

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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ADMONITION

Given by the Spirit through Elder Jos. Luff.
Tune: "I will sing of my Redeemer."

*Oh, my people, saith the Spirit,
Hear the word of God today;
Be not slothful, but obedient;
'Tis the world's momentous day!
Unto honor I have called you—
Honor great as angels know;
Heed ye, then, a Father's counsel,
And by deeds your purpose show.*

*Be ye not deceived! Remember,
I have sworn to execute
All my purpose—naught can hinder—
Vain what man may institute.
Take ye, then, my hand extended—
Let me lead you where I will;
Peace and safety, light and glory,
Crown the crest of Zion's hill.*

*I have spoken! few have heeded!
What remains for me to do?
Warning old wait vindication!
Man must learn that God is true.
The restraining gates my mercy
Led me oft to interpose,
Shall the devastating current,
Fraught with woe—no more oppose.*

*Time is ripe! my work must hasten!
Whoso will may bide the hour.
Naught can harm whom God protecteth—
Elements confess his power.
Up ye then, to the high places
I have bid you occupy!
Peril waits upon the heedless!
Grace upon the souls who try.*

*Whoso lusteth after pleasure,
High estate of mannan's store—
Envious or proud remaineth—
Though he gain the world, is poor.
If you would be rich, be holy!
Would you dwell all heights above?
Heed ye, then, this admonition:
Climb to atmospheres of love.*

*Love ye me and love all people—
Love as I have loved you;
This your calling—this my purpose—
Thus be my disciples true.
Then in this exalted station
Your companion I will be;
Every promise of my scriptures
Will be verified in thee.*

*Get ye up, then, to your mountain!
Zion of this closing day!
For the glory of my coming
Waits to break upon your way!
Forth from thence your testimony
Shall to trembling nations go,
And the world confess that with you
God has residence below.*

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and trust, with Christ; then it will gladly claim all its inheritance. It is given to every one to push out and know of the truth of the promises of Christ, and possess those unseen values which are given to the bold navigator of faith. Push out on the sea of affirmation, and bring into your life the commerce of God's ocean. Let down into it the net of obedience and bring up the fish of sustenance and life. We sing, "I am pressing on the upward way, New heights I'm gaining every day; Still praying as I onward bound, Lord plant my feet on higher ground." There are high places for us, but they will be for us only as we work our way up out of the unbelief of life. To such, only, as will push out in faith in the promises of God are the keys of Christ's storehouse given.

We now come to Paul's affirmation; "Reckon ye yourselves to be dead unto sin, but alive unto God, in Christ Jesus." Paul here affirms a condition of completeness, not fully recognized, but possible. His philosophy is that one should live under the control and stimulus of this affirmation until it works itself out into actual realization and achievement.

The uncertain man is tossed about by every wind of doctrine; by every wave of passion and desire. James 1:6-8, says, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing from the Lord. A double minded man is unstable in all his ways." James, 7-10, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." The individual who fights bravely to the end, in spite of reverses, will be glorified.

Though evil may for a time oppose and buffet you, as God lives, it cannot pluck you out of his hand, only at your will. We can win. We must not be scared off by mishaps. We must keep at it. God knows that the hero is not the man who never slips, but the one who rises again and again, penitent, looking unto Jesus; who keeps in the race, perhaps coming in late, limping, but playing the game. Remember it is a life struggle, not of a week, or a year. In a hundred yard dash, if a man slips, his chance is gone. But in the long distance race of life, the only fatal blunder is to drop out of the race altogether. In Paul's masterly summing up of his great affirmation of final victory in Christ Jesus, in Romans 8:35-39, he says—"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." What does that mean? What did it mean for Noah and his family to be in the ark? What did it mean for Israel to be in the keeping of God at the Red Sea? What did it mean when they were without bread? Manna. What did it mean for the sick, the weak, the sinful to come in touch with Christ? You only have to read the story of the woman who touched the hem of his garment (Matt. 9:20-22) to find the answer.

The power of Jesus is so real, so titanic, that all the forces

of this world are helpless before it. It is as deep as hell, as high as heaven, as wide as eternity. Jesus said the gates of hell should not prevail against it. By the power of Christ, unity can be brought out of division. In John 17:21-23, Jesus prayed that his disciples and all who should believe in his word through their preaching might become 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 "that the world may know that thou hast loved them as thou hast loved me." May this prayer be answered in the work of the official quorums of the Church. If we have Jesus in us, there is no power in the world that can come up successfully against us. We have our destiny in our own hands. That is what Paul means, as has already been quoted in Romans, chapter 8.

WHAT CAN WE AFFIRM?

First, our sonship in God. Galatians 4:4-7—"But when the fulness of the time was come, God send forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Second, Christ in us. Gal. 2: 20—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." We affirm that we become like that which we love and adore.

Again, Paul says in 2 Cor. 3:18—"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." We embody our ideals. The heart that affirms gratitude will become gracious; affirm justice, become just; affirm love, become lovable; affirm peace, become peaceable.

Third; we have a right to affirm communion with God. Love between two lives establishes harmony, which makes communion possible. Jesus says in John 14:21 that "he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." In the 23rd verse of the same chapter, we read further: "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 16:13. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

There is power in affirmation. Let us Pray.

"We beseech Thee, Lord, to behold us with favor, weak men and women, subsisting under the covert of thy patience. Be patient still; suffer us yet awhile longer with our broken purposes of good, with our idle endeavors against evil. Suffer us awhile longer to endure, and if it may be, help us to do better. Bless to us our extraordinary mercies. If the day come when these must be taken, brace us to play the man under affliction. Be with our friends, be with those that despitefully use us. Be with ourselves. Go with each of us to rest; if any awake, temper to them the dark hours of watching; and when the day returns, return to us, our sun and comforter, and call us up with morning faces and with morning hearts—eager to labor—eager to be happy, if happiness shall be our portion; and if the day be marked for sorrow, make us strong to endure it. Amen."

~ THE BOOK OF ENOCH ~

Among Bible students it is generally believed that one of the missing books of the Bible is the Book of Enoch. While the Bible does not say there was a Book of Enoch, in Jude, verses 14 and 15 there is reference to the prophecies of Enoch and quotation from them, which has led to the belief that they must have been written. Aside from the Scriptures, some of the early Christian Fathers, in their writings, speak of the Book of Enoch.

Tertullian says the Book of Enoch was never "admitted into the Jewish canon." Still the book was widely known in the second century.

Fragments of the book were all that was preserved until "the close of the last century." In 1773 Bruce, an Abyssian traveler brought home three Ethiopic copies from Alexandria, which were translated by Archbishop Lawrence in 1921. There is another book called Slavonic. One writer suggests that the two books probably received their names from the places where they were found.

Smith's Bible Dictionary says that the Book of Enoch "consists of a series of revelations supposed to have been given to Enoch and Noah."

Dr. Fausset, in his Bible Dictionary, says that the book gives "an interesting view of believing Jews' opinions concerning Messiah at that time."

Dr. Smith, in his Dictionary, says the Book of Enoch "is one of the most important remains of that early apocalyptic literature of which the book of Daniel is the great prototype."

Copies of the book are very rare today, but a Reorganized brother living in St. Joseph, Missouri, has a copy of the Ethiopic book. He sends us an article giving some quotations from the book, and comparing some of the statements of the book with similar expressions in the Bible.—Ed.

~ ETHIOPIC ENOCH ~

By J. A. Ferris

Christianity owes a great deal to the Ethiopian Book of Enoch. Strictly speaking there are a number of books, but the translators generally refer to these scriptures as the Book of Enoch. When the Bible was translated into Ethiopic, or Greez, as it was then called, in the 4th century, the canon had not been agreed upon. At the time of Jesus and Paul the Book of Enoch was the best seller and both Jesus and Paul quoted rather freely from it.

For a long time, perhaps nearly a century, the Book of Revelation was debated and it had a narrow escape from being left out and the stigma, "uncanonical", was almost placed upon it.

This fate was reserved for a very valuable book, the Book of Enoch, which gradually had grown into disfavor and finally was dropped.

As the centuries passed scholars who were the most spiritual desired to secure a copy of the Book of Enoch. They were unable to locate one. James Bruce, a Scotchman, in his study of Arabic, conceived the idea that the Book of Enoch was still in existence in Ethiopia and started his journey in that direction to discover, if possible, a copy. He arrived in Alexandria in June, 1768, and his search was successful. He secured three manuscripts of the Ethiopic Enoch and presented one of these copies to the British Museum. In 1784 he wrote a 5-volume book giving the details of his Ethiopian journeys, the contents of which were deemed very remarkable.

For about 50 years Bruce's copy of the Ethiopic Enoch remained undisturbed in the British Museum. Bishop Lawrence translated it into the English language, and in the 19th century and early 20th century Canon R. H. Charles' translation and favorable discussion of it resulted in Bible scholars being won over to the great importance of this book. These scholars in Scotland, England, and recently in the United States, have discovered that this book had a wonderful influence upon early Christianity, and consider it as a precious book which Jesus and Paul honored by sustaining its teachings.

It is evident that both Jesus and Paul were influenced in their preaching by this Ethiopic Book of Enoch, for over 100 quotations, parallels and similar ideas in the teachings of Jesus and Paul can be traced to the Book of Enoch. When Jesus addressed his disciples (John 14:1) with these consoling words, "Let not your heart be troubled," he stated almost the identical language found in Enoch 92:2, "Let not your spirit be troubled." And (John 5:22) "He hath given all judgment unto the Son," Jesus expressed the same thought that is found in Enoch 69:27, "the sum of judgment was given unto the Son of Man." Enoch 62:5 expresses almost the identical language that Jesus used when he said, (Matthew 19:28) "When the Son of Man shall sit in the throne of his glory." Enoch stated, "When they see the Son of Man sitting on the throne of his glory."

The ideas expressed by Jesus and Paul regarding the doctrine of Jesus Christ, reference to the Son of Man, the Day of Judgment, the punishment in Hell for the wicked, reward of the righteous in Heaven, and the reward of the saints of a home on this earth when redeemed, are all clearly set forth in this Book of Enoch. Such similarity can nowhere be found in any other scripture.

Jesus said, "the meek shall inherit the earth," and in Enoch 5:7, we find this statement:

"But for the elect there shall be light and grace and peace,

And they shall inherit the earth."

Enoch is very specific regarding the reward of the righteous and the condemnation placed upon sinners. In Enoch 38:1, we have this statement:

"When the congregation of the righteous shall appear,
And sinners shall be judged for their sins,
And shall be driven from the face of the earth."

In the same chapter, verse 2, we have the assurance from Enoch that,

"the Righteous One shall appear before the eyes of the righteous.,

And the light shall appear to the righteous and elect who dwell on the earth."

In this same verse Enoch asks the question as to where would be the dwelling of the sinners and the resting-place of those who have "denied the Lord of Spirits." He answers his own question: "It had been good for them if they had not been born." When Judas left Jesus and the eleven to betray his master, Jesus remarked to the eleven: "It had been good for that man if he had not been born. The similarity of these statements is striking, for there can be no scripture found outside of Enoch which expresses almost word for word the statement that Jesus made regarding Judas.

In the General Epistle of Jude, 6th verse, we have a statement regarding fallen angels, which in my opinion was taken entirely from the Book of Enoch. Jude states, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Enoch makes

the same statements and goes into detail regarding the angels that fell, and in no place in any scripture outside of this Ethiopic Book of Enoch can be found a detailed description of the environment of these fallen angels and also the severity of the judgment which has and shall come upon them.

Enoch not only describes rather minutely what the Lord of Spirits (meaning God, our Heavenly Father) had shown him concerning the present and future abode for sinners of the earth, and also sinners of the heavens, but He also showed Enoch His throne and many phases of the heavens.

A concise description of the throne of God Almighty will suffice to give the reader an idea of the marvelous scriptures found in this book. We quote from Enoch 14:15-25, also Enoch 15:1, "And lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire. And in every respect it so excelled in splendor and magnificence and extent that I cannot describe to you its splendor and its extent. And its floor was of fire, and above it were lightnings and the path of the path of the stars, and its ceiling also was flaming fire. And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. And from underneath the throne came streams of flaming fire so that I could not look thereon. And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. None of the angels could enter and could behold His face by reason of the magnificence and glory, and no flesh could behold Him. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, YET HE NEEDED NO COUNSELLOR. And the most holy ones who were nigh to Him did not leave by night nor depart from Him. And until then I had been prostrate on my face, trembling; and the Lord called me with His own mouth, and said to me: 'Come hither, Enoch, and hear my word.' And one of the holy ones came to me and waked me, and He made me rise up and approach the door: and I bowed my face downwards. And he answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice.'"

The present generation of Christians would profit greatly by reading Enoch's description of Sheol, or the Underworld, 22nd Chapter. Many ministers professing to teach the doctrines of Jesus Christ would revise their ideas concerning hell and, in my opinion, some Latter Day Saints would greatly profit also. Every now and then we hear a Latter Day Saint remark that in his opinion about the only hell that any mortal will go through is what is experienced here on this earth. The description of the prison house, as Enoch puts it, for "the spirits of the children of men who were dead", makes hell the kind of place that Jesus described. Jesus said they lifted up their eyes in hell, being in torment, and Enoch describes their terrible environment and also has something to say regarding the pleas made by the sinners in hell.

Enoch's description of the place of punishment for fallen angels is something terrible to contemplate. We quote briefly from Enoch 21:1-10: "Things were chaotic. And I saw there something horrible' I saw neither heaven above nor a firmly founded earth, but a place chaotic and horrible . . . I said: 'For what sin are they bound, and on what account have they been cast hither?' Then said Uriel, one of the holy angels who was with me and was chief over them: 'Enoch, why dost thou ask, and why art thou eager for the truth? These are of the number of the stars of heaven which have transgressed the commandment of the Lord, and are bound here till ten thousand years, the time entailed by their sins, are con-

summated.' And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire; neither its extent or magnitude could I see, nor could I conjecture." Enoch became fearful and was full of fright, and the angel noticing his condition asked him why he had such fear. The angel explained to Enoch that this place was the prison of the angels. Enoch answered Uriel, the holy angel: "Because of this fearful place, and because of the spectacle of the pain."

Enoch's description of the work of the Son of Man, and the condition of the earth after it is cleansed and made ready for the righteous is not only biblically accurate but is also beautifully expressed. We quote briefly from Enoch 10 and 11: "And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure of it shall bear a thousand, and each measure of olives shall yield ten presses of oil." He then describes the earth as being free from "all oppression, and from all unrighteousness, and from all sin, and from all godlessness: . . . And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever. And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men."

David asked the question: "Who shall dwell in thy holy hill?" (Psalm 15:1). Enoch was shown this place, the abode of the faithful, and he described it as a "high mountain." We quote from Enoch 25:3, "Whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King will sit, when He shall come down to visit the earth with goodness." After being shown these wonderful conditions, Enoch explained (25:7): "Then blessed I the God of Glory, the Eternal King, who hath prepared such things for the righteous, and hath created them and promised to give to them."

As nearly as the writer can determine there are only a few copies of this Book of Enoch in America, and he is very happy to be the owner of one. It was compiled by R. H. Charles, D. Litt., D. D. Canon of Westminster; Fellow of Merton College; Fellow of the British Academy, and the introduction is by the Rev. W. O. E. Oesterly, D. D.

I wish to quote a prophesy of Enoch which has a universal note of significance and speaks of the Resurrection of the dead in a notable passage:

"And in those days shall the earth also give back that which has been entrusted to it,

And Sheol also shall give back that which it has received,

And Hell shall give back that which it owes."

In conclusion, the reader will be presented with quite a treat—quoting almost the entire 81st chapter of the Book of Enoch: "And he said unto me:

'Observe, Enoch, these heavenly tablets,

And read what is written thereon, *Continued on page 196*

CONCERNING THE CHOICE SEER

Since my article appeared in the February 1 issue of the Advocate concerning the "Messenger of the Covenant," several inquiries have come to me as to who the "choice seer" is and when he will come. Some have put it this way—"Where does he appear in the future?"

You will find mention of the choice seer in the 2nd book of Nephi (Book of Mormon) page 87, chapter 2, wherein it gives a record of Lehi's blessing his youngest son Joseph. Turn and read in chapter 2, verses from 2 to 50. Some claim Joseph Smith was the choice seer spoken of here. I do not agree with that theory. The choice seer is to be a direct descendant from Joseph, who was sold into Egypt, through the loins of Lehi, who was of the tribe of Manasseh, the eldest son of Joseph, of Egyptian fame. This choice seer, in my opinion, will come from the Lamanite or Indian race.

Listen to verse 12. "And unto him will I give commandment that he shall do a work for the fruit of thy loins, **his brethren**," Joseph Smith was not of his brethren, the Lamanites.

Read verse 26. "And they that seek to destroy him shall be confounded." No, dear reader, Joseph Smith was not this choice seer, in our humble opinion. Verses 36 and 37 forever clinches the matter that Joseph Smith was not the choice seer.

May we suggest to those who have raised the issue that this choice seer will come from the Lamanite race, like Samuel, the Lamanite prophet.

He will not come for some years yet, I feel assured. He will not come until after the "one mighty and strong" has come, who is spoken of by Joseph Smith, nor until the man comes as suggested in my article in February 1st issue of the Advocate, who would be clothed with the power and authority of John the Baptist. These two men may be one and the same, or they may be separate individuals. I am not overly anxious as to who they are. I want to do my little part faithfully and well, and if permitted to live when they shall come to have a hand in things. Our watchword should be, onward and upward in the cause of Zion, and the God whom we love and serve will take care of his work in his own way and his own time.

Faithfully,
T. J. Jordan.

THE CHOICE SEER

This article first appeared in "The Rod of Iron" for June, 1924, published by the Religio of Independence.

Perhaps there is no subject in the Book of Mormon about which there has been more speculation than the "choice seer," referred to in the 2d chapter of 2d Nephi; and because there is considerable difference of opinion prevailing to-day on the question, we thought it might be interesting to many, if not all of our readers, to make an analytical examination of the chapter.

A careful reading of the text shows that this seer is to be a "choice seer" unto the descendants of Lehi, because the work the choice seer will do will be of great importance and blessing to Lehi's descendants.

Lehi knows that his earthly sojourn is near an end. He has called his sons to him, and addressed such words to each as he has felt prompted to do, or has been moved upon by the inspiration coming to him in each case. In the chapter under examination he is speaking to his youngest son, Joseph. Perhaps the boy's name had something to do with reminding Lehi of the promise that was bestowed upon his ancient progenitor, the Joseph who was sold into Egypt. After giving his son an account of the promise that was bestowed upon ancient Joseph, Lehi says to the boy: "Wherefore, because of this covenant thou art blessed." (Verse 45.) Lehi was descended from ancient Joseph, therefore his sons were descendants of ancient Joseph, also, and must necessarily be included in the ancient blessing.

The Promise. The promise bestowed upon ancient Joseph is as follows, given in Lehi's words:

"And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in covenants of the Lord, that the

WHO IS HE?

Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom." (Verses 7, 8, 9.)

The Instrument. We will now consider the instrument through whose work the promise was to be fulfilled in due time. Lehi says:

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins." (Verses 10, 11.)

Notice that the seer, as well as the people whom his work should bless, would be descended from ancient Joseph. Verse 12 speaks of the people as the "brethren" of the choice seer; says that the seer would "do a work for . . . his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers."

The descendants of ancient Joseph who would so highly esteem the work of the seer would be a branch that was broken off, we read in verse 8, which all Book of Mormon students understand was the colony of Lehi that was led to the choice land. We are not told, however, that the choice seer would come through that branch, but, as we noted before, they would be brethren. How relationship could exist, and yet the choice seer not come from the same branch, is explained by the fact that ancient Joseph had two sons, Ephraim and Manasseh. The branch that was broken off was descended from Manasseh (see Alma 8:3), as Book of Mormon students know, and we see that a great promise is made to this branch.

Though Ephraim was scattered among the nations,

his grandfather, Jacob, declared that the greater promise was for him. (See Genesis 48:19.) Ephraim might have a different part to play in the drama of life, but we shall see from other scripture that his part would converge in the fulfillment of the promise to his brother, Manasseh. Ephraim was to be the "firstborn" in the last days. (See Jeremiah 31: 6-9.) For that declaration to be true, Ephraim must come into the covenant first when the fullness of the gospel should be restored. Another promise was that the "stick of Joseph" was to be in "the hand of Ephraim" (Ezekiel 37:19), in the last days. The only way this could be fulfilled would be for the Book of Mormon, the only sacred record we have that was written exclusively by descendants of Joseph, to be committed unto those of Ephraimite descent.

To conclude from the term *brethren* that the choice seer would come through the Manasseh branch of the family would not fulfill the scriptural statements we have cited, and a conclusion, to be correct, must agree with all scripture. When we say that the choice seer was to come through Ephraim, however, we take a position that loses sight of no statement in the Book of Mormon or the Bible, but accords beautifully with every statement pertaining to the subject.

Blessed through the work of the seer. The choice seer was "to do a work" for the descendants of ancient Joseph which should be "of great worth unto them, even to the bringing of them to the knowledge of the covenants" made to their fathers. (See verse 12.) This does not say that the seer would *personally* bring the people to the knowledge of the covenants made to their fathers; it was the *work* he would do that would bring to pass that happy result. In support of this thought, we quote from verse 30: "For the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation."

The work through which salvation was to come to Joseph's descendants in the last days is described in verses 17-24, where the Lord is represented as speaking to ancient Joseph. In substance, the promise was that the choice seer was going to bring forth something which Joseph's descendants had written; it would confirm that which was written by Judah, which had "already gone forth among them" (verse 18), and the strength of the two testimonies would confound false doctrine, put down contentions, "and establish peace" among Joseph's descendants in the last days. (See verses 20-22.)

Nephi, in that wonderful vision recorded in 1 Nephi, chapter 3, saw it all. He saw the coming forth of the Book of Mormon, saw the Gentiles take it to the descendants of his father in the last days, and was shown that when it went to them it established the truth of the record of the Jew, or of the "twelve apostles of the Lamb—the New Testament, which the Gentiles had already taken to them. (See 1 Nephi 3:183-191.) Years later, Nephi speaks in detail concerning the work that would convert Joseph's descendants in the last days. It would be the book which the choice seer would translate by the power of God.

"And the things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel." (2 Nephi 12:2.)

"For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up

again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and a delightsome people." (2 Nephi 12:80-84.)

Not the Sealed Revelation. Some have thought that the "word" which the choice seer would bring forth would be the sealed revelation which is yet to come. The supposition is not correct. In the first place, the seer is to translate a record which was written by Lehi's descendants, as all the foregoing references show. The sealed matter yet to come forth was not written by Lehi's descendants, but by the brother of Jared. It is an account of a revelation of all things from the beginning of the world to the end. (See Ether 1:86, 87, 90. Also see 2 Nephi 11:126.)

Second, the revelation to the brother of Jared is not to come forth in this day of wickedness. (See 2 Nephi 11:127.) It will not come forth until the Gentiles "become clean before the Lord," and exercise the faith that the brother of Jared had. (See Ether 1:100, 101.) Furthermore, the sealed revelation is not to come forth until Israel repents and turns unto the Father, with faith, in Christ.

"Yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people." (Ether 1:112, 113.)

From the foregoing we see that the sealed revelation is not to be an instrument in bringing either the Gentiles or Israel out of their sinful condition. The Bible and the Book of Mormon are the two books that are indicated in all the prophecies for that purpose. The Book of Mormon does not contain a single promise to the effect that the sealed revelation will be used in the conversion of the Lamanites. The sealed revelation would have no peculiar appeal to the Lamanites. The Book of Mormon will have, because it is a record of their fathers. It will show them who they are, and whence they came, as Nephi says in 2 Nephi 12:81.

Minor Points. We think the evidence has answered the question we set out to investigate. There are a few minor points which we will notice briefly. The name of the choice seer is indicated in verse 29 of the chapter we are examining, 2 Nephi 2. Verse 25 represents ancient Joseph as speaking, and when he declares in verse 29 that the name of the choice seer should be called after him, we are forced to conclude that his name would be Joseph.

We read in verse 26: "And they that seek to destroy him shall be confounded." The history of Joseph Smith shows that the Lord did deliver him from his enemies

until his work was done. He was no better than John the Baptist, or Paul, or Jesus. They met violent death, but not until their work was finished, and then what did it matter when or how death came? Verse 13 says: "And I give unto him a commandment that he shall do none other work save the work which I shall command him." We may be sure that death did not come so long as he was engaged in doing the thing that God required of him.

Verse 34 says that the choice seer should not be "mighty in speaking," and in verse 36 the Lord promises that he will "make for him a spokesman." Joseph, the translator of the Book of Mormon, could not be said to have been "mighty in speaking." We have read that he was only an ordinary speaker. He was not an orator that would charm and sway men. Sidney Rigdon was and had been wonderfully successful before he became identified with the latter-day work. He was appointed by the Lord to be a spokesman for Joseph (see Doctrine and Covenants 97:3), and he was a powerful instrument, in the early days of the church, in convincing men of the truth of the prophet's message to this latter-day dispensation.

A Lamanite Prophet. After laying before his youngest son the promise to ancient Joseph, with the comments ancient Joseph made, Lehi says—"And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, because of this covenant thou art blessed: for thy seed shall not be destroyed, for they shall hearken unto the words of the book." (Verses 44, 45. Also see 2 Nephi 6:105.) Then, in the following verses, which close the chapter, it appears that Lehi himself, utters a prophecy concerning a prophet whom the Lord would raise up among the Lamanites.—"And there shall raise up one mighty among them," etc. (See verse 46.) Nothing is said about his having the peculiar gift of a seer. Evidently he will be a product of the gospel work among his people. Samuel, the wonderful Lamanite prophet of whom we read in the Book of Mormon, did not appear until the gospel had been preached to his people by Nephi and Lehi, about 5 B. C. There is no promise in the Book of Mormon more clear and emphatic, nor one that is referred to so often as the promise that the gospel is going to the Lamanites through Gentile instrumentality. The parable of Zenos shows that the Gentile church, as a whole, will not qualify, but it also shows that the Lord finds "a few" (see Jacob 3:136), who "obey the commandments of the Lord of the vineyard, in all things." (See Jacob 3:140.) This few the Master commands to go to Israel, that the natural branches may be grafted into the tree again, the tree representing the kingdom of God.

The text indicates that the efforts of this Lamanite prophet will not be confined to his own people, for it says that he will bring to pass "much restoration unto the house of Israel." He may be one of the two prophets spoken of by John the Revelator, who will go to Jerusalem, for it is probable that the Lamanites will be converted before the Jews.

We think two characters are spoken of in the chapter we have been examining, and that the choice seer, who translates the Nephite record, is not the Lamanite prophet referred to in the closing verses of the chapter. When the gospel is taken to the Lamanites by Gentile instrumentality we may expect to see this prophet manifest himself. Doubtless he will be an active participant in the closing scenes of the latter-day work, helping to

extend and establish the gospel among his own people, and assisting in the work among the Jews.

As to who will translate the sealed revelation, while it is somewhat beside the subject we are considering, we will say that we know of no definite statement that will answer the question. When it is read, it will be done "by the power of Christ," we are told. (See 2 Nephi 11:131.) From the declarations that the sealed revelation will not come forth in a day of wickedness; that the Gentiles will have to become clean before the Lord, and have the faith of the brother of Jared, and that Israel will call on the Father in the name of Christ before the sealed revelation is revealed, we are inclined to the belief that millennial conditions will exist, and if that is true, Christ will be present, and it may be that He will be the one to break the seal. May it be that Revelation 5:1-5 speaks of this? L. P. S.

DISTINCTIVE FEATURES OF THE CHURCH OF CHRIST

Early revelations instructed the church not to go in debt. Doc. & Cov. 64:6. In these days of financial stress, the Church of Christ is not burdened with debt, great or small. Money contributed by members of this church does not have to go into the godless maw of interest or usury on loans.

The Church of Christ is the one organic body of the Restoration, and the one church of all christendom, that conducts its business by the voice of the people, as per the commandments given in the Book of Mormon. No act of the Ministers' Conference can become binding until approved by the voice of the people in direct vote of the whole church upon each measure.

The scriptures declare that "God hath set in the church first apostles," etc. The Church of Christ is distinctive in that its first executive officials are apostles, and as in scriptural times there is no authority set up in the church that is over the apostles. They were Christ's first officers in the church. They still are, in the Church of Christ.

The Church of Christ preaches the same gospel, and ministers by the same authority as we read of in the early church, and as was committed to the earth again through the prophet, Joseph Smih.

The Church of Christ has, in common with all others, much of the weakness of poor frail humanity, but less of human organic innovations that can not be defended by the word of God than many others.

Christ said, "I will build my church"; it is therefore correctly named, "The Church of Christ." When the church was first organized in 1930 it was named "The Church of Christ." Note the following from sec. 17, par. 1, of the Book of Doctrine and Covenants. "The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April," etc.

No less than seven times in this one section the official name of the church is mentioned. In each of those seven instances the church is called the **Church of Christ**. We have not added to, or submitted to any innovations in that name. It is still Church of Christ.

These straight forward facts are worthy the thoughtful consideration of all.

Humbly submitted by James E. Yates, of the Twelve. Present address, 638 Seely Ave., San Bernardino, California.

A SPIRITUAL FEAST

Under date of March 8th Apostle James E. Yates writes: We had a wonderful meeting of our dear Church of Christ members and some of the Reorganized church at Ontario, California, yesterday, March 7th. I preached at 10 in the morning; was greatly blessed in delivering the message. After a few minutes intermission we had our sacrament service, with prayers and testimonies. The time occupied by the two meetings was nearly two hours, and not a dull moment. Brother George Buschlen, "The Village Blacksmith", and his wife, were present. His stirring testimony was full of spiritual fire. As he and others prayed or spoke, and as we sang the sacred hymns, the outpouring of the Holy Spirit made the occasion a Pentecost to us. Elder Levi Hemenway presided, assisted by Elder W. F. Yates. The meetings were held in the home of dear Brother and Sister Daiken. Bro. Daiken was recently raised up from a bed of sickness by the power of God.

[The following verses were written by the author for this prayer service and read by him.—Ed.]

THE MYSTERY OF HIS WILL

By James E. Yates

*May God's eternal purposes
Be also yours and mine,
That the sunshine of His Spirit
May with our wills combine.*

*Lack we witness of His power?
His proofs abound, for all who see;
They verify, each day and hour
That life in Christ alone, is free*

*Be we then content, in danger,
Shall we here our hard lot moan,
While He who from a lowly manger
Arose to rule the highest throne?*

*Man was made to win, and master
All besetments in earth's strife;
Not to yield to sin's disaster,
Nor lose at last Eternal Life!*

*These the purposes of our Savior—
Let these be our aim, and goals;
For by your right or wrong behavior
Is saved or lost, your precious souls.*

*You believe His gospel-truth eternal?
Then obey today, His word so pure;
This is endless life supernal—
This His Truth: it will endure.*

*He commands prayer—Are you praying?
Day by day He cautions prayer;
To neglect this is betraying
Your own soul to satan's snare.*

*Repentance too, His word declares—
Each wrong we do, repent again;
For satan's dark and artful snares
Enmesh so oft the feet of men.*

*True baptism is a holy portal—
Were you washed by its pure wave?
Would you be with Christ immortal—
Shun not then His way to save.*

*For they who die shall live again,
And they who live in Spirit's grace
Obtain all things, as promised men—
With joy may we behold His face!*

*Then the Holy Spirit cometh down
By Christ's commands, on holy hands—
The abiding Comforter, to crown
His sons and daughters in all lands.*

*Into all truth He will guide—
Yea, show to men things to come;
By Him in truth may we abide,
And reach at last, celestial home.*

*Unspotted from the world they are
Who bear their cross from day to day;
To these, God's Vision opens Far—
These He leads, through all the way.*

A MARKED BLESSING

Detroit, Michigan, March 2, 1937

Dear Sister Sheldon: It is with gratitude to our Heavenly Father that I pen these lines. My mother was taken very ill some weeks ago and gradually became worse. We called the doctor. He at once sent in an oxygen tank. Then her heart became bad. The doctor said, "heart cramps." The pain was terrible. Then she was under morphine for over a week. Finally her throat became so bad that she could barely sip water. We moistened her lips and throat with olive oil. Bro. Frank Cooley administered to her from time to time and she received much comfort. Then she got so bad we kissed her goodbye. Sister Morgan also kissed her and believed she would not last over Sunday. The last three days she kept calling for Brother Anderson. I wired him, and he arrived here Sunday night. Our dear brother in Christ knelt beside mother's bed, requesting my companion to pray, and then he administered to mother. She rested easier that night and the next day. In the evening he again administered to her, and mother and I both slept through the night. I was worn out for lack of sleep and rest. When mother awakened in the morning she was free from pain and distress. For two weeks, now, she has been free from suffering. She is weak, but we are letting her sit up in a chair for short periods. God answered the prayers of his people, and he blessed the administrations of his servant. Bro. Anderson is a true apostle of Christ. We have learned to love him for his good, christian life. We love this gospel. It does so much for those who love and obey God's commandments.

I wish to ask the saints to pray for my sister. Her sight is almost gone. She is asking for Bro. Anderson to administer to her. Will you also remember my brother, who is dangerously ill in Toronto, Canada. There is so much sickness and trouble in this old world, but we of the Church of Christ have so much to help us over these trying times. May we, as a family, be more worthy of God's blessings that come to us. May God bless Bro. Anderson and his family, and all the servants of Christ and his people who are doing his will.

We are so happy for Mother's return to ease and comfort. She is 86 years of age.

I called in the doctor last week. He examined mother and said that her heart was almost normal. "I can hardly believe she is the same woman," he told us.

Saints, be faithful. God is still at the helm. Dare to be true. Your sister in gospel bonds,

Mabel Burns.



EDITORIAL



QUERIES

This inquiry comes to us from a correspondent in Salt Lake City, Utah.

"Where does it state in the Doctrine and Covenants "The temple to be builded on the temple lot is the only temple in which the Lord has promised to give the great endowment that will enable the servants of God to take the gospel to Israel, and it is the only temple to which Christ is promised to come.' "

Answer. These words were not offered as a quotation from the Doctrine and Covenants, but as a statement of fact, derived from the various revelations dealing with the subject of taking the gospel to Israel and the preparation that must be made before this can be done.

Our correspondent adds, "I ask this question because the Mormon elders here claim that the church elders received a "great endowment" in Kirtland temple."

Answer. Perhaps they did, but "a great endowment" is not **THE great endowment** that is to be given for the express purpose of enabling the servants of God to take the gospel to Israel with convincing power. The simple fact that the Lamanite and the Jew, collectively speaking, are as yet unconverted, is the best argument that the church has not yet received the power that it is promised she shall yet have when she has qualified.

Question. "Is there not a possibility that the church headquarters here could get or has a hold on the mortgage to the temple lot so that finally they could build the temple in Independence?"

Answer. There is no mortgage on the temple lot. There is not likely to be any. It is the policy of the Church of Christ to keep out of debt. Just let the word go out that there is a bill against the property, over which the church had no control, as, for instance, the recent paving bill, and the money quickly comes in to pay it. A way has always been provided to deliver the property from possible danger. We believe all divisions of the church feel that the property is in safe hands.

The Church of Christ has no ambition to keep the privilege of building the temple exclusively to itself. There would be far more joy in sharing the work with other believers in the angel's message. It would be grand if the temple could stand for a united Restoration people; a repentant people, willing to put away their faults, and present themselves to be set in order by Christ when he comes to his temple, as Malachi foretells he will.

The temple is not to be built to enhance the prestige of the church. It will not be the product of narrow, jealous, selfish minds. It will express Christian idealism, best portrayed in brotherliness. The temple will stand for the character of the people who build it, rather than for the organization. It is more Christianlike to wish to have a part in the work than to desire the exclusive right to proceed with it. Should it be that the Church of Christ would have to do the latter thing, it would not be from choice, but because she was left to do it. We hope she will not have to do it alone. It is our prayer that the people of God will cast aside every weight that they may come together and go forward together.

"Periodic attempts to deny God have always come to naught and always will."

INDEPENDENCE LETTER

A visitor of more than ordinary interest was Dr. Francis W. Kirkham, Director of the National Child Welfare Association. He is an elder in the Utah church, and a student of the Book of Mormon along unusual lines. He spoke on the Temple Lot Sunday morning, February 28. His line of thought was something different and the congregation gave him close attention. Everyone was glad to know that the material he has collected is going to be published.

Dr. Kirkman manifested interest in the position of the Church of Christ, in its aims and purposes, and expressed admiration of the spirit he had found among the people.

Sister Wm. Anderson was called east about the 6th of March by the death of her father, Bishop Robley, of the Reorganized Church.

About the same time Sister A. O. Frisbey and our young brother, Earl Namur, were among a number who were hurt in an automobile accident. For a time hopes were entertained for Sr. Frisbey's recovery, but Monday morning, March 15th, she took a turn for the worse, and died in the evening of the same day, passing out peacefully. Her death is a shock to us all, and is a sad blow to Brother Frisbey. He has the sympathy of the branch.

Brother C. L. Wheaton has been sent for to preach the funeral sermon, and farther than this arrangements for the funeral have not been made. We will give further particulars later. Bro. Earl seems to be improving.

At the semi-annual election of officers Monday evening, March 1st, Bro. McClain was chosen pastor, Nicholas Denham was continued as secretary, and Bro. A. A. Yates was continued as financial agent. Sister Anderson was chosen to succeed herself as chorister and furthermore to act as correspondent because of the declination of Sister Wheaton. Margaret Long was chosen pianist.

Apostle A. M. Smith dropped in and spoke for us this morning, March 14th. Bro. A. A. Yates spoke this evening. Last Sunday morning sacrament was served, and in the evening Bro. McClain was the speaker.

The midweek prayer meetings on Wednesday evenings will be continued. Perhaps there is no service that is appreciated more than these.

We are having typical March weather, and it seems so good to have the ice gone, and to think that balmy days and the songs of birds are so near. This reminds us of the testimony of one of our young brethren recently. He had come to the church early that Sunday morning to air the room and start the fires. It was a bright morning. The sun was coming up, and a bird thrilled forth its song of praise on the quiet air of this beautiful Sabbath morning. The young brother said his heart was thrilled and peace remained with him all the day.

We are all thinking of the coming general conference and hoping that it will be such a conference as the times demand of the church.

Commenting on the election in November last, William Allen White, the noted Kansas editor, says that it showed that the American people have a "firm desire to use government as an agency for human welfare;" that they expect the government to "do something about the obvious maladjustment of American income and a more equitable distribution of the products of American industry."

SUNDAY SCHOOL DEPARTMENT

LESSONS FOR APRIL

Lesson 1.....	April 4
God the Creator Genesis 1:1-5, Gen. 1:26-31	
Lesson 2.....	April 11
The Sin of Adam and Eve Genesis 3:1-15	
Lesson 3.....	April 18
The Effects of Alcoholic Beverages Genesis 13:13; 19:23-25; Deuteronomy 32:31-33	
Lesson 4.....	April 25
The Obedience of Noah Genesis 8:20-22; Gen. 9:8-17	

THE MEMORY OF HOME

The greatest heritage any child can have is the influence and memory of a good home. The most ancient institution established by God for the welfare of the human race is the home. It antedates the church and the state, and during patriarchal times it combined in itself all the functions of both church and states as they exist today. The father of the family was both governor and priest of his household, ruling and serving by the divine right of fatherhood. When the kingdom of God is completely established on this earth it will be a worldwide commonwealth of homes.

A good home is the noblest monument anyone can build. God is partial to the home. Search everywhere and you will find that God has reserved the sweetest joys for the home alone.

The destiny of our nation lies far more in the hands of parents—fathers and mothers—than in the hands of our president and congress. We must cultivate parents who are educators of the human race in the realm of morals, else a new generation cannot accomplish its task.

Family the Basis of Society

Upon the home both church and state depend today, and to this sacred institution they must look for support to the end of time. Their outward forms are subject to change, but the essential nature of the home, resting as it does upon the immutable foundations of parenthood and childhood, abides forever.

We are apt to imagine that the worst enemies of the home are those who from the outside make assaults upon it. But such is not the case. The most dangerous foes of the home are those forces generated within itself, which escape suspicion and baffle correction, because they arise on the inside of the family and do not make attacks from the outside.

The chiefest of these hostile forces are: (1) The subdivision of family government by the abdication of the priestly and royal functions of the parents, or by the overthrow of parental rule and authority, based on common sense and the general wellbeing of the children. (2) Discord, lack of unity and purpose. (3) Harshness and selfishness.

Need of Authority

The most insidious enemy of the home is that which overthrows parental rule and fatherly priesthood. Where domestic disorder, inconsiderateness, lack of unity and harmony abound the home is little better than an incubator for criminals. If the home is responsible for the great men and women, it

is also largely responsible for the worst criminals. Search out the lowest criminal today, and unless he is a rare exception to the well defined, general law, his childhood and youth were spent in a poisoned atmosphere. The agents playing a large part in the development of the average criminal are indifferent fathers and mothers, the builders of Godless homes.

And the immense responsibility of parents partially appears in the fact that they may not only bend toward individual righteousness and character, but they may give to the state and community that which inspires and uplifts the whole of society.

The home can, and does, withstand the assaults of all external foes when these strong defenses of domestic purity and peace, love and harmony are maintained without impairment. It behooves every household to support them as the secure protection of all the dearest and sweetest of the things of life. No weapon has ever been found that can prevail against the home when the pillars of strength are upheld.

Power of Love

The golden cord of unity of purpose, unity of thought, unity of ideals, unity of endeavor, and unity of heart is love. Love is the greatest gift of life. It takes the form of affection toward any object of the desire to promote happiness, contentment and peace; of doing all one may to promote the comfort, interest and welfare of others. To submit to the operation of the law of love marks one as being of true nobility of soul; for, who can err to any considerable degree while under the power of pure, unselfish love? The love of family, of life, of friend, of God, of good, of the true—how noble, how inspiring, how reciprocally beneficial!

Your child, the children of your neighbors, and mine, need the love of mother and father. A home with love as its foundation is the dearest and most sacred spot on earth. The home is the center of everything. If the home life is pure, all is pure. As we live in the home world, so we live in all worlds, whatever our professions are.

The normal way to get rid of criminals, drunkards, bootleggers, liars and thieves is to quit rearing them. Every young man and young woman steps from the home door into the social, moral and civil world. What he or she is upon the home step, he or she will be in the field of life. Our national life never rises above the home life and never sinks below it.

Influence of Mothers

High school, college and university experiences may fade from the minds of youth, but the simple lessons of home defy the years and live on. The words of a mother make deeper impressions than any other words that touch our plastic childhood. The mother of Walter Scott was well educated and a great lover of poetry and art. The mother of Byron was proud, haughty, ill-tempered and violent. The mother of Lord Bacon was a woman of superior intellect. The mother of Nero was a murderess. The mother of Washington was a pure and good woman. The mother of Patrick Henry was eloquent in speech and beautiful in character. The mother of John and Charles Wesley was pious, intelligent, gentle and full of executive ability. The mother of Doddridge taught him the Bible from the Dutch tiles on the fireplace, on which were pictures of subjects and characters taken from the Holy Scriptures.

When the world and the devil rob a boy, the last thing they take are the early impressions of home and mothers.

By the REV. JOHN C. GLENN, D. D.

—From the Kansas City Journal Post.

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PASSED ON

Our dear brother, E. K. Williams, of San Leandro, California, died Sunday, February 7th, at 10 P. M., at his home. Bro. Williams embraced the gospel many years ago. When the division took place in 1925 he and his wife united with the Church of Christ. They have been faithful to their covenant with our Lord. On the day of his passing he desired to serve the sacrament to our members at his bedside, and did so, telling them it was perhaps his last time to perform that service. His favorite hymn was "The Old, Old Path." It was sung at his funeral. He endeavored to walk in that path while living and died in the increasing glory of its shining way. Elder Savage, of Oakland, preached the funeral sermon.

Bro. Williams was born at Athens, Ohio, August 22, 1852. He lived in California about 40 years. He was a builder by trade, and helped build the bridges at the Bay Cities and in the Panhandle of Texas and Oklahoma. He is survived by his faithful wife, Sister Mina Williams, and his children, whose names we do not have as yet. Those wishing to write to our bereaved sister may address her at her home, 698 Maud Ave., San Leandro, Calif. Our prayers are for her in her loneliness, while we bid her rejoice in the triumph of her dear companion over the world and for his entrance into that land of joy and peace promised of God to all his faithful children.

James E. Yates.

Sister Alice Adams, of Ogden, Utah, passed away at the home of her sister, Mrs. John Degroot, on Saturday, January 9th. Brother and Sister Degroot sent the items earlier, but they were delayed in reaching us. Sister Adams was a daughter of Albert and Sadie Voarthreuis Venema. Born Dec. 24, 1856. She came to Utah in 1899, and has lived in Ogden ever since. Her husband died in 1812. Surviving her are three brothers, Lucas and Albert Venema, of Salt Lake City, and George Venema, of San Louis, Obispo, Calif., and the one sister, Sister Degroot.

Services were conducted in the Larkin Chapel, E. A. Larkin in charge. Music was furnished by Mrs. Jennie Winholtz and Mrs. Jeanette White. Lucas Venema of Salt Lake City and Mr. Larkin were speakers. Invocation by Dirk Koldewyn, benediction by Orson Foulger. Interment in Ogdon City cemetery. Albert Venema, a nephew, dedicated the grave.

Sister Adams united with the Church of Christ a number of years ago, and was a faithful member to the end of her life. Sister Degroot says of her that she died a saint in peace, and calm as a baby in sleep.

Brother E. J. Clark died the 25th of February last, at his home in Oakland, California. He was born at Iron Hill, Jackson Co., Iowa, June 10, 1860. Came to California in 1874, and to Oakland in 1902. Baptised by Bro. J. C. Clapp in 1891, at Tulare. Ordained an Elder by Bro. John Terry in 1908, in Oakland. Funeral sermon by Elder Hinman Savage, of Berkeley.

Pallbearers were of the priesthood of the Reorganized Church. A favorite text of Brother Clark's, which he practiced, was: "But when thou doest alms, let not thy left hand know what thy right hand doeth." One of his favorite hymns was: "Will there be any stars in my crown?" Burial was in Mountain View cemetery, Oakland. A good man has gone to rest. Items furnished by Sister E. R. Williams.

J. E. Yates.

"HAVE THINE OWN WAY LORD"

Revised by H. E. Moler.

- 1. Have thine own way Lord, have thine own way, Thou art our Father, our Guide and our Stay; Thou gave us our life Lord, all come from Thee, Thou has redeemed us, Thy children to be.
2. Have thine own way, Lord, have thine own way, Our years like a tale told, soon pass away; Mortal and sinful, thine would we be, For Jesus has died to set our souls free.
3. Have thine own way Lord, have thine own way; Take us and keep us till that glad day, When we shall be raised with all the great throng; We are thine own and to Thee belong.
4. Have thine own way Lord, have thine own way, Thou gave us our lives, and take them away; Thou takest thine own, Lord, we're not our own, Have thine own way Lord, Thy will be done.

(Note: Because the above hymn by "A. A. P." and Music by Geo C. Stebbins is becoming quite a favorite for funeral use, we thought the above revised words would be more suitable for that purpose.—H. E. M.)

ETHIOPIC ENOCH

Continued from page 190

And marks every individual fact.'

And I observed the heavenly tablets, and read everything which was written (thereon) and understood everything, and read the book of all the deeds of mankind, and of all the children of flesh that shall be upon the earth to the remotest generations. And forthwith I blessed the great Lord, the King of glory forever, in that He has made all the works of the world.

And I extolled the Lord because of His patience, And blessed Him because of the children of men.

And after that I said:

'Blessed is the man who dies in righteousness and goodness, Concerning whom there is no book of unrighteousness written,

And against whom no day of judgment shall be found.' AND THOSE SEVEN HOLY ONES BROUGHT ME AND PLACED ME ON THE EARTH BEFORE THE DOOR OF MY HOUSE, AND SAID TO ME: 'Declare everything to thy son Methuselah, and show to all thy children that no flesh is righteous in the sight of the Lord, for He is their Creator. One year we will leave thee with thy son, till thou givest thy (last) commands, that thou mayest teach thy children and record (it) for them, and testify to all thy children; and in the second year they shall take thee from their midst.'

THE POWER of AFFIRMATION

By J. E. Bozarth



God started the world by affirmation. Gen. 1:26 "And God said let us make man in our image, after our likeness." Again, in John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

His teachings harmonize with his purpose. Hear him in John 3:3, 5. "Jesus answered and said unto him, verily, verily, I say unto you, Except a man be born again, he can not see the Kingdom of God." Nicodemus marveled. Jesus answered, "Verily, verily, I say unto thee, Except a man be born of the water and the Spirit, he cannot enter into the kingdom of God. Positive terms.

CHRIST sent his ministry out to preach an affirmative gospel, not to assail others who differed from them. Note the great commission to the Twelve in Mark 16:15, 16: "Go ye in to all the world, and preach the gospel to every creature. **HE THAT BELIEVETH AND IS BAPTISED SHALL BE SAVED.**"

Teachings of the Apostles Affirmative

Acts 2:38 "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." Positive, direct, explicit.

The Spirit conveys the mind and will of God. When we speak the law of the Spirit, we affirm, command. The declarations, "I know", "we know" are affirmations. There is something irresistible about assurance. It grips a man through, and gives him a combination of conscience, will and passion, converting into conviction, that makes for effective belief.

Some think the way to get rid of sin is to deny its existence. Sins are not washed away in that manner. Let us take Paul's conversion, for example. Acts 9:6 "Lord, what wilt thou have me to do?" Jesus answered, "Arise, and go into the city, and it shall be told thee what thou **MUST DO.**" **NOW TURN TO ACTS 22, 16** to find what Ananias com-

manded him to do. "Arise, and be baptised, and wash away thy sins" etc.

Paul gives us the key to the whole need of life when he declares, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Jesus speaks in the affirmative: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22, 37. The beautitudes and the parables are positive. The good Samaritan ministers to the wounded traveler. The prodigal son says, "I will arise and go to my father." In each example, offered for our imitation, the attitude is positive. Often a man will describe another to you in negative terms—"he does not drink, he does not smoke, he does not gamble, he does not lie." You are apt to interrupt and ask, "What does he do? The positive side is wanted. Most if not all the tests proposed by Christ are affirmative.

"By their fruits ye shall know them."

"By this shall all men know that ye are my disciples, if ye love one another."

Doing something positive makes one a disciple of Christ. Aiming to be is not enough. Many a person has good aims, but fails to pull the trigger.

GREAT AFFIRMATIONS IN THE BIBLE

First, Job 22:27, 28: "Thou shalt make thy prayer unto him, and he shalt hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways." Christ, says Mark 11:24: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Paul says in Rom. 6:11, "Likewise reckon ye also your selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." We do the decreeing; God helps us to establish. We give the command to our faculties, and God gives them the blessing. We select the place in which we will spend eternity; God helps us to make good. Affirming does not change God's attitude toward us, but it does change our attitude toward Him.

Affirming is letting the bucket of our life down into the mighty river of God's being for all needed supplies of grace. Hence Isaiah's admiration, "Seek ye the Lord while he may be found, call upon him while he is near: Let the wicked for sake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." In Acts, Paul says God "Hath made of one blood all nations of men. That they should seek the Lord, if happily they might he be not far from though feel after him and find him, every one of us" Acts 17:26, 27.

Ever since the beginning of time men and women have cried out for help in their distress, not knowing which way to look, when the means of relief was close at hand, as we learn from the above statements. When we discover that God is not far from each one of us, that in him we live and move and have our being, that he is the very principle of life, we shall have arrived at the center of truth and the secret of calm strength, that will remove fear and doubt.

As saints we have character rights to the things of the kingdom. Take the plunge with faith in the promises made to us, and you will be like Browning's diver. He was a beggar before he dived into the sea, but when he came up with his pearl, he was a prince. We are timid and backward because of lack of aggressiveness, therefore the big things of the kingdom await our development and confidence. Our ideal life will not find itself until the mind gets together in faith