, air and land and develop them by selective breeding, and crossing, and inter-breeding to the producing of highly improved forms, and even new forms, wherein special qualities which make them more useful to man are highly developed. Man has done this with many creatures. The horse has been specially bred to produce the roadster, or race horse; and again to produce the draft horse; one breed of fowls for eggs, and another for meat. Men like Burbank have changed the nature of various plants and trees, improving and increasing their products. May it not be that man's long neglect in exercising this dominion has been the cause of these life forms breeding and crossing at random, in a way to retrograde and decline in their usefulness until many are utterly useless to man. God declared all things he had made were good, that is like man, they had the inherent qualities of progressive change toward improvement. It seems that man, and perhaps all the animal creation and the vegetable creation, has in many respects retrograded and become inferior to primary standards, though susceptible of being developed, or redeveloped under wisely applied conditions. Many have become utterly wild, and perverted, without trace of the original purpose which was in the mind of their Creator.

Even man has led in this perversion and degradation, for notwithstanding God revealed the principles essential to progress to help man, he has gone contrary thereto and retrograded. Cain, the son of Adam "rejected the greater counsel, which was had from God," and chose the way of degradation, leading his posterity into the way of sin and rebellion against God, until God gave him up to his own choices whereby he became "perdition", which is wholly evil, and which in time resulted in their coming under the curse of a blackened skin, "for the seed of Cain were black." Through a persistent following of evil and

wrong the Lamanites of the Book of Mormon came under a similar curse of a blackened skin and declined into a degraded state.

The blackened skin, the darkened mind, and the perverse morality incident to heathendom are not stages in a progressive life, but rather in a descendent life. Portions of humanity have retrogressed from the original standard, while others have progressed in some lines. Refusal, on the part of man, has been well nigh universal which accounts for so much of the world being today in darkness and bondage. The divine ideal of life, so often revealed has been so largely lost to the understanding of men, until the Lord in modern times has said, "darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupted before my face." And again, "The whole world lieth in sin, and groaneth under darkness, and under the bondage of sin." Our modern advancement is seeming but deceptive, being almost entirely in material and intellectual things. The present highly civilized world (as the world considers itself) is darkness and bondage, though scarcely recognized of men.

Man's dominion over the earth necessitates dominion over himself first, for he who can not govern himself is not capable of governing others. Failure in the latter means failure in the former. Subduing the earth, and developing the inferior and dependent forms of life by man has been accomplished only in the most meager degree. Dominion and the subduing of the earth, do not imply enslavement or harsh domination, but the holding of a superior power in the interest of and for the welfare of the inferior.

Man's First Or Undeveloped Estate

Our view of creation, then, is somewhat this: that God made man and all the other forms of life, animal and vegetable, not in the multiplicity of variety we see today, but in a sufficient variety of primary forms, each having within itself latent qualities and possibilities for development of its own kind into either improved forms or depreciated forms, according to the nature of its selection in breeding, and the conformity or non-conformity with the laws of its environment. Man's dominion with the command to subdue and replenish the earth, doesn't suggest the possibility of an unlimited improvement in the various forms as originally created until, like man, they would reach a status of usefulness beyond all that is now known.

God did not make man in his final state when Adam came from the

hand of God a living soul, he was not the finished product, but like a seed cast upon the shore of a tropical island to grow into a great tree and to multiply into a forest. On this man God placed the capacities for widely various characteristics and made possible different lines of development, not excluding the possibilities of evil results, if man so chose. Undoubtedly, it was and is possible for man to reach heights beyond what history records, and beyond what we see today, this possibility coming through the gospel of Jesus Christ and by his guidance and help. Christ himself, being an example of this higher life, of which Paul speaks in Ephesians 2:15; Christ becoming a "new man," that is of a higher type, a superior man.

Man is yet to reach the climax of God's intent in his original creation. Sin which brought about "the fall" has hindered, or made impossible this full development without divine intervention. Hence, death came in order that inherent evil should be destroyed, and by a subsequent recreation, or resurrection worthy men may be restored to their primal opportunities and possibilities, to their becoming new men after the pattern of Christ, for they "shall be like him."—1 John 3:2.

After the resurrection and in the millennium it is spoken of man, that he shall "reign" with Christ. Over what? Not over each other, though there will likely be some rule over the nations who still live in mortality on the earth, which must be minor and temporary. May this rule not apply to the intelligent exercise of directional control over the whole animal creation as well as the vegetable, to the developing of all to the highest degree of perfection and efficiency in the interests of man's welfare? (For by the fall the whole creation was perverted.) I at least see this as a possibility, under the restoration, whereby the divine intent in the creation, which was largely suspended in its development, by sin, will be realized. It is said that with the ushering in of that period, "every corruptible thing, both of man or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea,-- shall be consumed,-- and all things shall become new." (D.C. 98:5). Some things have suffered irrevocable corruption and must be destroyed, but such as can be developed to become wholly good will be preserved.

The Lord tells us that the secondary things of creation: apart from man were made for the benefit and use of man, both animal and vegetable.

"Inasmuch as ye do this the fulness of the earth is yours; the beasts of the fields, and the fowls of the air, and that which climbeth

upon the trees, and walketh upon the earth: the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and raiment, for taste and for smell, to strengthen the body, and to enliven the soul. And it pleaseth God that he hath given all these things unto man; for unto this end were they made, to be used with judgment... "This is according to the law and the prophets.- D.C. 59:4-5.

The Lord never has intimated that other forms were necessary in order to produce man on the earth, but here he does show that they were made "for the benefit and use of man." Man's origin on the earth was never dependent upon other forms of life, though they were created to give him sustenance during his existence here.

Evil In Mankind

The evil in man is not the evidence of brute origin. Why should God have impregnated his creation of earth's animal life with evil, and through them pass it on to man? It was not his way. He made man a responsible being and held him accountable for his actions. But if by evolution or any other method God had made man carnal and devilish, as the scriptures say he became, by his own choice, then man could not have justly been held responsible for his state; and God could not hold him to answer for his condition. Evil in man came by the will of man, through transgression of the laws of God. God made man in his own likeness, possessed, within limitations, of Divine qualities of goodness, capable of being developed to perfection. But by the will and consent of man evil entered in, and man found himself confronted with a choice of directions, viz., 1. A striving for the good at the sacrifice of evil, and 2. An easy sacrificing of the good to the following of the evil until perdition was reached.

In this life man is in a kind of inter-absolute state. He is far short of absolute perfection and he is short of absolute evil. Between the two he is free to choose, to seek and develop the one or the other. Nephi said, "the final state of the souls of men is to dwell in the kingdom of God, or to be cast out." (1 Nephi 4:61). And Abinadi says, "Endless life or endless damnation." (Mos. 8:84). Man's course leads to ultimate and complete happiness or to ultimate and complete misery or evil.

According to the scriptures, the perversion which came to man through his transgression extended to the things of his environment,

including the vegetable and animal creations. Adam and Eve suffered a change; a curse fell upon the serpent which became the object of enmity. Changes came over vegetation and pleasant plants began to bring forth thorns and thistles. The very ground was cursed for man's sake, insomuch that "in sorrow shalt thou eat of it all the days of thy life!" Enmities grew between man and man, and between man and beast. In Noah's day "The earth was corrupt before God; and it was filled with violence. And God looked upon the earth and behold it was corrupt, for all flesh had corrupted its way upon the earth." Perversion had gone so far as to make the future of man hopeless, except by general destruction and making a new start; hence the flood.

Strange fact, that, while by scientific methods men claim to establish facts of truth reaching back millions of years, they are not able to discover few, if any, facts dealing with the universal deluge which covered the earth but a few thousand years ago as declared by the scriptures, and which has come down by traditions among many of the nations and tribes of the earth.

Because of perversion in human nature, in the animal and vegetable kingdoms, and in all nature, as a result of sin and repudiation of God, the present exhibit of all life forms do not correctly represent God, nor his original designs. We can not form a perfect judgment of Him by viewing his creations after thousands of years of perverse manipulation by evil hands and retrogressive forces. This is why the gospel promises a recreation: a day when as God says "There shall be a new heaven and a new earth; for the old things shall pass away, and all things become new, even the heaven and the earth, and all the fullness thereof." (D.C. 28:6).

Sin is one factor in human development not considered by evolution. Sin is no part of that theory. That there are many truths in evolution we do not question, but the doctrine omits too many truths to justify acceptance as sound. And there are too many inconsistencies.

The Physical Body of Man

Man is more than a "physio-chemical mechanism." Solomon said, "There is a spirit in man," and God confirmed that view when he said in modern revelation that "man is spirit." Man did not become a living thing in the flesh until God "breathed into his nostrils the breath of life." Only then did man become a living soul, which God further defines as body and spirit united.

Evolution, as to living forms, begins with inanimate matter, a thing without intelligence, knowledge, will or power, yet producing something else that possessed all these and more. Under it life began without purpose, without direction, and without a goal, every single form left to move and act as it might, without any prescribed method, as also without restraint. There was no superior being to start the individual on his way, or to welcome him at his journey's end: no one to lay down any law to channel his course in life, to reward for good, or to punish for evil, but leaving every one to go his own way under irresponsibility. There is none to call him to account. Beginning with matter, he ends with matter, and leaves his bones, like the fish its shell, upon the sands of time, and he is no more.

When we consider the human body with its marvelous organism, its multiplicity of parts each different from the others, and yet performing a distinct function, not for itself but for all, all working in different ways and yet harmoniously, with both a separate and a united purpose; when we consider the delicate and intricate organ of the eye, formed on highly scientific principles, and functioning with accurate precision in seeing for the whole body; and likewise the ear for hearing; the feet for locomotion, the hands of skillful formation for infinite varieties of service; the heart, the lungs; the stomach; the liver; and many others, all working together, making possible the general functionings of the body as a whole under the direction, not of the physical brain merely, but of that intangible living thing which makes the brain its throne and directs the body toward a higher purpose than the mere satisfaction and preservation of itself; and when we view and consider the accomplishments, and refined qualities which do not belong to inanimate matter, qualities that stir the emotions, and call forth praise, and gladness; we know that the body is more than matter, and that it is more than flesh: it is more than earthly. That "there is a spirit in man" we can easily believe, and that that spirit had its origin in God who said "I breathed into his nostrils the breath of life."

Much is said in evolution about man's development, but such development is measured altogether by the physical body, including the brain. Man, as we have shown above, is more than flesh, and mind is more than brain. We have seen that under creation he is also spirit. In fact, it was spirit man that was first created, the body being but the house

into which he might enter to live and labor awhile. Man's development rests upon the spirit and not the flesh, though the flesh follows the spirit. It is the spirit that thinks and wills and feels, though operating in and through the body.

Longevity of Physical Man

Scriptural teaching, and it is somewhat confirmed by history, is that from the physical viewpoint man has deteriorated since the first man, Adam, was formed. There can be no doubt that, notwithstanding his increase of mind and knowledge, man as he came from the hand of his Creator was physically more nearly perfect than he has ever been since. Under transgression and sin physical change and depreciation set in and has continued to the present with a considerable portion of the population. It is to be noted that for awhile after human existence began, as recorded in the scriptures, men lived to a great age, in some cases over 900 years. Some doubt this, but considering the perfect health at the beginning; with diseases not as yet widespread, the fine inheritance of those born in that early period; the fact that depreciating or devastating habits were either not yet formed, or had not yet proceeded far enough to materially affect the inheritance of posterity; and also that germs and viruses, etc., had not yet developed to spread contagious diseases; that industrial conditions as modernly known with their health breaking and life destroying methods were not yet in effect; why should the life span not be counted by centuries? The genealogy reveals a gradual reduction and at the flood the average was 120 years. And it still declined. Today inherited defects and dangers to life are too many and too great for man to live long.

The account of Cain and his posterity shows first a spiritual depreciation by rebellion against God, and law, and worship, and social justice. He rejected truth; cohorted with Satan, the enemy of all mankind, murdered his brother for plunder, defied his father's patriarchal rule, and separated himself with his family from others and established his own rule. In his line depreciation was rapid, and not long after his posterity are described as black. Spiritual decline was followed by physical decline.

When the family of Lehi, who was of the nobility in Judah, after arriving in America divided on spiritual and moral issues, they soon divided geographically, the rebellious and wicked part, like the seed of

Cain, shortly after becoming darkened in skin, and sinking into degradation. They exist today in the American Indians. Various ancient prophets warned Israel of prospective decline, spiritual and mental darkness, of being idolaters, outcasts and down-trodden; because of sin and transgression.

History and Evolution

The history of the human race is not without evidence that whenever humanity has gone into general sin, rejecting the counsels of God, that human nature followed a downward course toward degradation. History shows this to have been true throughout the ages. History and archaeology reveal nation after nation, people after people, who have gone down in sin to the destructions of their civilizations which were gained

by hard struggle. The posterity of Cain, the Nephites and Lamanites in America, are not the only instances. The rebellious nation of the Jaredites in America, after being led here from the tower of Babel some 2300 years before Christ, by the hand of the Lord, and after building a mighty civilization upon this land went down to total destruction. The great architectural ruins in Central and South America today remain in mute testimony of the truth of the divine law that:

"Light and truth forsaketh that evil one."- D.C. 90:6.

"Whoso cometh in at the gate, and climbeth up by me shall never fall."- Genesis 7:59.

"Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."- Psalms 127:1.

"The ungodly shall not stand in the judgment;...but the way of the ungodly shall perish."- Psalms 1.

The people of the world dwelling in darkness, ignorance, and low conditions, do not constitute what evolution holds to be a class of humanity on the way up from supposedly primitive conditions when man had just emerged from the beast stage, but not as yet developed very far; but are the product of the originally perfect physical type of humanity, who at various stages went deeper and deeper into sin, and retrogressed, spiritually, intellectually, morally, and physically. Some, even many, of these are yet to be reclaimed, restored, and brought up toward the high standard they have lost. This is the oft repeated promise given through the prophets. Of the Indian race it is said that after their restoration it shall not be many years until they shall become a white and delightful people.

Man and Beasts

The spirit of man differs from that of the beasts. It is said, "the spirit of man goeth upward, and the spirit of the beast goeth downward" (Eccl. 3:21), from which we gather that the spirit of man is ascendant, susceptible of development in perpetual life, while the spirit of the beast is not. It is non-developing, having been created for only temporary purposes in serving some need of man, and when that purpose is fulfilled there is no further need for that form of life, and it ceases to exist both physically and spiritually. The scriptures contain no promise of future life for the beasts as they do for man, neither for any resurrection, or eternal life. God's purpose runs through all his creations, and when his purpose regarding any of his creations is fulfilled then those forms cease to live. To provide the great coal beds for man's benefit God found it necessary to create various types of huge vegetable plants, and, that they might grow to the fulfilling of his purpose, he prepared climatic conditions of great moisture and heat, called the carboniferous age. Vegetation grew so profusely that great layers of fallen plants and trees were laid down to become beds of coal. When that work was done the climate was changed and that type of vegetation perished. Many forms of animal life served its purpose on earth and faded out of existence. Worlds which have fulfilled the end designed of God pass away by the word of his power. (Rev. to Moses, verse 21). He creates, and he destroys according to his purpose. Some he maintains. All things are not eternal, in fact, no created thing is eternal except God wills it so, and sustains it as such.

God has promised to man, on condition, eternal life. Man must abide the conditions God requires, fulfilling always the divine purpose in him, his life being progressive in consequence of which God designs that he shall have immortality and eternal life. God will sustain him eternally in that life.

The world has little knowledge of its early history and civilizations. What is gathered from rock strata, and what is revealed by archaeological findings offer but the meagerest fragments of the history of mankind. Yet all of this knowledge is not forever lost. The scriptures point to many records which have been made and stored away to be brought to light in a future day when God shall choose. Abraham had ancient records, as did Moses. God directed Adam and his posterity to keep a historical record. God gave laws and commandments to Enoch for

the guidance of his people, some of which have been duplicated by revelation to this church. (D.C. 77, 81, 89, 93, 101.). An important volume of scripture, according to the Book of Mormon, (Ether 3:80; 1:3-4), was brought from Babel to America. The Nephite people brought a record from Jerusalem 600 B.C., which went back to Adam. Section 36 of our Doctrine and Covenants is an extract given by revelation from the unknown Book of Enoch. Other scriptures are mentioned with the promise of their being brought to light in due time. These things appear significant when we read the following:

"In that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious; things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in the heaven."- D.C. 98:5.

When the earth is permitted to tell its whole story, and the buried records of past generations are restored, as God has promised they shall be, the present imaginings of men will appear in their insignificance and unworthiness, and the folly of their mistaken knowledge will cause them to blush with shame. The world depicted by modern science never did exist. The first man was an intelligent and enlightened being far beyond depreciated humanity of today. Enoch developed a perfected social and spiritual order unapproached by any modern state. Early in human history man lived in closer contact with God than he has done since, and as pertaining to the deeper knowledge of Divine truth as revealed by the Creator, retrogression has been the trend more than progression. The real progress of the human race is not to be measured by the arts and sciences relating to material things only, for by such the utter ruin of the present world is being prepared.

The greater knowledge of both past and future is yet to be unfolded. But it comes not by man's own efforts in searching in the dark places of the earth, but by the light of inspiration and revelation through the Holy Spirit according to the will of God. Only by divine enlightenment can these deep things be brought to light.

The scientist fishes with one kind of hook and catches many fish of a kind. But other fish requiring a different hook he never catches and never sees, and he says there aren't any, but insists that his hook is the only one that will catch fish.

The scientist's methods limit him almost completely to material things, things that he can see and manipulate, and by which he can de-

monstrate his facts and which demonstrations can be repeated.

The scriptures show a different hook, the Holy Spirit, by which non-materialistic truth which can not be demonstrated by fleshly hands, can be gathered in abundance. Another world of truth, greater than the first, is thus open to human minds.

Evolution and Christianity

Evolution as relating to Christianity and to the knowledge of God follows the line of evolution relative to all living organisms, i.e., beginning at the lowest point and slowly developing to higher forms of thought and worship. Primitive religion is spoken of as the earliest and the lowest, beginning in dreams. "Evidently a higher religion can only emerge from a lower by a process of selection and development." (En. Brit. Vol. 19, Art. Religion, page 107). "The transition to the more developed stage was the outcome of social changes which were reflected in the growth of man's inner life. This enrichment of personal life carried with it the need of a revised idea of the objects of worship and of the religious relation. The old spiritism, with its multitude of indefinite powers and capricious demons, no longer corresponds to man's better ordered life and his varied and specialized interests." (Ibid). (These quotations are merely representative of a vast range of teaching upon this point. Editor.)

The Inspired Version of the Bible presents the first man as being an immediate product of God's creative wisdom. He was, basically, intelligent, having great capacity for learning. Christ, referred to as God, walked and talked with him in Eden, and after the expulsion revealed great truths to him by the Holy Spirit, and by angels. Adam learned, or devised under divine inspiration, a written language, and taught his children to read and write. He gained a knowledge of God and knew of the plan of the gospel and the Christian religion and the coming of Christ as Savior and Redeemer, which was systematically taught to his posterity.

Discovering that they were naked, by sheer ingenuity and skill they made clothing by sewing leaves together thus establishing the art of dressmaking. If they were capable of providing clothing they were certainly, also, of providing shelter. One son became an agriculturalist of no mean proportion; and another a stock raiser.

Thus, human life started upon the earth under the blaze of divine light and glory, and not in the dark caves of the mountains. The true religion springing from and centering in Jesus Christ lightened man's

way and revealed the purpose of life itself, and pointed out a destiny to be gained by God and man working cooperatively.

Miscellaneous Notes

Every nation so far having repudiated Christ and undertaken to live without him has drifted into weakness and decay. Generally where they have ripened in iniquity they have gone down to destruction.

Evolution's claims may have a small semblance of steady upgrowth in the last two or three centuries in knowledge and wealth, but such qualities alone have been invariably the forerunners of social and economic downfall by which nations have come to disaster. Archaeological ruins found throughout the earth tell of this fallen state and glory.

Temporal prosperity is generally the accompaniment, and a factor in the causes of national decline and downfall. It is deceitful in giving the impression of progress in the face of disaster.

Evolution rejects creation by the hand of God; it is too miraculous. It can't admit of such a thing as miracle. Yet its only explanation of the origin of life is that it sprang up spontaneously from inanimate matter, through chemical combinations setting up certain activities resulting in a living cell from which all other life has grown. What a miracle! Our faith in the power of God, who is infinite in knowledge and power, to create as many life forms as he chose would need enlarging a thousand times to believe the miracle of spontaneous origin. We could as well believe that a newspaper, magazine or book, with the linotype and press, and binder that formed them, came into existence without the intervention of an intelligent and skillful hand, and yet those do not compare with a humble man in the revealing of intelligence and life. The theory lacks the consistency justifying belief.

Spirit forms did not evolve by chance, by self-development, or in conjunction with physical organisms. God says he made them prior to the creation of fleshly tabernacles. Men are looking in the wrong direction to discover man's source of origin.

"No man knoweth of his ways, save it be revealed unto him; wherefore, brethren, despise not the revelations of God. For behold, by the power of his word man came upon the face of the earth; which earth was created by the power of his word."- Jacob 3:11.

The account of creation as thus given of God, includes the sun, the earth with its satellite or moon, and the "stars" or planets, all essentially necessary for the purposes of God in providing for the welfare of the "host" of mankind. It does not at all deal with the universe outside this system.

All this great work had a Divine purpose which purpose was centered in man. In other words, creation as applying to the solar system and the human race, was all of one. It was, and is, a single process, for the processive purpose of God is not yet complete. In one great and mighty movement the whole system was prepared, and man given life from the one universal Creator.

Life has meaning and purpose only in relation to future life. If death is the end of man nothing has been gained by his existence, either for man or the Creator. It is a well known geological fact that the earth in its forming has passed through a number of most radical changes, each change being necessary to the later results. There are no grounds for assuming that the earth has reached its final status. Neither is it consistent that man has reached his only and final stage of existence. Various creatures of the earth pass through extreme changes of existence like the caterpillar which becomes a butterfly, the first period of life being limited to crawling perhaps no farther than a limb of a tree or the tree itself, but in its transformed stage may wing its way from South America over thousands of miles to South Africa. The scriptures indicate a continuing life for man in which his future capabilities may be greater in proportion than those of the butterfly. The present life is only a preliminary stage of life which is yet to attain the fullness of God's design.

Dobbins Of The Deep

The teaching of evolution that the changes or variations in the form and nature of creatures by which new species are involved are so gradual as to require hundreds of thousands of years to accomplish, or even millions, can remain no more than a most uncertain theory. Some variations may be assumed though not proven, but on the other hand they can not be disproven, but still on the other hand there are variations and changes which are of such a nature as to utterly forbid their coming about by the long tedious processes claimed for them.

In an article from the Readers Digest for October 1951, entitled, "Dobbins of the Deep", it is stated that these strange sea creatures follow a method of propagating their young different from all others. Instead of the eggs being fertilized and nurtured in the mother's body, they are passed at the time of fertilization to the male and there nurtured until they are sent forth to independent life. This process is radically different; and it is beyond imagination that such a dif-

ference could have come about by any gradual process such as evolutionists describe. In such a change there is no intermediary stage and can not be. If such a change ever occurred it must have come suddenly for it could not have been gradual. Furthermore this sea horse has some other peculiarities not common to most other species, as follows, quoting this same article:

"Mother Nature outdid herself when she assembled the sea horse. This bizarre creature has the arching neck and head of a stallion, the swelling bosom of a pouter pigeon, the grasping tail of a monkey, and the color-changing power of a chameleon. It has eyes that pivot independently, so that while one orb scans the surface the other can be directed underwater. To top this fantastic make-up, the male is equipped with a kangaroo-style pouch from which the little ones are born."

There are other differences of which the same might be said. We refer to one other. The nuptial approach in the whole animal creation is from the rear, except in the case of humans who approach face to face. No stretch of the imagination can picture such a difference coming about by gradual processes. It is of so great difference and of such a nature that it could be only the one or the other, and could exist only by a separate creation, never by evolutionary changes.

One such instance as we have mentioned breaks the processive theory of evolution that all change came by very slow and gradual stages. The theory does not stand up to self-evident facts and can not be maintained.

Unconsidered Factors and Concluding Thoughts

When men attempt to reach back of the beginning of human history, (using the word history loosely to include tradition, etc.), they enter a field where knowledge is extremely deficient, and many factors necessary to an understanding of the truth are utterly non-existent. It can be unquestioned that the greater mass of human remains of any age become in time totally obliterated by decay, fire, upheavals, floods, etc. What remains, even after a short period of several centuries or millenniums are far from representative of the whole people and their civilization. It is utterly inconsistent to take a few relics found in some cave as representative of a whole people.

In later times of advanced civilization, a group of outlaws may have gone out to wilderness regions to escape destruction, depending upon the most primitive implements and tools by which to live, and

while the people they left were living in advanced stages of civilization, they themselves fell back to conditions whereby their remains suggest that their period of existence was a thousand years or more earlier. Such separated groups could spring from peaceful families as well as outlaws, or from other occasions.

Climatic changes, greater and faster than now known, were likely in early times. Convulsions of the earth, some in comparatively recent times, have changed the surface in many places. Whole regions through drought and wind have been covered sometimes hundreds of feet deep by drifting sands. Many old time levels have been raised or lowered by various forces sweeping the face of the earth. Some ancient changes may be observable today but we can hardly do less than admit that innumerable changes in the surface of the earth can be distinguished today, much less the approximate date when such changes took place. We know, historically, that many nations have risen and fallen until they are largely lost to the knowledge of man. Our knowledge concerning ancient Egypt, Assyria, and Babylon is fragmentary and small; and so with American civilization, and others. Many factors involved are utterly lost to the knowledge of men. Many surmises are uncertain or non-existent, and it may be certain that important factors are unrecognized by the scientific mind of today.

Free Agency: Revelation teaches that to man was given the power of free agency or free choice, a point well attested in human experience. If man was millions of years evolving through the vegetable and animal forms what about this agency? No animal form ever had it, not even the highest forms. If evolution is true why was not this quality in man in process of evolving from the beginning up? And why is it not shown in increasing degree as we trace the forms upward? If evolution is of slow and gradual process why is it that this quality of freedom of will did not appear at all until the human stage was reached?

There is a wide gulf between the intellect of the highest animal nearest to man, and man, that does not admit of evolution.

(Brother Harold B. Schultz, P.O. Box 102, Texarkana, Ark., wrote me Jan. 26, 1952, regarding an article by me in Question Time column of the Herald of Jan. 14th, 1952, touching on evolution, in which he says:)

"I...also find a useful argument in the fact that the theory of evolution is contrary to all natural laws; no living thing progresses to a higher state unless through the direction of a higher intelli-

gence. A grain of the most highly developed corn, or a highly developed strain of animals, will, if left to themselves, revert to a more imperfect state, and lose all their fine qualities. Without God, humans do the same thing."

The Factor Of Divinity

The Sacred Scriptures whose claims to truth have not yet been dispelled, reveal God as having direct interest in founding, developing, safe-guarding, protecting, and according to circumstances, causing retrogression, to ultimate extinction, of various nations. As Creator and Ruler over man it is consistent to assume that God is concerned with the welfare of all nations.

Great cataclysms destroying communities like Sodom, nations, and civilizations, and nearly the whole world in Noah's day, have been attributed to natural, undirected and uncontrolled forces of nature with a total absence of any over-ruling or divine power connected therewith. When a people retrogrades from moral rectitude and all that is good and just, until their whole natures reach absolute perverseness, God must intervene to the removal of such conditions, or surrender his power of rule over mankind. We must remember, to take the case of Sodom, that the evils to which the people had become abandoned without restraint, not only included moral disease which through most debased practices had extended to the animal creation as well as the people, creating such a state that all future life sent into the world for good and wise purposes could come only to suffer in misery and degradation and die without chance of development. Think of God sending pure, and innocent children into the world to inherit only such debased conditions, and that for generations to come involving millions of posterity. The destruction of the human race would be inevitable. God, too, would be under compulsion to send the loved souls into what he knew was perdition from their birth.

In such a situation the holy and divine qualities of justice and judgment must needs be enforced. God must bring about the utter destruction of such a people and provide a new and better inheritance for the new born. For various deadly sins the Lord decreed the utter destruction of the ancient Jaredite nation of 2,000 years standing rather than to permit their souls to involve other people whom he decreed should inherit their land. (See Ether in the Book of Mormon.)

Prior to the flood in Noah's day the Lord said of the people gen-

erally, "They are without affection, and they hate their own blood; and the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them." (Gen. 7:41). It is also said that the earth was corrupt before God, and filled with violence, "for all flesh had corrupted its way upon the earth." (Gen. 8:17). This was the justifying cause of the world-wide destruction. God's righteousness will not be permitted to perish from the earth.

It is a scriptural doctrine, and we believe it to be a natural law, that Divinity holds a power of direction and control over all peoples of the earth, especially, organized nations. We must recognize that man was created for a purpose, and that God is working out his purposes in man, and hence, is concerned in current activities of mankind, while permitting men to choose and follow their own way, within appointed bounds, and holding them to account in this life and in the life beyond.

A study of the sacred record as given in the Inspired Version of the Bible, reveals God's effort to establish his created children in righteousness, justice and truth, seeking to preserve them in prosperity and righteousness. Divine law was revealed from heaven, and provision made for children to be taught in that law. Inspired messengers were sent of God to teach that law and maintain its operation in the affairs of men. Under this ministry a social group was developed to a point of perfection in holiness, called Zion, a point to which no other people have reached since. This development was not without struggle and sacrifice, and required several generations to attain the goal.

Historical and prophetic teaching as contained in the scriptures, reveal the idea of God, not only as Creator of man and the earth upon which he dwells, but of his over-ruling authority as the perpetual Lawgiver and Law Administrator over the whole world. This divine right is exercised in view of the God-given right of free-agency in man, which law of agency has its bounds, being subject to the conditions which God prescribes. God over-rules. Though Christ did not judge the world when he was upon the earth, it is said that upon his resurrection, "He standeth to judge the world." (Mos. 1:105). Long before Christ came to earth in the flesh Abraham argued with him saying, "Shall not the Judge of all the earth do right?" (Gen. 18:28). This was over the destruction of Sodom.

Evolution is the most darkening and the most deadly doctrine that has ever come into human thought. It presumes to find man coming into existence in the scum of earth's waters, without motive or ultimate goal, and leaves him at the grave without personal attainment or reward, and without future. Existing only as earthly material, to perish without utilizing the experiences of life to any further advantage.

(In an article written by Dr. Evan V. Shute, entitled, "The Christian and the Theory of Organic Evolution, in the Saints Herald, March 25, 1944, I quote the following:)

"For eighty years or more the Christian world has been perplexed by an attempt to reconcile its opinions with a great influx of fact and theory concisely labeled 'evolution.' Many, many books have been written on this general topic, debates have been held, lawsuits such as the Scopes trial have occurred, and finally, nearly all thinking and 'educated' people have come to accept the idea that the 'Theory of Organic Evolution', as it should be called, is a demonstrated fact which no one can controvert. Whatever differences may appear between its truths and the truths discovered and proclaimed by Christian teachers, saints and prophets have come to discredit only the latter. We alter theology for science willingly; but some think, let no one presume to criticise the conclusions of science as summarized by evolutionists.

"However, a student of both-and there are too few-must find some strange incongruities between these two shotgun bedfellows, Evolution and Christianity. And he must ponder on the cause of the decline of Christian thought and conviction that has attended the rise and final pre-eminence of evolutionary belief amongst scholars. It seems impossible for both to be fashionable in the same world, or both to obtain the complete and reasoned acquiescence of the same brain. Why? If a man tells you he believes in both you almost always discover that one or the other exists in his mind in a very diluted form. And the marriage of the two produces a strange and sterile hybrid-it never propagates after the likeness of Christianity, at least.

"The conflict between the two systems of thought-it is useless to deny that there is a conflict, since it presents itself as such at a certain stage in the education of every college man-has been resolved by many means, but always by subtracting from the Christian philosophy rather than from the biological theory. In fact, that is the essence of modernism and the secret of its instability. The modernist never knows what new 'scientific' conclusion will discredit some residual ar-

ticle of his Christian belief and so must hold them all in an uneasy suspension. Conviction does not thrive in such a fluid medium!

"In his first or second year of college the biological student meets the theory of evolution-now generally held to be the 'Golden Key to Scientific Facts'. He is told that all nature is on the move, one living form merging gradually into another either 'above' or 'below' it, either progressing or degenerating, and, and that there is or has been almost no limit to this gradual flux. The first forms of animal life were one-celled oceanic creatures and a steady and very prolonged succession of changes has developed them, by hit-or-miss methods on the whole that are now usually dignified by the term 'selection',--- until the existing world of animals and man has accrued. Similarly, plants and even the planets themselves, and the customs and institutions of society, have evolved from simpler forms into their present more complex states. There is no obvious upper limit to the potentialities of such progress, and this is pointed out as being the ethical cream of the theory. H.G. Wells and Julian Huxley wrote: 'There is today no denial of the fact of organic evolution except on the part of manifestly ignorant and superstitious minds.' Professor D.M.S. Watson in 1929, at the British Association meeting, said that the reason for the universal acceptance of evolution was that 'the only alternative, special creation, was clearly incredible.'

"As a resolution of the Cincinnati meeting (1923-24) of the American Association for the Advancement of Science proclaimed: 'The evidences in favor of evolution of man are sufficient to convince every scientist in the world'. The student is told that all educated men subscribe to it, that all modern studies vindicate its truth, and that it provides the simple and supremely logical explanation of the whole structure of the world and life and society. If he presumes to question all this he is regarded with pity-he must be either bigoted or weak-minded or ignorant."

Ultimate Possibility Of Human Life--A Future Attainment.

God must have foreseen such teachings, and beforehand declared his relation to the universe. To this church he spoke by revelation in 1832, saying, "The elements are the tabernacle of God." He "is in the midst of all things." "All things were made by him, and through him, and of him." "He comprehendeth all things, that he might be in all and through all things." (Comprehend is defined: "To include, contain, or

take in,...comprise, enclose, encompass.") He further declares: "The light which now shineth...proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things." (The above quotes from the Doctrine and Covenants, 85:2,3; 90:1,5)

God also said, he "giveth life to all things." And John wrote: "In him was life." And again from latter day revelation, "The power of my Spirit quickeneth all things."

With these relationships thus far shown God could not stop short of some others. Being, as he says, the light and life of the universe, making the elements his dwelling place, he could not avoid responsibility for their oversight and regulation. He has often said, he "sits upon his throne," a figurative expression certifying his right of ruling. "He governeth and executeth all things." "I the Lord ruleth in heavens above."- D.C. 60:2.

Closely allied with government is law. Sir Oliver Lodge speaks of "the reign of law, sometimes called the uniformity of nature." God has said that the light which emanates from him "is the law by which all things are governed, even the power of God who sits upon the throne." "He has given a law unto all things by which they move in their times" Divine law runs through all things. "There is no kingdom(or place) in the which there is no law," but as the light pervades all space, and "is the law by which all things are governed," so law is everywhere. "All things are subject unto him, both in heaven and on the earth, the life, and the light, the Spirit, and the power, sent forth by the will of the Father, through Jesus Christ his Son."-D.C. 50:6.

God is contained in the universe, and the universe is contained in God. He is in and through all things, and in him all things consist. To understand one is to understand the other, though this does not mean that to understand material things is to understand God, for God is more than matter. Speaking of the planets God said, "Any man who hath seen (discerned, understood) any or the least of these, hath seen God moving in his majesty and power." (D.C. 85:12). Just as science has never by scientific methods discovered the spirit in man, so has it never discovered God in his universe. There is a way to know God but it is not the way of science. God is not available for experimentation at the hands of science.

The immanence of the living God in all things suggests the source of life for all created things and justifies the statement, "He giveth

life to all things." Jesus was not speaking wildly when he said, "God is able of these stones to raise up seed unto Abraham." He was able to requicken the dead body of Lazarus, restoring him to life, which was no greater, or less work of forming the body and putting life into it, to make the first man, Adam. He has declared his purpose to re-create all men in the resurrection. Surely he was not dependent on the making of a single cell in order to fill the earth with life.

The testimony of scripture discounts the single original cell theory, in showing that different forms were made at different times. The creation of man was a separate process from that of the creation of the beasts. Even the woman was a separate creation. Of the beasts and the fowls it is written, "I, the Lord God, breathed into them the breath of life," which was quite unnecessary if they had come by evolution.

While the great wisdom of God relating to creation as told to Moses is reserved to himself, there are phases of it which he has revealed. He did tell Moses "This is my work and my glory, to bring to pass the immortality and eternal life of man." (Revelation to Moses, preface to the Inspired Version, verse 23.) What has been revealed are the things pertaining to this earth life, with little more than a general promise of an increased and more glorious life in a changed new world, this world. A full description of that greater life is impossible under the present stage of human development, as well to expect a grub whose life has been mostly underground, to comprehend and appreciate the butterfly stage in a world of sunlight in a later development.

Occasional glimpses are given to man by "vision", or intellectually by revelation, even that life which is beyond the present stage of human existence. But we must not confuse these glimpses with the infinite universe outside the abode of the human race. The solar system was made for man, and man was made for the solar system. We are aware of no hint in revealed scripture which offers to man, or promises him, any connection with worlds or associates beyond the solar system.

One promise is that the righteous shall, in a future life, inherit the earth "forever and ever." (D.C. 85:4). The earth will have become changed and made new. (Rev. 21:1). "The tabernacle (abiding place) of God (that is Christ) is with men." (Rev. 21:3). "He will dwell with them and they shall be his people; and God himself shall be with them and be their God."

The millennial period is described with some detail in the scriptures, with a concluding thought that the end of that period will be marked by perfection in the saints of God, when they will be crowned with glory, and they who "are quickened by a portion of the celestial glory shall then receive of the same, even a fulness." (D.C. 85:6). For such who have made development to the full development of life unto perfection, life really begins. The Lord has given no account of that ultimate life. They have throughout all their stages received of God and developed, like graduating students, are now prepared for active service in the kingdom of God. It is such service that the Son of God has sought and wrought since the beginning of creation.

Other persons of lesser development will have lesser glory in other realms. Doctrine and Covenants 76, describes besides the celestial glory, a secondary kingdom, and a third kingdom of still less glory, yet all being in the kingdom of God, and all the inheritors thereof being saved. They will not be on the earth for the Lord says, "He who is not able to abide the law of a celestial kingdom, can not abide a celestial glory." (D.C. 85:5). Since the whole earth is to be celestialized, it becomes apparent that the terrestrial and the telestial peoples will have their inheritance in other realms.

The ultimate possibility in human life is at present beyond the power of man to understand or appreciate. Of the third degree of glory, or the lowest, "They shall be servants of the Most High, but where God and Christ dwell they can not come worlds without end."- D.C. 76:7.

Christ is represented as visiting the terrestrial world, so that the people of that realm will have some contact with him, but Christ does not visit the telestial world, neither can the inhabitants visit the higher realms. The order of administration in these kingdoms is: The telestial receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial."-D.C. 76:7.

The scriptures indicate no transfers from one realm to another. Each realm offers opportunity for progress and development within itself, but men can not progress from a lower to a higher realm. As described in D.C. 76, determination of one's future estate is fixed by each individual's life on earth, and becomes absolute and fixed at death. All people going to four realms prepared of God, 1. Celestial, 2. Terrestrial, 3. Telestial, 4. Perdition.

(Editorial Note: I shall close these memoirs and writings of Elder Charles Fry by giving his "Definition of God," which appears at the beginning of a 36 typewritten page article in my possession, on "The Personality of God". It was during his five year appointment in Lincoln, Nebraska, that he wrote this article. President F.M. Smith, at the Conference of 1934 or 1936, I presume at one of the High Priest's sessions, asked Brother Fry if he could define God. It was over a period of two years or more that he worked on this. Many times when he came to church his face would be radiant with the light of Christ from his study of the scriptures and the inspiration that came to him while writing this article. I edit only the part "God Defined".

God Defined

God is the universal, independent, and self-existent Being; eternal, without beginning or ending; in whom and of whom all things have their origin, by whom all things are sustained and governed, and in whom they are dissolved; filling the universe, being in and around all things; the light, life, and power by which all things subsist; discerning all things, being infinite in knowledge, wisdom and justice, and judgment; manifesting himself through all his works, and revealing himself in various ways to man, upon whom he created a free agent, adapting his revelation always as to content and method to man's limited capacity; the greatest revelation of all being the manifestation of himself in human flesh, the Son of a virgin, having been quickened by the Spirit of God in consequence of which he was called the Son of God, through which Son he gives to mankind redemption and the means of attaining perfect and everlasting happiness in his glorious presence.

Elder Charles Fry

Charles Fry was certainly a man of God, as I have tried to portray him in these memoirs and writings. The editing has been done from his biographical notes left in my possession upon his death, and from my close association with him. Words can not adequately express to others the man of God that he was, only those who really knew him could appreciate his many characteristics and his many gifts and talents. He was a "preacher of righteousness." He did not "shun to declare the whole counsel of God." His wife Emily was a "jewell", and sustained him in his ministerial work, and was a real "helpmeet" to him. They had three sons, Evan, Ammon, and Charles Jr.. Evan was well known throughout the church for his many talents as radio minister, musician, and "preacher of righteousness".

He was most studious in searching the Scriptures, the Three Standard Books. He certainly inspired me and others to study the Word as found in these books. He bore a strong testimony to the Divinity of this great Latter Day Restoration. Even his letters to friends were almost sermons or dissertations on a host of church and world wide subjects.

He retired from general church appointment in 1947, having spent 7 years in missionary work, 19 in pastoral work, 13 in the Bishopric, 17 in district work, and 3 in editorial work on Zion's Ensign. During much of this time he carried two lines of work at the same time. After his retirement much of his time was given to the answering of questions for "Question Time" in the Herald. In the 1955 first printed edition of Question Time he answered 35 % of the 457 "often asked" questions.

Brother Charles Fry was well known for his musical ability and talent. He will be long remembered for the two Communion hymns, "Communion", and "Kirtland", written by him, and used extensively in the church today, and his other contributions in this particular field.

Personally, I remember him for his many written articles upon scriptural and doctrinal subjects. Many of them appeared in the Herald, such as, "Palestine and The Jews", "Science Versus Christianity", and "The Choice Seer: Who Is He?". There are many others on subjects pertinent to our church and the times in which we live. Most of them are in my possession. From these I have edited this manuscript.

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