

called; and they went in their simplicity, and they knew not anything."

I will here give you a few of the references that I used in the defense of the consciousness of the spirit after death.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matthew 10: 28.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."—Luke 16: 22-25.

This is sufficient to show that the spirit of both the good and the bad are conscious after death. That is the position that was taken by the Son of God in this parable. But my opponent took the position that this parable referred to the Jew and Gentile, that the Jews could not be saved. But I replied to that by reading Ephesians, 2: 11-22:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."

This scripture is very plain, and shows conclusively that through the cross both Jew and Gentile were brought to the kingdom of God 1900 years ago, so away goes the theory of the Christian Adventists that Jew and Gentile are forever separated, and no salvation for the Jews.

I will not ask for your valuable space to give all of the quotations in full, but will just give the references where they are: 2 Corinthians 5: 1-9; Philipians 1: 21-24; Matthew 17: 1-13; 1 Peter 3: 18, 19; 4: 6; Revelation 6: 9, 10; 19: 10; 22: 9.

My opponent took the stand that there is no living entity in man but there is a spirit in man, that it is not alive, that it is only the breath of life, only air. I quoted Job 32: 8; 2 Corinthians 3: 16; Romans 7: 22; Ephesians 3: 16; Acts 7: 59; Luke 23: 46; Zechariah 12: 1. There were many other references used but these will suffice for this time.

I had the writings of several of his brethren and he denied that Miles Grant, William Sheldon, and J. J. Brewer were his brethren in the church. But I had written to their pub-

lishing house in Boston and had the written statement from the publishing house that these men were emphatically, in their day, representatives of the Christian Adventist Church, and the writings of those men were recognized by the church as teaching of the Christian Adventist Church.

When I read the letter from their publishing house he said no more about Grant and Sheldon. But I did, and I had Brother Lambert's book, What Is Man, and that alone is all-sufficient to meet one of those men with, that is, on the immortality of the soul question, for it is fine on that.

The chairman told Brother Gentry, the branch president of our church at Weiser, that Glendenning was not in the debate as a debater but only a preacher, and did not meet any of my arguments.

We made many friends and the following day I baptized three. We are perfectly satisfied to leave it in the hands of God from whom we received all of our light and power, and to him be all the praise and glory. We may have to meet a representative of the non-progressive branch of the church founded by the founder of Bethany College if he will sign fair propositions. They have been after me for the last six months. But they have not signed the two church propositions yet and that is all that I care to sign. They have engaged the service of Jesse F. Love of Georgia, the debate to be held in Caldwell, Idaho, commencing on May 21, if the propositions are signed.

Brother R. C. Chambers was my moderator and he was a valuable asset to me and of great assistance. He had charge of the singing and helped me in my use of the books.

Laboring and praying for the victory through Christ, I am yours in bonds.

Another Old Subscriber

Tells how Joseph Smith was accused of being a dumb prophet.

Have read the statement of the brother who said he had taken the HERALD ever since it was published by Isaac Sheen in Cincinnati, Ohio, and that he was eighty-five years old and could read without the aid of glasses. I, too, received the first HERALD published by Brother Sheen but have not taken it continuously since then, though I have most of the time. I am now nearly eighty-four years old and have been reading the church papers for the last three or four years without the aid of glasses either day or night.

Now I wish to relate some reminiscences of the past. First, that I heard the gospel preached in February, 1861, by Apostle James Blakeslee and was baptized by him on July 15 of the same year and was ordained an elder in 1862 under the hands of Samuel Powers and James Blakeslee.

Next, I wish to relate my first meeting with Joseph Smith. It was on Christmas Day, 1863, at the house of Bishop I. L. Rogers. I shall always remember how cordially and familiarly he greeted me and called me by my given name and continued to do so as long as he lived. I was intimately acquainted with him from our first meeting until he died. I lived near him in Illinois and in Lamoni, Iowa, and also in Independence, Missouri, and I attended his funeral when he died.

I want to relate an incident that happened away back in the seventies. I don't just remember the year but at that time he was accused of being a dumb prophet by some of the members of the church because he was not continually giving revelations but was advising the church to live up to what they already had. Of course hearing such accusations by members of the church naturally disturbed my

mind some, so I made it a subject of prayer and attended a prayer meeting one Sunday afternoon at Plano, Illinois.

During the meeting Brother Joseph got up in prophecy and said the time would come when some who seemed to be pillars in the church would fall away. I then had only to wait until the prophecy came true, then I would know whether he was a dumb prophet or not. I wondered who he had reference to, but in course of time, Jason W. Briggs, then president of the Quorum of Twelve, and Zenos H. Gurdley, one of the Twelve, asked to withdraw from the church, and while these things were being talked of, Brother Joseph and I were walking along one of the streets in Lamoni. I made this remark to him, "If you would just give up your position to Zenos and let him run the church, he would be all right."

Joseph smiled and said, "When the Lord tells me to do it I will, and not before." Joseph was certainly a great and good man and I believe was a prophet of the Lord.

Now while I have never received any outward manifestations from God I have had given me to believe that the Angel's Message is true, and as Brother Charles Derry once said, "Whatever men may think or say, I know that the church has made me what I am." On account of my limited qualifications I have never been able to accomplish much but have striven to overcome self and live so that I would bring no reproach upon the church.

A brother in the new and everlasting covenant,
CASA GRANDE, ARIZONA. VALENTINE WHITE.

Society Island Letters

From letters to the First Presidency the following are extracted.

Sister Ethel Hanson (sister of Paul M. Hanson) and Miss Tevaite Petis (Sister Tevaite) are leaving on this steamer. A lovely reception was given them last evening and the Saints freely expressed their appreciation for the good work done by Sister Hanson. As Sister Ethel has been closely associated with us during her stay in these islands, I take pleasure in saying a few words of praise for the good services she has rendered to the church. She has never flinched from duty, never hesitated to go when the opportunity afforded, though many times the voyage was a hazardous one and very unpleasant, but in her quiet, unassuming way she has forged ahead despite the many handicaps, administering to hundreds, and both by example and by precept taught a high standard of life. May the Lord reward her abundantly for the willing offering she has made.

ALBERT KARLSTROM.

PAPEETE, TAHITI, April 19, 1922.

We arrived safely at Papeete on the morning of March 15 and were met at the wharf by the missionaries and Sister Hanson. We came at once to the mission church where the Saints were assembled to greet us in the usual way—through singing and speaking.

A few days after we arrived, we, the foreign missionaries, met and counseled concerning some of the matters pertaining to the mission—missionary work, etc. Among the things discussed was the printing of the mission paper—*Te Orometua*—which we have decided to have printed in America at the Herald Publishing House according to the suggestion of the Board of Publication, inasmuch as our equipment here is inadequate, thereby relieving one of the missionaries for ac-

tive missionary work, provided the matter can be handled at the Herald Office and by the Bishop. CLYDE F. ELLIS.

April 18, 1922.

The work is still onward and progressing in these islands. Elder Clyde Ellis has brought with him a spirit of encouragement and good will that should make for unanimity and greater activity among the island force. I believe that under his supervision the work is going to be much more successful than ever before.

As president of the Papeete Branch, I have been doing intensive work towards building up of the local work, and believe that results are beginning to accrue. The choir has been a success, and I intend to get the music for the church hymns, since they are beginning to get acquainted with notes. I have a gospel literature box made, divided into three parts, Tahitian, French, and English. Above the divisions I have printed the words: "*A rave na i te hoe*," "*Prenex-uni*," and "Take one,"—all meaning the same.

I have also had made a news bulletin board, on which is published the news as it comes to us day by day. I believe this is the first opportunity the native has had of learning the news as it comes to us over the wireless each day, without having to know French. I am doing my best to educate them along spiritual and mental lines. Of late, I have been giving lectures to the priesthood, similar to those given to the religious education class in Graceland College. The men seem to enjoy them fully, as well as the public speaking lectures.

Brother Merchant has been giving physiology lectures to the men, with considerable interest. I might also mention that the Religio has been a decided factor of success, under the splendid leadership of Elder F. V. Elliott.

Owing to sickness, both of my wife and of myself, I have not been able to do as much as I would like to have done, but now that Sister Almond is able to get about again I expect to do more.

Sincerely,

FRANK B. ALMOND.

PAPEETE, TAHITI, Box 35.

Return From British Mission

From Steubenville, Ohio, Elder James E. Bishop writes the Presidency of his return from England.

I desire to report my arrival in the United States, and to my home where I found all well.

I landed in Boston Friday the 28th about 11 a. m., and was met by Bishop Fisher. He prevailed on me to stay in Boston over Sunday. I preached on the street with Brother Gleazer in Stoneham Saturday night. If opposition is any sign of prospective success then we should have a large church in Stoneham by and by, if they are persistent. Several members were there and the enthusiasm, etc., that I have imbibed from that lion-hearted Tom Taylor, of England, was manifested in my speech. Bishop Fisher found two preachers in the crowd and introduced them to us. We talked them (without being unfair) out of the crowd. Brother Gleazer put their underhanded work in boycotting the movie hall owner, squarely before them and offered them the terms of a public discussion. I think Gleazer is worth his weight in gold.

I preached at Boston Sunday morning and evening, dividing the evening with a Mr. Barsom who claimed to know much about the church. His recital was very dramatic and impressive. I hope it is all true. A young woman whom I made acquaintance with en voyage came to the morning serv-