

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost"—1 Nephi 3:187,

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TODAY IN THE LIGHT OF PROPHECY

By B. C. FLINT

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21.

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and the commandment of us the apostles of the Lord and Savior: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as THEY WERE from the beginning of creation."—2 Peter 3:1-4.

"And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people. Verily, I say unto you, At that day shall the work of the Father commence among all of the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem."—3 Nephi 10:4-5.

We approach the subject of "Today, in the light of prophecy," with reluctance, because we must almost stand in awe at the magnitude of the spectacle before us, evidencing as it does, the almighty hand of God moving in minute detail, in the fulfilling of the wonderful story of man's destiny, as contained in the scriptures, and as now manifest in the whirling, swirling, kaleidoscopic panorama of the transition of nations and peoples.

Another thing, it will be absolutely imperative that a foundation be laid in prophecy already fulfilled, which shows that nations first formed, and their history, are but the cradle of present events, in order that an intelligent understanding be had of what we use as a basis for our conclusions. In this we will try to be as brief as possible, lest we weary the reader.

To illustrate what we mean by the above statement, we will quote the language of Rev. W. Pascoe Goard, of the Anglo-Saxon Federation, wherein he begins his little brochure, "Mile-Posts Of Prophecy" with this very logical statement: "There are many great prophecies which were prepared and launched in the Scriptures more than two thousand years ago—to the fulfillment of each of which the

Bible pledged its inspiration. Such prophecies have formed in the past the doctrinal outline of the succeeding course of world history. The marvelous prophetic scheme of the Bible relates itself to the people of God in every age, past, present, and future. For doctrine's sake it was necessary that each generation SHOULD HAVE A COMPLETE OUTLINE OF DIVINE PURPOSE IN THE EARTH FROM BEGINNING TO END. God himself sees the end from the beginning; and conversely He sees the beginning from the end. With Him there is neither past nor future, but an infinite and eternal present, in which is embraced ALL THINGS."—(Emphasis mine, B. C. F.)

However, in spite of the vast array of complicated data, both in history and scripture, there has come to us through the great restoration of latter days, a divine and infallible measuring stick that enables us to lay a perfect foundation and so reach conclusions that harmonize as perfectly as the various pieces of a "jigsaw" puzzle must fit in order for the perfect picture to appear.

First we must agree that the nations of the earth today do not have a mere "chance existance"; that they are not only not unknown to God's recorded prophecy as found in scripture, but ARE actually verifying every prophetic statement concerning them. The apostle Paul understood this, and says: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and HATH DETERMINED THE TIMES BEFORE APPOINTED, AND THE BOUNDS OF THEIR HABITATION."—Acts 17:26. (Emphasis mine; B. C. F.)

Now the question is where shall we make the start in our study? And, having answered that, we must then be able to take up the thread of the story, subsequent to the great apostacy, when for nearly two thousand years the world lay in spiritual darkness, and there was no revelation from God, and no recorded prophetic line to follow, and there was "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing of the words of the Lord" (Amos 8:11), and when "the prophets, rulers and seers" were covered. (Isa. 29:10.) Further, we must be able to understand what Jesus meant when in Matt. 24:14, he said, when speaking of his second coming and of the end of the world, "This gospel of the KINGDOM shall be preached in all the world for a witness unto all nations; and then shall the end come." (Emphasis mine, B. C. F.)

We think the logical place to begin, and the one that will enable us to be brief in our analysis, is found in Paul's letter to the Galatians 3:27-29, where the apostle explains what is included in the idea of being born of God. He

says: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ. (But, it will be noticed that the apostle doesn't stop with this seeming sufficient statement, but makes this startling addition in closing. And if ye BE Christ's, then are ye Abraham's seed, and HEIRS ACCORDING TO THE PROMISE." (Emphasis mine, B. C. F.)

We call special attention to this, because we believe it is the key that unlocks, not only our understanding of the prophecies relating to the past history of nations, but specifically it furnishes us with a beginning for the present age of renewed revelation, because bear in mind that God tells us in Jeremiah 31:9 that Ephriam is His, (God's) first-born. In Ephriam was the line of descent from Abraham to be carried, hence in Ephriam would the PROMISE mentioned by Paul, consistently find expression in the day, when "this gospel of the Kingdom" was to be preached before the second coming of Christ. Again, since Ephriam, together with the rest of Israel, was lost at the time of the dispersion, there must be some prophetic statement in scripture that will enable us to resume our study of nations now, in the light of past prophecy, but the answer to this will appear in its proper place when we come to a more specific study of that, but before we take up the regular thread of this subject we will simply state here that the great nations of the world today show their Ephriamitish origin, and this includes Egypt and Japan, (Samuri.) In other words, their greatness is due to their being OF Ephriam. For proof read all of the references to Ephriam in Isaiah, Jeremiah, Hosea, and Zechariah.

Next, we wish to notice WHAT was the promise to Abraham that Paul refers to, and we find the answer in Gen. 17:1-7, where God tells Abraham that the covenant He made with him would make him a FATHER OF nations, and that the kings of the earth should come of him, and that this covenant was to be an EVERLASTING COVENANT, not only to him but to his seed throughout their generations. Thus being in keeping with Paul's statement in Acts 17:26, that God would make of one blood all nations, but in Deut. 32:8, this statement is amplified greatly, and we read: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." The "sons of Adam" certainly would include the whole human race.

Hastening briefly over the line of Abraham, we find that his grandson Jacob brings to the line the name of "Israel," which means "A prince of God," and this furnishes us with a "waymark" or "driven stake" that enables us to proceed rapidly over subsequent history. Among the descendants of Jacob there later appears TWO outstanding or dominant nations or "houses." The house of Judah, and the house of Israel (Joseph, through Ephriam. Every king of the Northern Kingdom of Israel being of the line of Ephriam.) Later, three other outstanding "waymarks" appear. First; they were each to be separate nations or houses. Zech. 10:6; Jer. 23:5-9, and many others. Second; they were to have, each a land. Gen. 48, 49; Deut. 33, and in the 13th verse the description of Joseph's land fits America and America only. Third; they were to each have a record. Ezek. 37:15-20. And now since the Old Testament prophecies promises to the "House of Joseph" the lion's share of outstanding world events, the student of prophecy who starts out to make an analysis of history in the light of prophecy without the record of Joseph, (The Book of

Mormon) is lost even before he starts, and the conglomerate mass of conflicting attempts to interpret, that comes to us from so many sources, proves this to be true, and that too in the face of the fact that these would-be interpreters are themselves of the literal line of Ephriam. In fine, does not this incessant effort to interpret prophecy indicate that Ephriam is endeavoring to express himself? When did that have its beginning? It had its beginning when every other thing, that now goes to make up our national and social modern age began, and that too, speaking for the entire civilized world. Go back of 1830 and make an analysis of the knowledge then had of invention, scientific discovery, philosophy, medicine, and religion, and you become engulfed in almost stygian darkness, superstition, and ignorance. Ideas and methods, primitive almost to the Adamic period. Look at the world today, and see what a miracle has been performed in only a hundred years. "Knowledge" has increased and people DO "run to and fro." Why! How! When! Does the world today, or "those professors" whom the young seer of Palmyra was told were all "corrupt," discern the "shaking" of all nations as predicted by Haggai, or the fact of God, "setting His hand the second time to recover ALL Israel," or that Ephriam as Ephriam is speaking in thunder tones from out all nations and on all subjects, just as the scriptures say he will do, in the hour of God's judgment? Nay, verily, yet the time is speedily coming when they will, because the promise was that Ephriam should be made manifest from among the nations, and be God's "firstborn." How easy, because of the literalness with which it is being fulfilled, do our interpreters of prophecy see the hand of God in the restoration of the land of Palestine and the gathering of the Jews to their "own land." Yet contemporaneously with that was "ALL" Israel to be gathered to their "own lands," and Christ is to supervise in person that gathering, as taught by Jeremiah in the 23rd chapter and the 5th to the 9th verses, and Zechariah tells us that God will "strengthen the house of Judah and save the house of Joseph, and that Ephriam shall be made manifest among the nations.—Zech. 10:6-12.

Hosea in the seventh and eighth chapters tells us that Ephriam had mixed himself among the people, was lost among the Gentiles. That being true, where but among the Gentile nations could we expect to find him at the time he was to be made manifest? Nowhere; and that is the reason we DO find him there, and at the right time and way, too. Remember now, that at the time of the gathering of Israel in the latter days, that Jeremiah says that Ephriam is to be God's firstborn, and Paul tells us that the way to be God's firstborn or born of God in any manner is by being baptized into Christ. Now let us go in search of Ephriam, "among the Gentiles," and we have only to read what Ezra has to say about those "who were not found" (lost), and he tells us explicitly what kind of a waymark was to indicate them. In the second chapter of Ezra, we find the chronology of the whole house of Israel, and in the 62nd 63rd verses he tells of those who "were not found," and who were rejected, because their genealogy was unknown, and he says they WERE TO REMAIN UNKNOWN, until "there stood up a priest with the Urim and Thummim." Now when, in all of the wanderings of the whole house of Israel subsequent to the great dispersion, has any of them been designated in this manner? Only echo answers. But now in Ezek. 37:19, we are told that the record of Joseph was to be found in the hand of Ephriam. Well! Wonder of wonders! Did not the young, unlearned boy of Palmyra stand up, as the priest and prophet of the Lord, with the Urim and Thummim in his

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SOME THOUGHTS CONCERNING GOD

The Godhead

By WILLARD J. SMITH

(Continued from June, 1934, Advocate)

I have always understood that there were three persons in what is generally termed "The Godhead"; but which I believe is more properly designated as the "Deity"; and that those three persons are the Father, the Son, and the Holy Ghost, or Holy Spirit. I prefer the term, the Holy Spirit, rather than the term, Holy Ghost. And I now wish to refer to Jesus Christ as one of the Three, as this subject would be incomplete without a consideration of the place in the Deity which He occupies.

That He exists as a separate personage from the Father, and was "The beginning of the creation of God (Rev. 3:14), and was called "The Almighty" (Rev. 1:8), and that He is "the image of the invisible God, the firstborn of every creature" (Col. 1:15), and is "The only begotten Son, which is in the bosom of the Father" (St. John 1:14, 18), and "The same was in the beginning with God. All things were made by him; and without him was not anything made that was made (Ibid. 1:2, 3), and "In whom we have redemption through his blood, even the forgiveness of sins"; and "By him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:14, 17), then most assuredly these statements herein quoted from the apostles John and Paul ought to carry great weight in determining what is to follow with regard to Christ as a personage of the Deity.

The Proto-Martyr, Stephen, in that wonderful discourse delivered at Jerusalem in defense of the divinity of Jesus of Nazareth; that He was the Prophet of whom Moses wrote (See Deut. 18: 18, 19), saying:

"A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him" (Moses) "in the mount Sinai, and with our fathers: who received the lively oracles to give unto us."—Acts 7:37, 38.

Please note the positive declaration that this Jesus of Nazareth whom Stephen was defending as the Christ of God—even the Son of God—"This just one of whom ye have been now the betrayers and murderers" (See verse 46), was with Moses in the church in the wilderness, and with the angel which spake to him (Moses) in the mount Sinai and also with our fathers," etc. Thus we establish the fact that the Messiah, the Christ whom Stephen was contending for as the Son of God, the Saviour of mankind, one of the Deity, actually existed as a spirit-being in Moses' day, was with him in the church in the wilderness, and together with an angel was with Moses in the mount Sinai. So turning to that account we there read:

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when

the Lord saw that he turned aside to see, God called to him out of the midst of the bush and said Moses, Moses. And he said Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrow. . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. . . . And Moses said unto God Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers has sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."—Exodus 3:1-14.

By these Scriptures we establish the fact that Christ as a spirit-being was the God of the Hebrews; the God of Abraham, the God of Isaac, and the God of Jacob. In fact, He was the only God who manifested himself to the children of Israel, which he did both personally, and by the operation of the Holy Spirit; and with much propriety He could therefore declare: "I, even I, am the Lord, and beside me there is no Saviour."—Isaiah 43:11; and, "There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."—Isaiah 45:21, 22. We also read that God the Father appointed Christ heir of all things (Heb. 1:2), and Jesus declares that, "The Father loveth the Son, and hath given all things into his hands." St. John 3:35. And, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." St. John 1:18. Hence, the God whom Jacob, Moses and others saw, and with whom they conversed face to face, was none other than the Son of God. Christ was therefore the manifestation of God in the flesh, and by and through him we may learn of and become acquainted with God the Father who hath committed all judgment unto the Son.

And following this matter all through the Scriptures we find that the Messiah, Christ, was the one who gave the Law to Moses, and was indeed the God of the Hebrews, the very eternal Father of heaven and earth, because, as we have shown above, all things were made by him, AND FOR HIM. "By him were all things created, that are in heaven, and that are in the earth, visible and invisible, and by him all things consist." Thus he is the very eternal Father of this grand system of worlds which were created by him, and for him; and here it may be well to remember that He was in the beginning with God. In the Book of Nephi, we read:

"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. I came unto my own, and my own received me not. And the Scriptures, concerning my coming, are fulfilled." Book of Nephi 4:44, 46.

"And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, of whom the prophets testified should come into the world: and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning. Verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. Ibid 5:11, 12, 27.

Are the Father and the Son and the Holy Ghost just one personage? Oh no! They are one as he wishes His disciples to be one. See as follows:

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." St. John 17:20, 23.

In this great prayer Jesus certainly did not pray that all his disciples should lose their individuality and become blended into one body, but that they might be one in purpose, one in service, a unity in diversity, united in all things as are He and His Father, even as Paul expressed it:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

"Yea, your joy shall be full, even as the Father has given me fullness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one. And the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me." Book of Nephi, 13:22, 23.

Yes, Christ was with God in the beginning; and as now, they were two separate personages: the Father and the Son. This seems to have been the general understanding both of the heathen peoples as well as the children of Israel, hundreds of years before Christ manifested himself to Israel in the flesh, as the following Scriptures will fully show:

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I anointed my king upon Zion, the hill of my holiness. I will declare for a decree: the Lord hath said unto me, THOU ART MY SON; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm 2:2, 8, Marginal reading.

Here we have God declaring that He had anointed as

King his Son, and that He said of him, "Thou art my Son." And that he, God, had said to his anointed Son he would extend his inheritance to the uttermost parts of the earth. And the apostle Paul speaking of this matter declares that "God, . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also he made the worlds. Hebrews 1:1,2. The Psalmist also carries this matter a little farther by saying in regard to God's anointed One:

"KISS THE SON, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psalm 2:12.

Twice in this one Psalm the Lord God speaks through the Psalmist David concerning the Anointed One—His well beloved Son; and enjoins upon us to honour him, as was the custom in those days to honor the king with a holy kiss. "Then Samuel took a viol of oil, and poured it upon his (Saul's) head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" 1 Sam. 10:1.

"For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." St. John 5:22, 23.

The prophet Daniel also tells us that in the 25th year of the old heathen king, Nebuchadnezzar, that he erected a very large image of gold, and demanded of all his subjects that at a certain time, when they should hear certain music, that they should all fall down and worship this golden image; but three of the Hebrews positively refused to do so, which exasperated that old heathen king to the extent that he had them bound and cast alive into burning fire furnace, after which "The king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O King. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Daniel 3:24, 25. Even this old heathen king recognized something of God, and declared he beheld God's Son in the fire flames along with those three Hebrews.

And it was to the SON that GOD THE FATHER spake in the beginning when he said, "Let us make man in our image, after our likeness," etc. Genesis 1:26. Hence of this Paul says:

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high"; (I pause here in the midst of this quotation to ask, If Jesus Christ was and is the only person in the Godhead, who was the individual represented as 'The Majesty on high' on whose right hand the Son of God sat down? I hope no one will think me silly enough to try to swallow the foolish idea that he sat down on the right hand of himself! But to continue the quotation). "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a

Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, **Thy throne, O God, is for ever and ever; A sceptre of righteousness is the sceptre of thy kingdom, Thou hast loved righteousness, and hated iniquity; therefore God, EVEN THY GOD; hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning has laid the foundation of the earth; and the heavens are the works of thine hands.**" Hebrews 1:1, 10,

Thus we see that God, the Father of the Lord Jesus Christ, anointed Jesus Christ, his Son as King, and called him God! Thy Throne O God is for ever and ever; Therefore GOD, even THY God, hath anointed thee, etc. This enables us the better to understand the Deity—the Father, the Son, and the Holy Spirit, or as expressed by Alma, "Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God." Alma 8:104. Three separate and distinct persons, and yet but one God. A Trinity in unity that would be, would it not? Beautifully represented by you or me! **One person consisting of body, soul, and spirit!** Paul said, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. Smith, Brown and Jones, three separate persons constitute but one firm, or company. Jesus said of a man taking unto himself a wife, "They twain shall be ONE flesh." Matt. 19:5, and God said, "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:24. Two in one! Is there anything more mysterious or inconsistent in the idea that the Godhead, the Father, Son and Holy Spirit, three separate beings, and yet they are One, than there is in the three, body, soul and spirit, and they constitute but ONE? But let us see. The apostle Paul exhorts as follows:

"Now the God of patience and consolation grant you to be like-minded one toward another after the example of Jesus Christ: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Romans 15:4, 5.

Was, or is "God, the Father of our Lord Jesus Christ," Jesus Christ himself? or is there a separate Being called God, his Father, as here affirmed by the apostle Paul? The apostle Peter also says:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3. See also the same in 2 Cor. 1:3; 11:31; Eph. 1:3.

As we have seen, Christ, the Son of God, was with God in the beginning. That he was anointed by God his Father who declared him also to be God; and because he was the Creator of all things, and was appointed heir of all things, that he was called the eternal Father—the Father of this system of worlds of which the SUN is the center, therefore the opinion of Abinadi may not be of sufficient extravagance as to support the extreme idea that there is but one person in the Godhead, and that one person is Christ. He, Abinadi, said:

"I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God; and having subjected the flesh to the will of the Father, he being the Father and the Son; the Father because he was conceived by the power

of God; and the Son, because of the flesh: thou becoming the Father and Son: and they are one God, yea, the very eternal Father of heaven and of earth." Book of Mosiah 8:28, 31.

There is nothing here in particular to get frightened at that I can see. Not a thing, when examined in the light of other Scriptures. I am aware that kings Benjamin, Limhi, and others have expressed themselves in a similar vein to that of Abinadi, but Abinadi's statement contains all there is in the statements of the others, and I have selected it because of its being more compact than any of the other similar statements. In the beginning of Abinadi's argument, before reaching the quotation I have made above, he says of Moses and all the prophets since the beginning of the world, "Have they not said that God himself should come down among the children of men, and take upon him the form of man, . . . that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted? . . . Yea, even doth not Isaiah say, . . . For he shall grow up before him as a tender plant. . . . He is despised and rejected of men, a man of sorrows, and acquainted with grief, . . . yet we did esteem him stricken, smitten of God, and afflicted." Book of Mosiah 8:11, 19.

Query: "HE" shall grow up before "HIM." Who is this "Him" before whom He should grow? If HE is "God himself," as Abinadi seeks to make Isaiah and all the prophets affirm, then as "We did esteem HIM smitten of God and afflicted." Who was or is this God who smote Him? "Yet it pleased the Lord to bruise Him." Who was the Lord who did the bruising, if Christ was and is the only God? "HE (the Lord who did the bruising) hath put HIM (God himself who should be oppressed and afflicted) to grief; when thou shalt make his soul an offering for sin." Verse 25.

This is logically the only plain deduction which can be placed upon this—one of the most beautiful chapters in the Old Testament if accepting the forced construction of Abinadi or any other person using this Scripture in an effort to establish the idea that Christ was and is the only God; and I am astonished to think there are those professing to be representatives of the most high God who seek to establish such a theory. This beautiful Scripture of Isaiah's prophecy refers directly to Christ who should come and perform the work as therein outlined, while God the Father of our Lord Jesus Christ permitted him to suffer and die as a ransom for the sin of the world; suffered him to be tempted and tried in all points to the extent that his last agonizing cry—"My God! Why hast Thou forsaken me?" rent the air, and the Son hid his face in shame; while the earth did quake, and the rocks were rent; and as it has been reported: Dionysias the Areopagite declared, "Either the God of nature is suffering, or the universe is about to tumble to pieces."

As we have seen in the preceding pages that Christ, the Son of God, was with God in the beginning, and that he was anointed by God his Father, and by Him called God; that because He was the Creator of all things, and was appointed heir of all things, that he was called the eternal Father—the Father of this mundane sphere; therefore is it not possible that Abinadi made use of his expressions in this light? And that it is some one else other than Abinadi who has gotten the wires crossed, and "see men as trees walking."

That "God himself shall come down among the children of men, and shall redeem his people," is absolutely true

when spoken of in reference to the Son of God, and not of the Father of our Lord Jesus Christ. "And because he dwelleth in flesh, he shall be called the Son of God," seems so consistent and natural, that I have no disposition to make it appear otherwise. As we have shown, Christ was both by Israelites and heathen known as the Son of God hundreds of years before his incarnation; and about eighty times in the New Testament he called himself the Son of man. "And having subjected the flesh to the will of the Father," that is, having met the trials of life and overcome them, and "Being the Father and the Son," the creator and life-giver of all flesh, he was therefore the Father, and the Son, who was with God in the beginning, or "The Father because he was conceived by the power of God," we ask, By the power of what God was he conceived? Answer: By the power of "The Father of our Lord Jesus Christ." "And they are one God, yea, the very eternal Father of heaven and earth." Mosiah 8:28, 31. Mark the plural pronoun, "THEY." The term "They" signifies more than one person. In the "THEY," there must be at least Two; and these two separate personages are one in the sense made plain by Jesus himself, not in the loss of personal identity, but blended together in harmony of service in the great plan of salvation, "As thou, Father, art in me, and I in thee, that they also may be one in us." St. John 17:21.

(To be continued next month)

TODAY IN THE LIGHT OF PROPHECY

Continued from page 14

hand? And is anyone prepared to tell us whether he even knew that statement of Ezra was in the Bible at the time he did it? And didn't he use that very instrument with which to translate the record of Joseph? And did that not begin this very era, in which everything has been changed, and Ephriam has been talking in thunder tones from around the world and on all subjects, national, scientific, inventive, and religious, and from every angle? Since then, too, we have understood the meaning of the "Lion and the Unicorn" on the seals of Great Britain and Japan, and the great pyramid of Egypt, on the seal of the U. S.; the significance of the gathering war clouds, shaking the nations of Ephraimitish origin, and hastening the time when they must be gathered to their "own land," America, the present domination of the world of finance by the house of Judah. This domination must be broken, and Joseph throw off the shackles with which Judah now has him bound. This is of vital importance to the Church of Christ, because of their efforts to build the Temple of the Lord while under the bondage imposed upon them by the monetary system of Judah. This in itself is material for another article dealing with "money" as another "waymark" in our study, and the further fact that Ephriam is actually speaking on that as on other world issues. This will be forth coming, if this article is found interesting by *Advocate* readers.

One more "waymark," and we will close this article. Not only was Ephriam to be made manifest by a priest "standing up with the Urim and Thummim," and Joseph's record thus being found in the hand of Ephriam, but Ephriam was to be God's firstborn. Be it remembered that the record tells us that while Joseph and Oliver were translating, that instead of the words of translation appearing in the Urim and Thummim one morning, that a command appeared that they go and be baptized, and that they did that thing, baptizing each other. Thus, by being baptized into Christ, they became literally, the "FIRST-

BORN" of God by being born of water and the Spirit, the only way that they could be born of God under any circumstances. In other words, Ephriam with the Urim and Thummim and the record of Joseph in his hand, was the "firstborn" into the kingdom in the time of the preaching of the gospel of the KINGDOM.

Another subject that we will discuss at some future time, is how this continent of America will become literally the land of Joseph, recognizing the pure blood of Joseph as found in Manessah through the Lamanites as a nucleus for that new nation. The story of the old Indian prophet De-kah-na-we-dah, and his formation of the Iroquois Six Nations, and their subsequent history and present attitude toward the "Gentile" nations now inhabiting America, will fit in very nicely with all of the rest of the present world history.

The above article is only a brief synopsis of what can be written on the subject: "TODAY IN THE LIGHT OF PROPHECY."

EXTRACTS FROM A SERMON

"Life is a very great enigma to myriads. Many in various churches who hold to the truth of Christianity in fragmentary form have been seriously puzzled by conditions and events that have brought to them sore distress. Even some in our own ranks are bewildered by the turn of circumstances in their lives. Never has there been a time when the light and joy and hope in Christ was more needed than in this age in which men's hearts are failing them for fear for the things which are coming on the earth."

"The world needs, and is therefore entitled to a lucid interpretation of the present times, a warning voice of the dangers and desolation attending God being exiled from the human heart, the glad tidings of the Gospel making clear the unchargeability, impartiality, and accessibility of the Creator, the life-giving teachings and promises of Christ, a knowledge of the sureness of his pardoning power attending repentance, and acquaintance with the Book of Mormon which peculiarly sets forth the causes of the rise and fall of nations, and a proclamation of the decrees of God relating to the building of Zion as a city of refuge and holiness, to which children of God will be gathered from all nations."

—Paul M. Hanson, in *The Saints' Herald*, for Dec. 18.

WHICH ARE YOU?

There are two kinds of people on earth today;
Just two kinds of people, no more, I say.
Not the sinner and saint, for it's well understood,
The good are half bad, and the bad are half good.
Not the rich and the poor, for to rate a man's wealth,
You must first know the state of his conscience and health.
Not the humble and proud, for in life's little span,
Who puts on vain airs, is not counted a man.
Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.
No; the two kinds of people on earth I mean,
Are the people who lift and the people who lean,
Wherever you go, you will find the earth's masses
Are always divided in just these two classes.
And, oddly enough, you will find too, I mean,
There's only one lifter to twenty who lean,
In which class are you? Are you easing the load
Of overtaxed lifters, who toil down the road?
Or are you a leaner, who lets others share
Your portion of labor and worry and care?

—ELLA WHEELER WILCOX.

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BOARD OF PUBLICATION.

Brother J. R. McClain wishes to announce that he is publishing in tract form, an article that appeared in the *Advocate* in November, 1932. It is entitled, "The Mission of Christ and His Relationship to God." There have been a number of requests for this article in tract form. The price is 5c a copy. Brother McClain is dedicating the tract to the Church of Christ.

EDITORIAL

The manuscript for Brother Willard J. Smith's book is in the hands of the printer, Brother Alva Wheaton. Much interest is expressed by different ones in this book, so we are glad to announce that it will be published. Any who are able and wish to help Brother Smith in this undertaking may address him at 305 13th St., Port Huron, Mich. Apostle B. C. Flint writes us—"I would just like to say a word for publication in the *Advocate* relative to the book, and that is that I have gone over the manuscript with Brother Smith; in fact, was there when he was writing it, and I am sure this little book will be not only a complete refutation of Samuel Wood's book, "The Infinite God," but will also prove a valuable work of reference on the question of the "Godhead" for all Bible students."

The marriage of Brother James E. Yates' daughter to a gentleman who is a member on the force of the firemen in the city of Phoenix causes the Apostle to indulge in some passing thoughts to the effect that it seems in some way to be destined that his sons and sons-in-law shall keep

Phoenix from burning down, since he has two sons and two sons-in-law in the fire department of that city, and now with this new addition to his family of another son-in-law, makes five in all, while for the Church of Christ, counting Mr. Campbell a half-brother in the gospel, with Brother Ed McIndoo, and Bill McIndoo, the church is represented by seven "valiant fire fighters" in Phoenix. Apologies to Brother Yates if we haven't figured his meditative cogitations out right.

The Children's Bureau has just issued a revised edition of a useful pamphlet for mothers on "Are You Training Your Child to Be Happy?" The book deals with temper, tantrums, obedience, white lies, noisy homes, angry parents, and other topics. A book review says "Three doctors compiled the book; that 'It is written in an unusual manner—couched in simple statements and questions.' From the review of the book we should think it ought to be in every home where there are young children, and it can be had by a written request addressed to the Children's Bureau, Washington, D. C.

The other evening, while running through the messages, we came upon these words in the one that is headed *Seventh and Eighth*, given November 30th, 1928.

"For the coming of Christ is near at hand, when He shall destroy the works of Satan and bring about the restitution of all things, and the restoration of peace upon the earth." We had never noticed the statement before. It agrees with the Inspired Translation that Christ is the One who is to "restore all things."

LOCAL CHURCH EXPENSES

Rev. Geo. P. Baity, pastor of the Presbyterian church of Westport (a suburb of Kansas City), in an interview in the *Kansas City Star*, December 29th, last, says: "I would not deposit my money in a bank where the cashier depended for his salary on ice cream socials." This church is noted for being out of debt, for going through the depression "unscathed;" for having no bazaars and no begging for money. The pastor attributes the fine condition of his church to system. They take pledges on one Sunday a year, "and that's all there is to that." No more is said about money. "The children in our church learn to give from childhood."

The congregation numbers 1,600. There are 600 accounts on the books, all voluntary givers. "We do not suggest to any one what he ought to give." "We never take on an additional expense until we see how we can pay for it."

It appears to us that there is more than system in this church. There is intelligent appreciation on the part of the membership of what it takes to keep up expenses of a church, and loyal effort to meet these demands. We believe these churches take care of their local needs first, as they did in old Israel, and then give what they can spare to general and missionary work. In old Israel the tithes went to the local priests first, and then the high priests were taken care of. In the Restoration system the general missionary work has come first, because in the beginning of the Restoration, as it was when the church was established in Jerusalem anciently, it was mainly missionary. As time has gone on, the tendency in some quarters has been towards institutionalism at the expense of the missionary. We think a comprehensive interpretation of the revelations to the church provides for a balanced procedure; missionary on one hand, Zionic provision for the family of God, on the other hand. This comprehends that the local needs be taken care of as well as the general.

WHAT ISOLATED MEMBERS CAN DO

We are always glad when a letter comes from an isolated family or from a place where there are not a sufficient number of saints to organize a branch, to read that they meet every Sunday in private homes to pray together and study God's word. I spent the youth of my life in that way, because we were an isolated family. For years we had only a little home Sunday school class, and our family prayers. God blessed us in those efforts. I remember one time when we were fasting in compliance with the request of the Church that the membership, generally, fast for the coming general conference. Before rising in the morning of that day I enjoyed quite a degree of the Spirit, and as I meditated upon the object for which we were to petition God, these words came forcibly to my mind and seemed to crystalize the goal for which we were striving,—“Thy kingdom come, thy will be done, on earth as it is in heaven.” Some hours later, when our family assembled for Sunday morning worship, and each prayed in turn, as was our custom, children and all, I was struck and thrilled with the prayer of my youngest sister, who was only a child, in which she used exactly the words that had come to my mind before rising. A few years later and this sister, and my other sister, both voluntarily requested baptism. It was on a Sunday afternoon, when we were in our little home study class; the Spirit of God came into our midst strong and sweet. Tears ran down one sister's face, while the other was touched, but not in the same demonstrative manner. The first sister came to me, put her arms about my neck, and said, “I want to be baptized.” The next Sunday afternoon the Spirit visited us again in marked degree, and my sisters repeated their request. Their baptism was arranged for in due time.

At this juncture I will digress a little to tell of the wise procedure of the branch officers. As I have said before, we were an isolated family, and we had to go to where there was a branch. District conference met at Higbee at this time, so we went there. The priest of the branch and, I think, another officer, visited my young sisters and had a quiet talk with them to ascertain if they understood what they were doing. They reported favorably. Our family appreciated the care that was taken by those officers to see that the children were prepared for baptism, and wished the example were more generally followed.

I was baptized when I was nineteen, and I wanted to do something in the service of the Lord. It occurred to me to start our little home Sunday school for my two younger sisters and such neighbor children as would come. When we held our first meeting my mother said that the Spirit of God filled the house. She felt it in an adjoining room. The baptism of my sisters was the result of that little home Sunday school.

Where there are only a few saints, regardless of whether there is an elder or any one holding an office in the priesthood, they can meet together for prayer, study and song. I know God's children can be blessed in home worship just the same as when privileged to meet in church services.

—LOUISE PALFREY SHELDON.

“It is well that we remind ourselves that one of the important ministries with which the Church of Christ was commissioned was that of healing the sick through the prayer of faith, associated with anointing with oil and the laying on of hands.”

THE TREND OF THOUGHT TODAY

An associated press dispatch from New York, dated December 25, 1934, says: “E. St. John Stachey, noted British writer, arrived for a visit today, with the declaration the future course of the world is either communism or chaos.” “Capitalism is in a steady decline.”

Dr. Burris A. Jenkins of Kansas City is reported in the *Kansas City Star* for January 6, as follows: “We must learn to even up the incomes of the people until there shall be no plutocratic class and no dire poverty. That is a big undertaking, and our country just has begun to embark upon it. The Golden Rule, the Sermon on the Mount, the Kingdom of God, must prevail in the human structure.”

From the President's message, January 4th:
“We have undertaken a new order of things.”

“Throughout the world change is the order of the day. In every nation economic problems, long in the making, have brought crises of many kinds for which the masters of old practice and theory were unprepared. In most nations social justice, no longer a distant ideal, has become a definite goal, and ancient governments are beginning to heed the call.

“Thus, the American people do not stand alone in the world in their desire for change. We seek it through tested liberal traditions, through processes which retain all of the deep essentials of that republican form of representative government first given to a troubled world by the United States.”

“But we do assert that the ambition of the individual to obtain for him and his a proper security, a reasonable leisure and a decent living throughout life is an ambition to be preferred to the appetite for great wealth and great power.”

WHAT'S HAPPENING IN NATURE

A new star was reported at Christmas time. A press dispatch from Cambridge, Mass., December 22nd, says: “A newly brilliant star is lighting the sky these pre-Christmas nights, as did the Star of Bethlehem 1,934 years ago.”

From Santa Clara, California, December 21, comes the announcement of two new spots on the sun, through Dr. Albert J. Newlin, of the Rocard Memorial observatory, “who related how indications of increased rainfall and vegetable growth had been noted in the past from these phenomena. Dr. Newlin, director of the observatory, said the spots, which are gas ‘storms’ occurring on the sun's surface, indicate the 11-year cycle of solar activity is commencing again.”

Down in Honduras, in December last, great damage was done by earthquake. Copras, a town of 7,000, was laid waste. The towns of Cabanas, 3,000 population, Santa Rita, 6,000, Santa Fe and Conception were all but destroyed, while many smaller towns and villages were entirely destroyed. In the Copan district 12,000 persons fled from their homes.

Some of the phenomena reported were huge vents in the earth which spouted boiling water a hundred feet into the air. Mount El Carmencito is increasing in size; Mount Erapuca has become a perfect volcano, and Mount Cerroazul is reported to have sunk from sight with a tremendous roar.

FROM THE MAIL SACK

Brother George Buschlen, Los Angeles, California, writes Christmas morning. He says he was baptized over forty years ago, and is a strong defender of the divine origin of the Book of Mormon and is convinced that Joseph Smith was a prophet of God. He was a member of the Reorganized Church up until 1923-4, when he transferred to the Church of Christ, holding the Temple Lot. Later he followed the Fetting movement, but not being able to indorse certain views discounting the Restoration, he returned to the Church of Christ at the Temple Lot. He says that the longer he lives and the more he studies, the more firmly he is established in the truth of the Restoration work.

Speaking of deception, he says Satan will tell ninety things that are true in order that he may succeed in misleading men with one lie.

Sister C. A. Wait of Roscoe, in southern Missouri, writes: I enjoy reading the Advocate. Brother A. M. Smith was here several weeks ago and preached a couple of nights. They want to know when he is coming back. We still have a good Sunday school; about twenty enrolled. Several different denominations are represented. I am the only one of our faith. The Sunday school gave a nice Christmas program Sunday morning, December 22nd. Sister Wait asks that the saints will pray that good may come from the efforts that she is trying to put forth.

Fort Scott, Kansas, January 5, 1935.

Editor Zion's Advocate:

After waiting day after day to see if I could feel more like writing something worthy of the space required to print it in our wonderful little paper, I have decided there are so many good things in it for us to read and think about I will only write a little. Will say first, we are all anxious to do all we can, as soon as we can, for the building of the temple and in every other work needful. We hope to get to Independence to services in the near future.

On December 7, 1934, I officiated in the marriage of Brother Everett Martin and Gussie Loyel, both of Collins, Missouri, here in our home in Fort Scott. Again I wish them a long and happy life together.

Ever praying for the good of Zion and God's people everywhere, I am, as ever, your brother in the faith.

—W. T. ROOK.

Rockford, Ill., January 4, 1935.

Dear Brothers and Sisters:

I read the request in our little paper for more of us to send in our testimonies.

I joined the Reorganized Church in April, 1932. Shortly after, I married Jayne E. Thomas. A baby girl came to us April 27, 1934, and July 11th her mother passed away. I had stopped going to church because everything was so different from what I found, by study of the books, should be. When my wife died I became more discouraged. I prayed every night for over a month that I might know what was right to do. God answered and sent Brother J. A. Daer to me with literature about the Church of Christ (Temple Lot). In October, 1934, I was baptized into the Church of Christ by Wm. F. Anderson, at Rockford. I have

had greater peace than I have ever known before.

I hope that we will all love this work so much that we will give our all for the building of Zion, and I know if we do, God's blessings will be with us.

There are only four active members here, so we do not have a branch as yet. We meet at the home of Brother Daer every Sunday. We have felt the Spirit there many times.

I ask for your prayers that we may grow in numbers, and that we may continue faithful in the Lord's work.

I do not know whether this will be printed or not. It is my first try at anything of this kind.

May we be drawn closer together in the bonds of love is my prayer, in Jesus' name.

—ROLLAND D. SPRAGUE.

958 N. Horsman Street.

Kinderpost, Mo., December 27, 1934.

Dear Sister Sheldon:

I am going to keep a promise and write you and your Advocate family. We have had a most wonderful Christmas season down here among the tall pines. It has been, I suppose, from a material stand-point, one of the most "lean" Christmases we have ever had, owing to the fact that I am trying so very hard to get the "Filling Station" completed, and yet with the "leanness" it really has been one of the homiest, sweetest and most profitable ones we have ever had, too. Located as we are way off here (29 miles from railroad) in the big pine woods where we couldn't even buy "dime-store" Christmas cards, and where only a few friends, and only a part of our dear children could be with us, one might think that it wouldn't be very much of a Christmas Season, but it sure was. It has just been great, and we have gotten a lot of real good and benefit from it. The last of the children (Francis and William) went home yesterday afternoon, taking Mrs. T. with them for a little Christmas vacation in St. Louis, and leaving me, by my own choice, to stay and take care of the "Filling Station," all by my lonesome—and I'll tell you it WAS lonesome, too, for awhile after they left—the first time I have ever felt lonesome in the least down here among the big trees, etc. As good fortune would have it, though, it was Wednesday eve, so I shaved up and shined up and changed my clothes and went over to the little "church in the woods" to prayer-meeting (only five there) and came home all properly adjusted as usual, and the lonesomeness ALL GONE.

One reason that you have not heard from me is this: that I have been working awfully hard, and at times under heavy odds, to try and get the "Filling Station" more nearly completed and in full operation. It has been a task, but oh my, such a sweet one. I had to be away so very much during the summer that I didn't get as much done as I wished, and have been trying to make up lost time. But don't you know it is one of the most difficult jobs in the world —(TO MAKE UP LOST TIME)—either individually or collectively? "Lost time"—what a sad combination of two little words which mean so very, very much. I am cheered at this time to know, however, that reports from the dear little White Church on the Temple Lot are that things there are very much on the improve, and while I am still striving very earnestly to keep my eye on a heavenly GOAL, yet I am also keeking "my ear to the earth" and

I still make it a point never to let a day go by that I do not remember you all who are trying so hard to "hold the fort" there at the important "center place." To prove this, the clock just struck five (A. M.) a few minutes ago, and here I am starting the day with you in mind. I can't see some things that are being done, and some that are not being done that should be done, as I see it, BUT I AM confident that God can and will take care of HIS OWN, That is the one big reason, too, that I am trying so very hard to get the "Filling Station" completed, as I still have a very large hope as to just what part it is going to play in bringing about a better understanding of our future program, to make it conform more nearly to God's own wishes. I know you cannot fully appreciate just what this project really means to me until you have been here and, too, you and others may expect a very cordial invitation ere long, to come and see for yourselves, and I do surely trust that when you get this invitation it will not be met, as some invitations have been met—well, as a certain account in the middle of the fourteenth chapter of Luke indicates.

Let's see, the thing you asked for in particular, was some of my home-grown poetry, wasn't it? Well, being that it is so early in the day, I think I'll send you a little poem that I prize very highly, for it come to me once in an hour, of very great need and it surely brought with it real CHEER, such as a Christmas CHEER should be. It was given to me about this same time of the day, hence I named it:

"MY MORNING PRAYER."

Oh great good God of day by day,
Help me to know Thy blessed way.
Teach me to live so I can see
The difference between all else and THEE.

Lead me to follow close, I ask,
Thy sacred path, that I may know my task.
Instruct me so that I shall have no fear,
When in your majesty you draw near.

Supplant my weak and human strength,
Extend my days to sufficient length,
That I to Thy cause may be of worth,
Until Thy Kingdom shall come, on earth.

If Thou will these blessings give,
And help me that I SO can live,
To Thee all honor great shall go,
While I, Thy loving mercy know.

—D. T.

These sentiments are ever and always MY OWN. It is the highest, "fondest" ambition I have, and I surely know there are others that share it with me.

Well, I guess I've used enough space for a "stickser," so I'll "sign off," wishing you all the most blessed year of your life. May the dear Lord hasten the day when the people of His Church will learn that His way is the ONLY worth-while way, and all gladly yield submission to Him, is my most earnest prayer.

—RICHARD B. TROWBRIDGE.

FROM E. E. LONG.

Brother Long was called to Houston, Texas, by the serious illness of Sister Yarbrough's daughter, Mrs. Cox. In a letter to Brother McClain, the church office manager, Brother Long says he found the sister very, very sick, with little or no hope of recovery, but that she was making a brave fight. Brother Long adds: "I enclose her transfer which she says she was shown in a dream she should make. Since she gave me the application she says she feels resigned

and willing to go if it is the Lord's will.

"I started meetings last night with a nice, attentive crowd, and I had fine liberty. Will continue indefinitely.

"The weather is fine. Flowers in bloom, and garden stuff in profusion. It seems more like May than January."

Later. Word comes that Sister Cox has been miraculously blessed. She is now able to sit up.

Puryear, Tennessee, January 22, 1935.

Dear Editor:

For the first time in my life I will try and write a few lines to the dear old Advocate. I read so many good letters from other brothers and sisters I feel that a letter from me might help some one as their letters help me.

I was baptized September 24, 1898, in the Reorganized Church, and from that day I began to look forward to the time when we would all be as one. I was sure that time was coming, for I would hear so much about stewardship. They would tell me that the church was working to get everybody on an equal basis. I longed for that time to come, but I am sorry to say that it has not come yet.

In 1925 I began to investigate the Church of Christ on the Temple Lot. I made up my mind that it was the only true faction of this great latter day work, so in 1930 I transferred to the Church of Christ, and I haven't been sorry one moment since making the change, although there have been things come up in the church that has made me cry, "O Lord, when will Zion be redeemed?" Maybe I am partly to blame myself for not living up to the standard and paying my tithing. I am going to try harder this year to pay more to the church than I ever have if the good Lord will give me health, and I know he will if I do my part. So pray for me that I may live better and do more for the church. May we all be blessed to this end is my prayer.

—T. W. PASCHALL.

**FROM THE PASTOR OF THE SIX NATIONS
(LAMANITE BRANCH)**

Dear Editor:

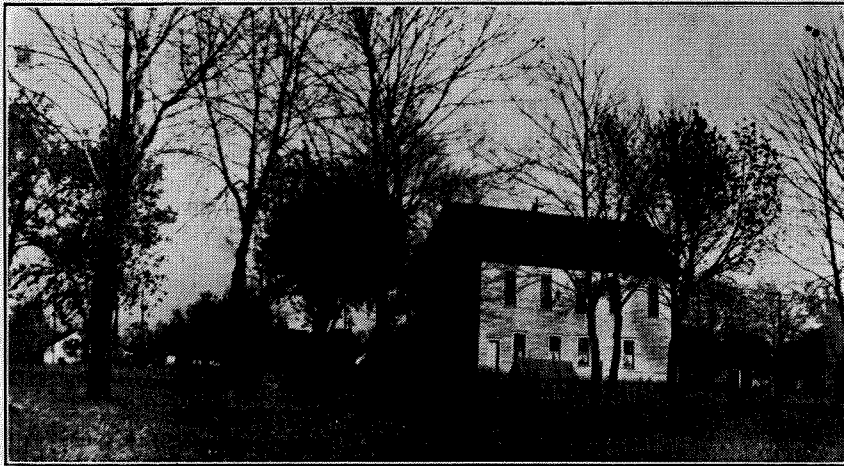
I have felt the Spirit of God burning in my bosom many, many times in the past year, watching the power of God working among us. We are a happy family here, always longing for the next meeting to be together. If you could have been at our last business meeting of the year and seen the spirit of willingness to help with the temple you would have had another blessing added to you. They voted to send five dollars out of their little bank. Not only that; others came to me with their savings to help with the temple. Sister Maracle, who is an Indian herbalist, and a good one, too, for she keeps us all well, gave in her mite, also dear old Sister Long of Hamilton, Ontario, who is 84 years old, came forward and laid her gift on the altar. Is this not the Spirit of God working? I have felt it for some time. I am looking forward to the time when the Advocate will not have to remind us about sending our monies, but can tell us about the progress that is being made building the temple, and of the power of God among his people everywhere.

So let us pray together that God's power will prevail; not only pray for it but work for it that our prayers may be answered.

O-ron-ya-te-ka,

—A. WARNER.

Niagara Falls, New York, January 20, 1935.



This is the "little white church" on the Temple Lot. It is about 30 feet north of the temple excavation, and was erected in 1888. The building before it was burned. Looking to the south of the Temple Lot the Auditorium looms up. Across the street on the north is the Stone Church. Not more than a block to the east are two Protosting groups, meeting in separate places, and the Fetting group. Amid this sisterhood of churches the "little white church" stands, as it has stood for years, a silent witness to Latter Day Israel of the spot where the building of the New Jerusalem is to begin, a monument marking the location appointed by God for the rallying place of his children believing in the angel's message of latter days.

INDEPENDENCE ITEMS

A new boy has come to the home of Brother and Sister A. M. Smith, at Ava, Missouri. This is the way Brother Smith announced the event and his name to friends in Independence: Turn to Isaiah 9:6 and read to the first colon; then turn to Genesis 30:24 and read to the semi-colon. Now turn to page 87 of the Book of Mormon, verse 5, read to the comma after the semi-colon.

The Temple Helpers, a sisters' auxiliary, held their first meeting of the New Year Thursday afternoon, January 10th. They discussed plans, did some business, had a talk by Brother Nerren, and at the close served refreshments. It was decided to accept the invitation of the editor, and have a department in the Advocate. A suggestion was offered that the Temple Helpers give a program some evening at the coming general assembly. The Helpers start out upon the work of the year lying before them full of determination to do all they can to help build the Temple.

"The latter day restoration put especial emphasis on the gift of the Holy Spirit as confirmation of the faith and obedience of the believers."

At church Sunday morning (Jan. 6th) we heard that old Brother Juliff had fallen and been injured by an automobile. In the afternoon we went to see him. We have often heard this brother bear his testimony of God's goodness to him, and we wondered how he would feel about the serious accident that had come to him. We had expected to find him still at the Sanitarium, but instead, when we called at his home, to see his wife, who has been ill for some time, we found him there, too, looking bright and cheerful. A few minutes conversation with him showed that he was feeling as cheerful as he looked. He quoted passages of scripture giving God's children to understand that they will not escape trials and misfortunes in this life, "for, said he, "God will have a tried people, and there would be no credit coming to us if we were spared from all troubles." Then he told us of how he was taken to the Sanitarium unconscious, and that when consciousness returned to him, of the great peace he felt in his soul, and he was singing, "Jesus lover of my soul." The nurse placed her hand over his mouth, probably because she thought he was exerting himself too much. "She could shut my mouth," the old brother smilingly said, "but she could not shut the peace out of my heart." We came away feeling better for our visit in that humble home, for we had felt a touch of the divine there.

PASSED ON

Elder W. A. France died December 17, 1934, at his home in Lamoni, Iowa, after an illness of only a few hours. He was born November 17, 1863, at Kewanee, Illinois. As a boy Brother France embraced the restored gospel, which faith he kept, unwavering, until his death. He moved with his parents to Decatur county, Iowa, in 1885, and has since made his home in and near Lamoni. He was held in high esteem by his long associates in the community which as a pioneer he helped to build.

Services were held in the home at 2 o'clock Wednesday afternoon, December 19th. Elder W. E. Prall preached the sermon, assisted by Elder F. O. DeLong. Interment in Rose Hill Cemetery.

A good man has passed on.

—S. H. MIDGORDEN.

Joseph Judson Moffet was born September 13, 1861, and died in Independence, Missouri, January 15, 1935. He united with the Reorganized Church at Pleasanton, Iowa. On January 30, 1931, he transferred his membership to the Church of Christ, on the Temple Lot. The funeral sermon was preached by Elder J. R. McClain, pastor of the Independence congregation, assisted by Elder T. B. Nerren. Brother Moffet was a humble, devoted member. His faith in the life beyond was strong, and he was anxious to go and be with his companion who had preceded him by seventeen years. His testimonies will be missed in our congregation.

Sister Alfreda Augusta Schrader died January 3, 1935, at the Northwestern Hospital in Minneapolis, Minnesota, at the age of fifty-nine years, eleven months and twenty-six days old. Her husband preceded her to the other side December 16, 1917, leaving her a young widow with a family of little ones, "and from then on this noble woman fought the battles of life alone, reared and educated her children in such a way that they have been able to take the honorable and useful positions they occupy."

Sister Schrader was born in Stockholm, Sweden. She came to America with her parents when she was three years old. She leaves seven devoted children, all of whom were present at her bedside when the end came, except one, who was unable to get there until his mother had passed away.

Services were from the Albinson Funeral Chapel, in Minneapolis.

Apostle B. C. Flint was in charge, and preached the sermon.

Brother Flint says: "Her consistent Christian character won for her a large circle of friends. She was a member of the Church of Christ (Temple Lot), and was ever in her place at the services. Being frail of body, she many times attended at great material and physical sacrifice to herself. One of the attendants at the funeral chapel made the remark that this must have been a wonderful woman that so many young people were present at her funeral and were so deeply moved at her passing. Her loyalty to the cause of Christ made for her a place that cannot be filled, and her passing brings into our lives a void, the while we bow in humble submission to the will of Him who doeth all things well.

A Christian mother and friend has gone to her much merited reward.

Jesus, while our hearts are bleeding
O'er the spoils that death has won,
We would at this solemn meeting,
Calmly say, "Thy will be done."

Though cast down, we're not forsaken;
Though afflicted, not alone;
Thou didst give, and thou has taken;
Blessed Lord, "thy will be done."

Tho' today we're filled with mourning
Mercy still is on the throne;
With thy smiles of love returning,
We can say, "thy will be done."

By thy hands the boon was given,
Thou has taken but thine own;
Lord of earth, and God of Heaven,
Evermore, "thy will be done."

CORRECTION

In the December, last, Advocate, on page 77, in the second column, is a letter from Vale, S. Dakota, that is not quite finished. The last word of the last sentence is not completed. Only the first syllable is given. The word intended is fulfillment. The writer is Mrs. C. H. Walker. Her signature is omitted. We do not know how this error happened, as the copy is correct, but it happened, and we express our regret to Sister Walker and to our readers.

WEDDING BELLS

On Sunday, December 30th, last, Evalena Yates, daughter of Apostle James E. Yates, was united in marriage to Mr. Wm. A. Campbell, of Phoenix, Arizona. The ceremony took place in the heart of one of God's great out-door beauty spots of nature in the pines, on the crest of Mingus Mountain, above the Verde Valley, and up from the city of Jerome. At the point where the sacred vows were solemnized by prayer and the simple and beautiful ritual of the Church of Christ, the wedding party could look out over the top of fleecy billowed clouds below, for this was above the clouds. Elder Hubert Yates performed the ceremony, after which a banquet was served in the Verde Valley below, at the home of the bride's sister Ruth and her husband, Mr. and Mrs. D. B. Willard, in Cottonwood, Arizona. With happy song and social intercourse the day was spent, and when evening came, the autos of the wedding party headed up and over the winding road for the city of Phoenix, one hundred and fifty miles distant, where the newly-weds will make their home at 1125 East Portland Street.

The bride is well known to many of our readers who, we are sure, will join the Advocate in extending to her and her husband our sincere wishes for a long and happy life together.

"If life has one inevitable quality, it is its unexpectedness."

—Kathleen Norris.

"Life demands time. In all lives there are long, quiet intervals between steps forward."

—Kathleen Norris.