

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.

Volume 20

Independence, Missouri, August, 1943

Number 8

A Reminder

(Dedicated to all parents who have children in the armed forces. Written upon the enlistment of our son, William E. Simpson, Jr., age 17, in the United States Navy.)

In our window today hangs a new service flag,
Bearing the Navy's anchor and line;
Your heart is unchanged as you pass by,
But an aching void is in mine.
Just a few days ago, instead of that flag,
A broad shouldered lad was here;
Just a likeable boy to everyone else,
But to us a son most dear.

To his mother and me he seems just a babe,
But we know he's a man grown tall,
He felt he was needed and just had to go
To answer America's call.
With leaden hearts we bade him God-speed,
As proudly he marched away.
"Don't worry 'bout me, dear mother and dad—
I'll be coming back, some day."

Tonight, in our home, we feel so alone!
There's a vacancy everywhere;
But a million more homes have felt the same sting,
So we breathe a silent prayer,
That our God of love in heaven above
Our darling boys will keep;
Bring them back again, safely home
From camps and o'er briny deep.

When that day comes to our land once more.
How happy we all should be
To take down our flags with tender hands,
And await expectantly,
The shout, "Hi-ya mom! Where is dad and sis?"
While crushed in a bearlike hug,
And smothered by a loving kiss
Reflecting nostalgia's tug,
Then the sorrows, graying hair and tears,
Will all be fully allayed;
For the boys, not with God, are home again,
Their debt to America paid.

W. E. Simpson.

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ZION'S ADVOCATE

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Editorial

OUT IN THE FIELD

There perhaps could be no more interesting topic for an editorial than to give our readers a little cross section of missionary experience, and the lights and shadows incident to missionary work.

On May 21, 1943, in company with my best associate in missionary work, the one who has for the last ten years shared with me every phase of ministerial activity both in the states and in foreign fields, my life companion, we boarded our little gospel chariot, the V8 coupe, and started afield. We are carrying with us sufficient equipment for the entire season of gospel preaching, and as the needs occur we increase it, with our pen, enroute.

Our first stop was with our dear Sister Margaret Skinner in Des Moines, Iowa. We merely called on her at her sister's home, and from there went to Newton, Iowa, where we remained over Sunday and met with the few saints there in a couple of services on Sunday, enjoying the hospitality of Sister Anna Walker and her daughter, and the Neufarth family.

From there we came to Montfort, Wisconsin, where we always enjoy the hospitality of the Matthews and Davies families. We did not hold any service there on the way to Madison, because we were anxious to get there and do some needed improvement on our home. With Sister Flint's help we painted our house on the outside, two coats, and painted four rooms on the inside, besides making some repairs that usually seem to recur under the pressure of time and the elements.

Having finished this necessary work, we returned to Montfort and held service at the Joseph Matthews home there, and had the pleasure of meeting again the saints from down near Lancaster, where Brother Wheaton held the debate with L. G. Holloway some sixteen years ago. They are all firm in the faith, but so badly scattered that they rarely have the opportunity of the association in gospel service, which they

would enjoy so much. We however, made the circuit, and visited each isolated member in that entire vicinity. We keenly miss our aged and energetic old Brother Wm. Matthews whose obituary appeared in the January Advocate. We visited the Roy Manuel family in Platteville, and gave them encouragement in the work. Sometimes when we see the light of welcome that gleams from the faces of isolated saints, we feel that true missionary work is not always expressed in preaching service from the pulpit.

While in Madison, (our home town), we renewed many acquaintances among the friends we made while connected with the Department of State at the State Capital. We were made to realize that the respect for us and our work is still remembered, and that we have lost none of our prestige, which has brought us benefits and consideration, which has helped us very materially in our ministry.

From Montfort we came to Sparta, and held nightly meetings at the August Brockman farm home, and with the Marquette family in the city. We also visited Sisters Culpitt and Olson at Bangor, near Sparta. Our dear old Grandma Brockman who makes her home with her daughter, Sister Marquette, rejoiced beyond measure that she could hear the gospel story once more. (It was this splendid old-time saint who was so marvelously healed through administration only last spring at conference time, when I was sent for. The doctor had given her only hours to live and the family had been summoned.) At the close of those meetings we left our friendly host, Peter E. Marquette, and the two young lady daughters, halting between two opinions, and we came on to Black River Falls and began a series of meetings here. On account of the strawberry harvest being at its height, (this is the principle strawberry growing section in Wisconsin), and the haying coming on, we could not hold services every evening, nor did we have large crowds; but we DID have some very encouraging meetings and have a number of very fine people on the brink of the water of baptism, and know that it will be only a question of time until there will be a real in-gathering.

But, while these here were considering their course, we received a call to come back to Sparta, because Brother Marquette and daughters Evangeline and Wanda, and Brother August Brockman's daughter Viola, had MADE UP THEIR MINDS that I was to come back and induct them into the kingdom through the waters of baptism. It was a beautiful service in the waters of Perch Lake. After the baptism we returned to the house and held a confirmation service. It was really touching to see the rapture that filled the heart of Grandma Brockman to see four more of her loved ones thus brought into the covenant relationship with Christ. And to your humble servant it was a milestone in his thirty-two years of missionary work in this community. This is now the third generation that are accepting the gospel under our ministry; and added to this, these baptisms complete two entire families, and makes them one. Thirty years ago I baptized August Brockman and his sister, Gladys Marquette, nee Brockman, and also presided at the

baptism of Grandma Brockman herself. Grandma had six sons and three daughters and I baptized all but one of the boys and two of the girls. Of course, most of them are still with the Reorganized church, but the old time prejudice is passing and we visit the homes of each one now on occasion and find a welcome. Now Brother August Brockman and his wife, whom I baptized in 1929, their son Isaac, whom I baptized shortly after our return from Britain, and now the daughter Viola, are a united family in the gospel. The same condition exists in the Marquette family. The mother has been a member since childhood, and transferred to the Church of Christ with her mother and brother August in 1928. Now, with her husband and daughters baptized, another family is united in the bonds of the gospel.

What a feeling of thanksgiving this generates in our bosom, when, after thirty years of missionary work among these good people, we see it continuing generation after generation; and that too, under some trying conditions.

These are the lights, but there have also been the shadows. Thirty years ago Grandma Brockman's mother was also living, and after years of suffering, in which her faith never wavered, we were called to preside at the graveside where her mortal remains were laid away. And through the years, one by one, these old-time saints were called to the other side, and in nearly every case we were asked to bring the comfort of the gospel to the ones left behind, when their loved ones were laid away. We live on and we begin to wonder how many more of these good ones will pass on until we too will be numbered among those on the other side. Under such memories as these one can scarcely fail to stop and ponder.

And, right here we would be derelict of duty if we failed to mention that it was at Sparta, Wisconsin, back in 1911, that I began my missionary work; and had scarcely begun until I was called home because of the illness of my companion. And when I returned to my work from that visit home, I did so as a widower. My companion and the little one she gave her life to bring into being, were both laid away under the sod, and I was left with three little children, the oldest twelve and the youngest a baby of two. My health was gone. I was without means, and my acceptance of the despised restored gospel had estranged me from my parents, and made me an outcast for Christ's sake. Yet I have never for a moment regretted the step I took, because not for a moment has my Lord forsaken me, when I have reached the limit of my human endurance. Besides this, I now, after thirty-two years have been made to realize that even in my time of bereavement and destitution, God was thinking of me and was preparing the greatest blessing any man could ever receive; because it was in Sparta, Wisconsin, in those early missionary days that I met, baptized, and learned to love, my present companion, who has been wife, mother to my children, and later our own, Sister K. J. Smith, of Independence, Missouri, and my constant helper and associate in gospel work. During the early years of

our life together, she remained at home and cared for the children while I went out into the field to tell the gospel story, giving me every encouragement, making every sacrifice that missionary work entails upon the missionary's wife. And she was only a young girl. Later when the children were all married and my health demanded that I not travel alone, she has foregone the comforts of home, (and she is naturally a keen home-lover,) and stayed with me in all of my work, down to the present moment, here in the states and in foreign fields.

Here in Black River Falls we are associated with the Tuckers, Bowens, and Babcocks, and their families. The Eddys are in defense work at Dayton, Ohio. And from these splendid parents, we have now a fine membership in Milwaukee and Racine, Wisconsin, and in Colorado and California, also in Springfield, Illinois. The older ones of these were among the ones baptized thirty years ago, and through the years as they have married, we have visited and baptized their companions and children as they have come to years of understanding. Now we sit in the twilight and look into the future, and our earnest prayer goes up to God that, as these generations succeed each other, there will be the same love for God and the gospel come into the lives of even unborn numbers who may thus come under the influence of this gospel ministry. God grant that it be so.

Today, July 7, we conducted the funeral of a friend and neighbor of our saints here, who, while not a member of the church, our influence as a group here was such that the family desired that a Church of Christ minister officiate. His obituary will appear in another place.

B. C. Flint.

MICHIGAN STATE CONFERENCE

June 26, 1943.

On Saturday, June 26, the State Conference held its annual business meeting. The meeting was under the direction of Apostle R. M. Maloney. Reports from the various committees were read and accepted.

The State officers are as follows: State Chairman, Brother Ivan Inch; Vice Chairman, Brother Graves; Secretary, Brother McNaughton; Treasurer, Brother McNaughton; State Missionary, Brother C. W. Morgan; Associated State Missionary, Brother L. E. Welch; Superintendent Sunday School, Brother C. W. Morgan; State Chorister, Sister Morgan; Vocal and Instrumental, Sister Morgan, Brother Dan Spurlin; State Recorder, Sister Lorraine Burns; State Advocate Reporter, Sister Marion Housh; Charge of Young People's Association, Brother Ivan Inch.

We have also accomplished something new, that is, established a church paper for the State of Michigan. The name is to be "ALL TRUTH." Brother Phadola, of Wyandotte, is the editor. All names of scattered and isolated members should be sent to Brother Phadola to be used as a mailing list.

Although the crowd was considerably small, they

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The Standard Bearers

LESSON 12

THE LATTER DAY RESTORATION

In our former lessons we were made acquainted with the Church of Christ as organized by Christ himself in New Testament times, its form of organization, its principles of doctrine and practice, etc. We have also seen that it was predicted it would go into apostasy for a long period of years. We have learned that the great reformers understood these things and predicted that there would eventually be a complete restoration of the original organization and doctrine.

In this lesson we will discuss this, and bring to our attention the vast array of scripture in which a promise of the restoration is indicated.

This Restoration was not only to include the re-establishment of the Church of Christ, but was to bring to a culmination the great prophetic promises of the scriptures from the beginning. This is the express statement as found in Acts 3:19-21; and 2 Peter 3:1-4.

All of which being true, it is obvious that we will only be able, in this lesson, to draw a brief outline of this most marvelous work.

The Restoration of the church is promised in Revelation 14:6-7. This was fulfilled and had its beginning with the experience of the young boy Joseph Smith, on April 6, 1820, when, in a vision, God and Christ came to him while he was praying in the woods for light. Later, in September, 1823, the angel mentioned in Revelations came to him and told him that the time was at hand for the everlasting gospel to again be preached as before, and the spiritual blessings connected with it again to be enjoyed among men. A thought for consideration is found in the fact that, since, as we have shown in these lessons, the predicted apostasy did come to pass exactly as described, and the church was to be in the wilderness for 1260 years, which period had its beginning in 570 A. D., therefore 1830 would be the time for the restoration; and further, that since the only statement as to how the apostasy was to be broken is this one in the 14th chapter of Revelation, that any movement which came into being in any other way would be a counterfeit, according to the Bible.

In Zechariah 2:1-7, we again find mention of an angelic ministry in connection with the restoration. In this case it was to be brought to a young man, and conveyed the information that the restoration was also to include the restoration of Israel and the rebuilding of Jerusalem. Again, Joseph Smith as that young man fulfilled the prediction literally, but died before he saw its realization. He was so sure of the fulfillment of this prophecy that he sent messengers to Jerusalem to pray that the curse be removed from that land. Which curse was removed with the return of the rains in 1852-3. Isaiah 29:1-24 gives in detail circumstances connected with this event.

Another phase of the restoration was the bringing to light of the record of the ancient Americans, who were also of Israelitish origin of the tribe of Joseph, to whom the greater promises to Israel were directed. This is the book that was sealed, as mentioned in Isaiah 29. It is also very clearly described in Ezekiel 37:15-21.

Studies in American Archaeology subsequent to the beginning of the Latter Day Restoration, have verified in detail all that has been claimed for it along those lines, the Indians themselves furnishing valuable auxiliary information relative thereto.

The above is only intended for a brief outline for study that can branch out indefinitely.

MICHIGAN STATE CONFERENCE

(Continued from Page 119)

accomplished the necessary business, thus bringing to a close the business for 1943.

June 27, 1943

The first service was a prayer meeting held at 9 a. m. Brothers Graves and Peacock were in charge. To begin with the attendance was small but soon the number increased. Eventually the little church was filled, and the spirit of God was there, blessing each and every one of us. There was not enough time that morning for everyone to say how he felt, but from the expressions of the faces we knew that only joy and self content was within.

At 11 a. m. Apostle A. M. Smith preached a divine sermon. Following this, dinner was served, and one wondered by the looks of all the food whether or not there really was a war going on.

Commencing at 2 p. m. we had a musical program. Several selections were sung by the whole congregation accompanied by the State Orchestra. Solos, duets, and community singing were enjoyed, and we really, as the expression goes, "raised the roof."

A round table service was held at 3:15, lasting until 5:45. Before this two babies were blessed by Brothers Smith and Welch. At the round table several topics were brought up and discussed. This service took place in the tent because of the warmth of the church.

At night most returned to their own localities. There were saints from all over Michigan.

This ended the conference for another year. All could not be there who had wished to attend, but we who were there really enjoyed ourselves.

Marion Housh, State Reporter.

Original Articles

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

THE CAUSE OF ZION

"Wherefore I beseech of you, my brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay that upon every good thing, and condemn it not, ye certainly will be a child of Christ." Moroni 7:18.

"Behold the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there;" 2 Nephi 6:81.

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14.

"And now I say unto you, all that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things." Alma 3:98.

Over one hundred years ago, a young lad made the astounding claim that an ongel had visited him, and told him that the creeds of men were wrong, and that the gospel was about to be restored and again preached to the children of men in its primitive beauty. The world had just emerged from the dark days of a complete apostasy, and the Lord was about to shed his light upon the world as in the days of the apostles.

The Lord has a definite purpose in thus giving man the right to represent him as ambassadors, that a kingdom of righteousness might be built up and a people prepared through whom he could be represented to mankind, and that a people be prepared who would be worthy to meet him when he comes again. The first commandment, or will I say, among the early instructions given to those who had received the message of the angel was, as found in the Book of Commandments 11:3, 4; D. and C. 11:3, 4, "Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion." The "establishing of the cause of Zion" was an early commandment, the preparation of a people who would properly represent Christ to the peoples of the earth, that all might have opportunity to finally dwell with Christ.

Many thousands received and accepted the message of the angel, and looked forward to the establishing of Zion, forgetting that the instruction was to "bring forth and establish the cause of Zion." Deception crept in, Satan in his apt way turned the hearts of men away from the instruction given of the Lord by adding or placing thoughts in their minds that changed the way of the Lord. And so we find that thousands, who have looked forward to the establishing of a place called Zion, have died with their hopes unrealized. "The

cause of Zion" should come first, "Search diligently to know good from evil." Had the peoples of the restoration given heed to the teachings of the Master of men, and been obedient to the instructions received and not been turned out of the "straight way," the objective could have been reached long since; but the people listened to the leadership of man, and they to the suggestions of the Satanic powers; and as a result the church was broken up, the "cause of Zion" had not been "established." Many thousands turned away disappointed; others chose to follow various leaders, and we have as a result many divisions of that which is known as the "Restoration," confusion and doubt resulting therefrom, each one laying claim to being the true and only church, yet as different in many respects as the various churches of the world.

The Lord has asked for righteousness from his people, yet we do not find, in the various groups of the Latter Day Work, one that measures up to the standard set. Which group is there that can say to the others that it is keeping the commandments, and thus fully accepted of the Lord?

"The "cause of Zion" is not yet a reality; heed has not been paid to the admonition of the Christ when he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matthew 5:20. "Let your light shine before men, that they may see your good works." Matthew 5:16. Contention and division is not that which could be called good works. The Master prayed that his people might be one; "Unless ye are one ye are not mine," he said.

We do not need to relate the history of the past. Suffice it to say that disputations arose and division resulted; and in 1925 there was a serious departure from the original instructions, and man sought and obtained power; the advice of the Lord was set aside.

During all the years from 1844, when the break came, there was a small group that refused to follow any of the various leaders of the time; and while they, too, had partaken of some of the innovations that had crept in, yet they maintained that the Lord would direct the course of his people. And as time passed they began to see the errors that had crept in, and they began to correct; and finally, by direction of the Lord, they moved to Independence in 1867, and eventually bought up that parcel of land comprising what is known as the Temple Lot. No charge of apostasy was ever lodged against them; they carried on with the thought always in mind that in some way and at some time the Lord would interfere in behalf of his work. Thus they were preserved through the years, and

when the tragedy of 1925 came, the Lord turned to the huswreper ruderese ughthro ears, they eyhtdasrevj*E' remnant he had held through the years, choosing them as the instruments or nucleus for the gathering together of his people from the various broken fragments of the Restoration, that he might accomplish his purpose.

The opportunity is still ours, but we at present do not have any more to offer in the way of righteousness or unity than any of the other groups. Each group teaches that which is termed the first principles of the gospel and talk of a Zion-to-be; but no group is putting into operation those higher standards as found in the "Sermon on the Mount." Our righteousness does not exceed that of others. Do we hold out any greater enticement in a spiritual way than any others? "The way for man is narrow, but it lieth in a straight course." "If ye love me ye will keep my commandments." John 14:15. Have we taken the straight course, or do we follow in our own ways? Let us think on these things and strive more earnestly to keep in the narrow way. We have been asked so often to separate ourselves from the world and its wicked ways, yet is it not a fact that the people of the Church of Christ are partaking of the same pleasures, and enter into the various things that those of the world do? In what way can we be distinguished from any ordinary person? If we are to be a separate people we must be a "righteous people;" a righteous people will shun "the very appearance of evil."

Evil is on every hand; the wicked are slaying the wicked; many of our boys, and those of the various divisions of the restoration, have been called into the army in this time of war. The signs of the times are very apparent. It is needful that a people must be developed through whom the Lord might bring to pass his purposes, that the way be prepared for the realization of that which the angels heralded, "Glory to God in highest, and on earth peace, good will towards men." Peace can not be attained by or through war or contention. Love is the key to peace. "Love ye me, and love all people" is the advice of the Christ, and should be at least a part of the program of the Church of Christ. For this purpose the Lord spake to the boy as he knelt in the woods. The churches of that day each sought supremacy over the other; hate was a part of their program; there was but little or no love existing one for the other; confusion reigned. "Which of all these churches shall I join," is as pertinent today as it was when the boy knelt beneath the tree.

The Lord chose the unlearned rather than the educated because the unlearned could be used better, they felt their dependence upon God. Over-education has robbed many of their need of God, and education has supplanted the Spirit of God. Thus Satan gained entrance and finally succeeded in the disruption of the work; and the objective has not yet been reached, the "cause of Zion" has not been established. Men lost faith in the leaders, and thousands let go and drifted into the world because of the disruption of the church. The Lord has continued to feel after His people and many blessings have resulted, but inovations were retained, and ambitious men have sought, and to

some extent have gained, supremacy. Division resulted. Satan was still seeking to overthrow the work of the Lord, man listened to the Satanic forces, and ambition for place became the master. Thus division and —will I say—hate resulted. Man fails, God can not fail.

Jesus said, "I am the way, tollow me." Time is passing, the end draws near, the coming of Christ is near. The cause of Zion has not been established. "No one can assist in this work except he be humble and FULL of love."

The building of Zion is to be the work of the Lamanites (see Ether 6:4, 8). The Gentile church is to carry the gospel of love to the Lamanite. "The cause of Zion," they will learn of us, the way of the Lord, and accept the gospel, and build the "New Jerusalem" or Zion, the Gentile to assist them as is seen in another place. Thus our task is very great, and we should be up and about our Father's business instead of biting and devouring each other. The task is ours. Shall we fail, like those who have preceeded us, or shall we accomplish the task?

"Study to show thyself approved unto God." Are we studying the lessons as found in the text books left or handed down to us which point the way so clearly, or are we neglecting our education, spiritually?

The admonition to "Search the scriptures" is as important today as it was in days of old.

"Seek to bring forth and establish the cause of Zion." The cause of Zion is love, pure in heart, unity of purpose, God and Christ first, all other things after. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matthew 6:33. "Lay up for yourselves treasures in heaven." Matthew 6:19. "First things first."

We can only manifest our love for God by our love for each other. If we love the brethren we will manifest it, and that does not mean that we should love the evil ways of anyone. Yet we can not afford even to hate our enemies.

May God help us to learn well the lessons he has set for us, and to make application of them in our every day life.

Yours in hope of final victory,

Wm. F. Anderson.

TODAY

Sermon Outline of Discourse Delivered Sunday, April 18, in the Church of Christ, at Phoenix, Arizona.
By Elder E. Leon Yates

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the after-a-while,
 But what have we done today?
 We shall bring each lonely life a smile,
 But what have we brought today?
 We shall give the truth a grander berth,
 And to steadfast faith a deeper worth,
 We shall feed the hungering souls of earth,
 But whom have we fed today?

We shall reap such joys in the by and by,
 But what have we sown today?
 We shall build us mansions in the sky,
 But what have we built today?
 'Tis sweet in idle dreams to bask,
 But here, and now, do we do our task?
 Yes this is the thing our souls must ask:
 What have we done today?

All of the truly great men of earth became great by making good use of their todays.

We are not all destined to be great, but our future happiness depends upon our actions of today.

Some poor folks do not understand the value of today. They live in the past, and dream of the future. Of that which should be done today, they say: "Oh, wait till tomorrow." This type of person soon becomes lazy, in body and mind, and will become a **Drifter** in life, instead of a **Lifter**.

To wait always increases danger of trouble. Nothing that needs to be done improves by waiting.

When a **Lifter** becomes a **Drifter**, someone else must carry his load; and it is more blessed to lighten the load of a brother than it is to weight him down.

Man should live so that "each tomorrow finds him farther than today."

"Lives of great men all remind us, we should make our lives sublime,

And departing leave behind us, footprints on the Sands of Time."

Christ is the greatest Character of all time; and because of the use he made of his todays, he left a path in the sands of time which will some day lead all mankind unto salvation.

The acts of His life echo, and reecho down through the years and shall never die out.

Our every act, no matter how small, will also vibrate and echo on. The small ones may die out, but the great ones roll from soul to soul.

"And the fame of Him went out into every place."
 —See Luke 4:33-37.

Mr. Gaius Glenn Atkins publishes the following under the heading: **Echoes**. "Luke's Greek word for 'fame' is, as nearly as it can be re-spelt in English—'echo.' The fame of Jesus was the echo of His ministry.

"For what people say and think of us is always some echo of what we ourselves have said or been or done, coming back to us from near and far, clear, confused, magnified or muted."

"Children echo their parents, people their leaders, the present echoes the past. . . . Fame itself, said

Lowell, is only the long reverberation of a great life.

"Love and wisdom, healing and help, always evoke blessed echoes. They are heard far, and sought and treasured. No wonder the fame of Jesus' words went out into every place, for peace, and benediction attended them.

"How changed we and our world, now so deafened by the echoes of evil minds and wills, would be if all our deeds and tempers echoed His Spirit."

Those people who have the wait-until-tomorrow disease, will never cause any great echoes.

Salvation can not be bought. There is no ticket to heaven. But to those who make the proper use of each of their todays, the gates of heaven shall open.

Benjamin Franklin said: "One today is worth two tomorrows." But considering the fact that tomorrow is in darkness, and always beyond reach, **today** is worth **countless tomorrows!**

Today, and today **only**, can we call our own. Shall we make the best of it, or will we just sit and peer into the mist, and look for the phantoms of tomorrow?

Action is what we need, not dreams.

"Tomorrow, and tomorrow, and tomorrow, creeps in this petty pace from day to day, to the last syllable of recorded time, and all our yesterdays have lighted fools the way to death."

See Proverbs 27:1, and "Boast not thyself of tomorrow."

In human hearts what bolder thought can rise than man's presumption on tomorrow's dawn; where is tomorrow?

What of the plans of thousands of people who will never see tomorrow?

Your future harvest depends upon what you have sown today.

Realize that today is yours. It is the only real property in your life—the great positive central figure **TODAY**—and with it you can do anything.

That which you start today, can give results, can give off an echo. When that echo reaches your fellow man, what will be its influence?

Blasphemy echoes blasphemy. Love radiates love—it will come back to you.

Life is a long line of todays. Father Time grinds away, and every twenty-four hours **one day of your life has dropped away**. That which you have said or done can never be recalled.

Man can sometimes learn from the insects. Study the ant and get wisdom. Study the grasshopper, and take heed lest we, like the hopper, be caught at the end of the work-day, **unprepared**.

Read Proverbs 6:6-11. And let us walk through the fields and get wisdom. Observe the harvest of those who have used well their todays.

Note in Proverbs 24:30-34, those who have failed to use them well.

We pass through each day but once. Therefore, if there is any good, any kindness we can show to our fellow men, let us do it, for we shall never pass this way again.

Today is our golden opportunity. Let us by our acts of today, leave helpful footprints in the sands of time.

Each day we have a task to do. We may not like it, but we should do it without complaint.

"With every rising of the sun

Think of your life as just begun.

The past has canceled and buried deep

All yesterdays. There let them sleep.

Concern yourself with but today.

Grasp it, and teach it to obey

Your will and plan. Since time began,

Today has been the friend of man.

You and today! A soul sublime

And the great heritage of time,

With God himself to bind the twain,—

Go forth, brave heart, Attain! Attain!"

The great men of earth never quit a job because it becomes hard. Men's souls are tempered by **overcoming the difficult**.

"Thank God every morning when you arise that you have something to do that day, which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know."

The worker echoes more love and kindness than the rich idler. Let us resolve to use our todays, and never wait for the phantoms of "tomorrow."

In conclusion of this discourse, I offer the following poem on **TODAY**, by my uncle, E. E. Yates, of Shawnee, Oklahoma.

We mortals speak of yesterday
As if we owned it, and could choose
To make it serve us on our way,
To cheer us up when e'er the blues
Swoop down to settle on the mind
And cast a darkened shadow so
Our path is rendered hard to find,
When spirit's tide is ebbing low.

Tomorrow, though, we surely own,
In which to do the splendid deeds
Of which, in quietude alone,
We've planned our brother's wants and needs,
And made a solemn sacred vow
To help him every time we can
Discover what is best, and how
To carry out our splendid plan.

Shall mortal man forget the fact
That yesterday is gone,—is dead?
How could a person move or act
To call back words that once were said,
And make the days that used to be
Come back to let us look them o'er?
Ah no, divine and fixed decree
Hath moved them back forevermore.

But when and where hath aught been done
In deeds of valor or of worth,

Or when, and where, were races run,

In days that never have a birth?

Tomorrows are elusive days:

In vain the voice for them would call.

Just out of reach tomorrow stays,

And never comes to us at all.

When can we look, then, for a dawn

For goodly deeds and splendid speech,

Since yesterday is dead and gone,

And all tomorrows out of reach?

We have no choice, for fate's decree

Hath not provided **many ways**,

And all that's left, for you or me,

In which to act, is our—todays!

—E. E. Y.

And we conclude with this Glen Atkins prayer:
"Grant unto us, our Father, Who hast given us the power to choose and respond to the summons of love and goodness, so to make our own lives a response to the Spirit of Thy Son, that evil shall find in us no continuance, and goodness a willing obedience, through Jesus Christ our Lord, Amen."

SAVE YOURSELVES

(The following splendid sermon was preached approximately fifty years ago by Elder I. M. Smith, and believing that it is still good gospel doctrine, we are passing it on to Advocate readers.—The Editor.)

The text chosen as a foundation for the remarks that I may make this evening you will find in the second chapter of Acts, and the 40th verse:

"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

The thought is, "Save yourselves from this untoward generation," and I hope, by the help of the Spirit, to be enabled to show you how it would be possible for those individuals addressed here, to save themselves. It is true that we learn from the Scriptures that eternal life is a "gift of God." We learn, too, from the same Scriptures, that man was lost, was dead in trespasses and sins, and could not, by any possibility, save himself until there was an atonement made for him; until his redemption was purchased by the Lord Jesus Christ; and, when that was done, and the gospel given unto him, then there was something required of him; that is, he was commanded then to save himself.

I know it is a common idea, or at least it is one that is frequently taught, that there is nothing for man to do, so far as the salvation of his soul is concerned, only to believe on the Lord Jesus Christ. I think I am justified in saying that we contend as strongly for the faith that was once delivered to the Saints as any people upon the earth; and that we believe, as strongly as any people, the statement "Without faith it is impossible to please God;" but while we believe that faith is absolutely necessary, and that it is impossible to please God without it, we also believe that there are certain works required on the part of man which are just as essential, just as necessary to his salvation, as it is that he believe. Now, if you take the position that

men are saved by faith alone, then it seems to me that you would have to admit that Satan himself will be saved, because the Apostle James has said: "Thou believest that there is one God; thou doest well; the devils also believe, and tremble." So you see if you have nothing except faith to recommend you to God, you have the same that they have. But we are told, sometimes, that faith and confession are necessary and that they are sufficient, because, "with the heart man believeth unto righteousness and with the mouth confession is made unto salvation," and he that believes and confesses is saved; but it seems to me if we take this position, that we are still no further along than are the devils, for I turn to Luke 4:34, 35, and I read that there was in the synagogue "a man which had a spirit of an unclean devil, and he cried out with a loud voice, saying: . . . I know thee who thou art, the holy one of God;" and in the same chapter, 41st verse, it is said again that "devils also came out of many, crying out and saying, Thou art Christ, the Son of God." So if we do nothing except believe and confess, the devils have done both, hence we are no farther along than they.

But it is said again, "we believe in God, we confess him before men and we also pray to him." Well, if I have read my Bible aright, the devils pray sometimes, especially when they think they stand in need of some favor from the Almighty. By consulting the 5th chapter of the gospel as recorded by Mark, you will find this statement in the 12th verse: "All the devils besought him, saying, Send us into the swine that we may enter 'into them.'" So you see that sometimes the devils pray, and here they pray to the Lord Jesus Christ.

You may say, however, that your prayers are answered sometimes. Well, in the next verse he tells us, "And forthwith Jesus gave them leave, and the unclean spirits went out and entered into the swine." They offered up a petition to the Lord and he granted it unto them and permitted them to go into the swine. The devils believe; they sometimes confess God before men; they sometimes pray, and sometimes their petitions are granted; so you see if we do nothing more than the above, we are not in advance of the devils.

The apostle says in this text, "Save yourselves from this untoward generation." How am I to save myself? How is it possible for me to redeem myself? I answer, my friends, that it would be impossible, and that it **was** impossible for man to redeem himself; but after man **has been redeemed** and the plan of salvation **presented** to him, then there is something for him to **do**, hence the Master has said: "not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that **doeth** the will of my Father which is in heaven;" and when the Phillipian jailer asked of Paul and Silas, "Sirs, what shall I do to be saved?" he was told to "believe on the Lord Jesus Christ" and then, that he might know what to believe, "they spake unto him the word of the Lord, and to all that are in his house."

When the three thousand, on the day of Pentecost, cried out, "Men and brethren, what shall we do?" they

were told that there was something that they **must do**. When Saul of Tarsus was on his way to Damascus and was struck blind, he cried, "Lord, what wilt thou have me to do?" he, too, was told there was something for him to do.

Now, if there was no work for men to do in order to be saved in the kingdom of God, then when those individuals asked the question, "What shall we do?" they should have been told that there was nothing at all for them to do, only to believe on the Lord Jesus Christ. But it is said by some, that we are taught in other places that men are not saved by their work; for instance, we read in the 3rd chapter of Romans and the 28th verse, "Therefore we conclude, that a man is justified by faith, without the deeds of the law." Then in 2nd Timothy 1:9, we read again, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;" and in connection with this we are told in Titus 3:4, 5, "But after that the kindness and love of God, our Savior, toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." In one of these texts Paul says "We are justified by faith without the deeds of the law." In another he says, "It is not according to our works;" in another he says, "It is not by works of righteousness which we have done, but according to his mercy He saved us." Now I believe as strongly as you dare to believe, that we are not saved according to our works, and that our works will not, and cannot, in the very nature of things, save us; but while I believe that our works will not save us, yet I believe that there are works required of us that will, in a sense, save us.

If you will turn with me, we will next read Revelation 2:26, where the Lord says to John, "To him that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron." I want to emphasize the thought, "Keepeth my works unto the end." It is not the man who overcomes and keeps his own works unto the end; not the individual who overcomes and does his own will unto the end; but it is the individual who does God's works unto the end, who is to receive power over the nations. In connection with this, I wish to call your attention to that statement of the Apostle Paul found in Ephesians 2:8, where he says, "For by grace are ye saved through faith, and that not of yourselves. It is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." When he says it is not by works, I take that in the same sense as the statement of Paul, when he says, "Not according to our works;" in the same sense as the statement, "Not by works of righteousness which we have done." It is not by our works that we are saved, because if I could be saved by my own works: works that originated with me, then I could boast. I could say to the Lord, "I am not dependent upon you for salvation, because I can save myself by doing my own works," but

when I learn from the Scripture that my works will not save me; that it is the individual who does God's works, the works that he has commanded; then I am forced to admit that I am dependent upon the God of heaven for my salvation. Now, you see, when the apostle says, "It is not of works lest man should boast," he goes right on to say that "we are his workmanship, created in Christ Jesus unto good works which God hath ordained that we should walk in them." I believe that these good works which God hath ordained are the same works referred to by the Savior to John, upon the isle of Patmos, when he says it is he that keepeth my works unto the end that is to be saved in the kingdom of God, and is to have power over the nations.

It is universally conceded by all who believe the Bible, that Jesus Christ is our great example; that he is our head; he is our teacher. In Isaiah 55:4 you will find this statement: "I have given him for a witness to the people, for a leader and a commander to the people." If he is our leader, if he is our commander, if he is the witness to tell us what to do, or to tell us what the truth is, then it is certainly necessary to our salvation to follow him; and if you will turn to the sixteenth chapter of Matthew you will find the statement made by him, "He that cometh after me, let him deny himself, take up his cross and follow me." In 1 John 2:6 you will find this statement: "He that saith he abideth in him ought himself also so to walk even as he walked," and Peter makes the statement that "he left us an example, that we should follow his steps." Now, if we are to follow him, walk as he walked, follow his steps, and if indeed he is our leader, then we should try to learn from the Scriptures, the great object of Christ's life, the thought which seems to have been uppermost in his mind; and for light on this point I will call your attention first to John 4:34: "Jesus saith unto them, my meat is to do the will of him that sent me and to finish HIS WORK." Now, if the Savior had been here to do his **own work** he would have said so, but he says emphatically that is my "meat," to finish the work of my Father. Turning to the 5th chapter of John, 36th verse, we read again: "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." What works bear witness of him? The works which his Father hath given him to finish. In connection with this, turn to John 9:4, "I must work the works of him that sent me;" John 17:4 where he said, in praying to the Father, "I have glorified thee on the earth; I have finished the work thou gavest me to do." You will discover from all of these scriptures that the Savior himself, when he was here upon the earth, was not doing **his** works, but he was doing **the works of the Father** who sent him; and in John 6:38, he says again, "I came down from heaven, not to do my own will but the will of him that sent me." He was here for the purpose of pleasing some one else; hence it is that we read when he prayed in the garden of Gethsemane, and sweat, as it were, great drops of blood and said: "Father, if it be possible let this cup pass from me," he adds quickly, "Nevertheless, not **my** will, but **thine** be done." In the 14th chapter of John and 31st verse he says again, "But that the

world may know that I love the Father; and as the Father gave me commandment, even so I do." Again, in John 15:10, he says, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." Upon what conditions did the Savior abide in his Father's love? It was by keeping his commandments, the commandments of the Father. Then upon what conditions can you and I abide in the love of our Savior? He says we can do so if we keep his commandments. His commandments then, are evidently what the Lord refers to in Revelations when he says, "keepeth my works." His commandments are evidently what the apostle refers to when he says that we are created in Christ Jesus unto good works which God hath ordained that we should walk in them. By walking in these good works which God hath ordained, by keeping his commandments, by doing his will, we will be enabled to abide in his love, and receive an abundant entrance into the everlasting kingdom of our Father; but it is not by doing MY works, nor YOUR works, not by doing YOUR will nor MY will, nor keeping YOUR commandments nor MY commandments that we are to be saved in the kingdom of God, because these are evidently "dead works," and "dead works" are certainly not of a saving nature.

Now, you read in Hebrews 6:1, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection: not laying again the foundation of repentance from dead works." It seems from this that there was such a thing as "dead works" in which men were trying to trust, in the days of the Apostle Paul. In Heb. 9:14 we read again, "How much more shall the blood of Christ, who, through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" Again in Hebrews 10:20 he says, "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." You see, there were people who were trusting in being saved by certain "dead works," while the Lord Jesus had taught them "a new and living way;" that they were to forsake these "dead works" of the law of Moses and enter in by this "new and living way" which Christ hath consecrated unto us by his flesh. That these "dead works" referred to here were, in part at least, the works that were done under the law is evident from what we learn in Romans 7:1-7: "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress, but if her husband be dead, she is free from the law; so that she is no adulteress though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh,

the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

So you see that the law had become dead to them, or they had become dead to the law. Works that were done under this law would be likened as "dead works," and we should repent and turn from them; they will not save us, for we are to enter in by this "new and living way," serve in "newness of spirit and not in the oldness of the letter."

Let me try to illustrate here: suppose that some man comes from a foreign country and desires to become a citizen of this government. He goes before the proper officers, those who are authorized to administer the oath of allegiance, and he makes known his desires and begins then to tell what great deeds he has done in the government from whence he came. He has there been a general, he has led the armies of his country to battle and to victory; he has been a great statesman, a philanthropist, and has done many mighty and wonderful works for his country; and he thinks because of these good works that he has done in the government from whence he came, that he should be received at once into this government as a citizen, but he is told that all the works done in the country from whence he came are "dead works," so far as securing him citizenship in this country is concerned; that if he gets into this government it must be by doing the works that THIS government shall require; that "we do not accept the deeds done while under the government from whence you came; they will not secure your admission into this government; but you, like every other individual, must come in at the door; you must renounce your allegiance to the government from which you came; you must take the oath of allegiance to THIS government. In other words, you can not be received as a citizen into this government because of your good deeds done in the past; it must be by doing the works that this government requires; and when you obey the law, enter in at the door, your citizenship will be given you as a gracious gift, you will not be required to pay for it." It seems to me that this is a fair illustration. We come to our Savior; we begin to tell him what wonderful works we have done; that we have built an asylum for the blind, that we have built a college and endowed it, a home for the feeble minded; and we have done many good works, and we ask God, because of these good works which we have done, to receive us into his kingdom and give unto us the gift of eternal life, and an inheritance in the kingdom of God; but we are told, it is not by works of righteousness "which we have done," it is not according to "our works" that we are to be saved and received into the kingdom of God, but it is by doing his works that we are to enter therein; and hence he points us to the door and says, "You obey the laws of adoption, come into my kingdom by the door, as I have commanded; and then I stand ready willing and anxious to give unto you the gift of eternal life. I will not charge you anything for it; I will not ask

millions of dollars nor even thousands, not even nickels or pennies, but all you have to do is to do 'my works,'" those "good works which God hath ordained" that man should walk in them. And when we do his works, simple though they may be, then God gives unto us the gift of eternal life, and he says unto us, "those deeds which you have done, which you bring here, and which, because of them, you ask me to give you an inheritance in my kingdom, were done while you were a citizen of another government, another country, while you were in the kingdom of darkness, while you were in the kingdom of death. Now, if you want the gift of eternal life, you come in by the door, be delivered from the powers of darkness and translated into the kingdom of God's dear Son, and then the 'gift of God is eternal life' unto you; unto every other individual who will accept it upon the conditions prescribed in my law." Upon the condition, then, of doing his work, men will be saved in the kingdom of heaven, but if we undertake to be saved by doing our OWN works, then let me assure you, my friends, it will be a failure in every sense of the word.

It seems to me that this thought is expressed by the Savior in Mark 7, where he says, beginning at the seventh verse: "Howbeit in vain do ye worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men as the washing of pots and cups and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own traditions." There is the trouble, my friends, we reject the commandments of God that we may do our own will, keep our own traditions, instead of the works of God. And evidently these traditions and "dead works" which the people were trusting in for salvation, were the ones to which the apostle refers when he says, "Not according to our works;" "without the deeds of the law," "Not by works of righteousness which we have done." These would not and could not save us in the kingdom of God, but we should keep his commandments; and instead of introducing the commandments of men, the doctrines of men, the works of men, and doing them as the religion of Jesus Christ, we should be very careful at all times that the works are of God and not of man. Hence, we can see the force of the question that the Savior propounded to the Pharisees when he asked them, "The baptism of John, was it from heaven or of men?" Now, they knew, they reasoned among themselves and said, "If we say from heaven, he will say, why did ye not believe him?" They understood the force of this question, and hence refused to answer him. So when any work is presented to us in connection with the gospel of Christ, the question should be, is it the work of men? If it is the work of man, then I am just as willing to admit that it will not save as you dare to be; but if it is the work of God then I say this, "He that doeth the will of my Father which is in heaven," he is to enter therein. I say it is "to him that overcometh and keepeth my works unto the end," as sayeth the Lord Jesus Christ, who is to be saved and receive power over the nations. The only question for us to decide in regard to any works that may be required of

us is, whether that work is the work of God or not. If it is the work of God, then it is essential and necessary to our salvation and final exaltation in the celestial kingdom of our God. So when we come to examine the Scriptures we want to keep in mind how it is that men can save themselves.

As already stated, the Lord Jesus Christ had come and died for man. He had passed through the pains of death; had risen from the grave and was now the victor. The Apostle Peter, on the Day of Pentecost, had presented Christ unto the people as a risen Savior, as one who was able, willing and ready to save them. When they cried out, "Men and brethren, what shall we do?" He says to them, "Repent." Now, the question is, is that the work of God, or is it the work of men? "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Let me ask again, when the Apostle Peter says, "Repent and be baptized," etc., was he teaching the doctrine of Christ or the commandments of men? If it was the commandments of men, then it is in vain to expect salvation by obeying what he says; but if it is the doctrine of the Lord, then remember, it is "not everyone that sayeth, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Now ask the Apostle Peter what shall we do to be saved. He has told them just what they shall do, repent and be baptized, and then he says, "Now save yourselves from this untoward generation." The Lord Jesus Christ has done his part; he suffered and died for you; he has risen triumphant from death and the grave for you; he has brought salvation to you and offers it to you upon these conditions; now, it is left with you yourselves whether you will be saved, or whether you will be lost. Now, I trust you can see, my friends, how it is that these people were able to save themselves; in other words, how their salvation was placed in their own hands; they could be saved, or they could be condemned, just as they chose; they could obey God and live, or they could reject his commandments and die; and hence, they were in that peculiar position described by the prophet when he says, "Choose you this day whom ye will serve."

They were left then to decide and act for themselves; the plan of salvation had been laid out for them, God had done his part and he leaves it now for them to do their part. They may go to work of themselves in their own way, but that would not do. The commandments of men would be in vain; it must be by doing "his work," and the Apostle Peter here was either teaching the doctrine of men, or the doctrine of Jesus Christ, one of the two. If you say he was teaching the doctrines of man, then he was teaching in vain; but the very fact that they had just been endowed with the power of God's Spirit, from on high; that they were all filled with the Spirit of God, precludes the idea that they were teaching the doctrines of men, and hence forces me to the conviction that it was the doctrine of the Lord Jesus Christ; and that when he says, "Repent and be baptized," he was telling them to do the works

of God, "Which God hath ordained that we should walk in them," and by doing these good works they would be enabled to "Save yourselves from this untoward generation."

Now, I might illustrate further here by saying, supposing a man was way down here in a pit. We will suppose that the walls of this pit are perpendicular and they are slippery. Now the man goes to work to climb up, but he has no foothold, and no handhold. He makes no progress whatever, although he works from morning till night, and from night till morning; and when he starts in each morning he is at the bottom of the pit, and at sunset he is still there. His works can never save him. But a friend comes along, constructs a great ladder, and lets it down to him. This ladder is strong enough to bear him up, but there are some peculiar circumstances in the way that the friend can not go down to him and carry him out; but he constructs a ladder, perhaps at great expense and labor, and when finished, and let down to the man in the pit, he is told to climb out upon it, round by round, and save himself from this condition in which he is placed. Well, suppose this individual says, "The ladder is all right, but I want to be saved so as to be independent;" and he still climbs away at the side of the pit. Now, his works can never save him, but his friend at the top has told him to do a certain work, that is, to climb up this ladder. If he will do the work that his friend has commanded, he can be saved all right, but you see if he trusts in his own works they are in vain.

It seems to me that this is just the way with us. We were away down in sin and death; we were dead in sin. We were not able to save ourselves; we were unable to make ourselves alive from this condition; but the Savior, the friend, looked down upon us and took compassion on us. He came down and suffered and died for us and then arose triumphant, went back to his Father and sat down with him on his throne, and let down a great ladder to us, the gospel ladder, and he tells us now to take hold of this ladder and climb up; to commence at the bottom, believe on the Lord Jesus Christ; then take another round, repent of your sins; then another step, be baptized in the name of Jesus Christ for the remission of your sins; then another step, have hands laid upon you for the reception of the Holy Spirit; then after that the resurrection of the dead, and eternal judgment, and finally after that, the place of happiness in the kingdom of God. Now, the individual says to him, "No, Lord, the ladder looks all right, but I want to be independent; I don't want to be beholden to anybody for my salvation; I want to save myself in a manner that I can boast, hence I am going to work out my salvation independent of this gospel ladder."

He tries to pull himself up by his own works, but will he be saved in the kingdom of God? I answer, No. Why? Because he is trusting in "dead works;" in works of his own and not in works of God. But on the other hand, suppose he says, that the ladder is all right and he thinks it is sufficient, but he does not want to work at all, and he sits down and says, "Lord, if you want me, come down after me and carry me to heaven on flowery beds of ease." What would you

think of that individual? I know what you would think. You would think he was not worth saving and that he ought not to be saved. And then again; suppose an individual looks at the gospel ladder that a friend from above has let down, and he says, "I believe." Now, what kind of a faith? There is a dead faith in the world, but the Apostle Paul says that in Christ Jesus "neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."—Galatians 5:6. And the Apostle John says, "This is the love of God that we keep his commandments;" and, if the faith that availeth anything in Christ Jesus is the faith that "works by love," then it works by keeping the commandments of God. Now, if this man in the pit has that kind of faith, the faith that works by keeping the commandments of God he will lay hold of the gospel ladder; he will believe on the Lord Jesus Christ with that faith that works; hence, when he believes, and receives that living faith, he will go to work and take the first step and then another, and another, and by and by he reaches the top, is delivered from the powers of darkness, and translated into the kingdom of God's dear Son. But whose works has he done? He has done the works of God, the works that God had commanded him to do.

Now, you may say he was saved by faith. And so he was; but he had to do the "works of God" in order to make his faith avail anything in Christ Jesus. His faith saved him because it was a faith that works by keeping the commandments of God. We may say it was the ladder that saved him; that God saved him; that works saved him; and we would be right in every one, because he could not have been saved without the help of God, without the gospel ladder; he could not have been saved without the faith that led him to work, to obedience; and he could not have been saved without the works; so you see that when he says he was saved by faith it is correct. When James says he was justified by his works it was true; when Paul says that "Eternal life is a gift from God," it is correct, because man has paid nothing for his salvation. He simply climbs up the ladder as the Lord has told him, obeys the commandments, and enters into the kingdom: and God then gives unto him eternal life. So you will see that while there is a certain work required of him, yet "Eternal life" is not and can not be purchased by man—it is a gift. So when we read here in the Scriptures that it is not according to "our works," let us keep in mind that there is a difference between "our works" and the "works of God." That "our works" are the commandments of men; "our works" are the doctrines of men; but the "work of God" which he has commanded us to do, is that which will lead us—if we obey it, and keep faithful unto the end of our days—unto eternal life and secure to us power over the nations, and we shall live and reign with him. Hence, my friends, when the gospel is presented to you, the way of life and salvation is preached by those having authority, and you are given a chance to accept it, then your salvation is left, to a certain extent, in your own hands; and the Apostle Peter could well say, "Save yourselves from this untoward generation."

Editor's Note: In the above splendid sermon by Brother Smith, it will be readily seen that he is dis-

cussing the plan of salvation, and the works necessary to comply with it, and does not discuss it from the standpoint of the man being rewarded "according to his works," which is sometimes referred to as the "common salvation" in which **all** men are to be partakers, as outlined in Brother Smith's wonderful article that we ran in the Advocate entitled, "The Atonement of Christ, and the Final Destiny of Man." Here he is discussing the works that make us heirs in the Celestial Kingdom of God, which comes only by complying with the works of the gospel.

IMPORTANT QUESTIONS AND SCRIPTURAL ANSWERS

By James E. Yates

Ques.—According to the Scriptures, and the Historical Facts, what has proven to be a **Great Curse** to all mankind?

Ans.—War—when wickedness among the nations reaches certain depths of corruption and of crime.

"Now will I shortly pour out my fury upon thee . . . and I will judge thee according to thy ways, and will recompense thee for all thine abominations. . . Violence is risen up, . . . The sword is without, and pestilence and famine within; and he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him."—Ezekiel 7:8-15.

"If you will not hear, . . . I will curse."—Mal. 2:2.

Ques.—What power dispenses either **blessings** or **cursings** upon the nations?

Ans.—Either **special blessings** , or **particular cursings** , are measured to all mankind, by the power of God.

"Behold I set before thee this day, a **blessing** , and a **curse** ."—Deut. 11:26.

Ques.—Upon what pillars of justice are these **blessings** , or **cursings** , based?

Ans.—Whether nations enjoy the **blessings of peace** , or suffer the **cursings of war** , is predicated upon the obedience, or disobedience, of the people to the commandments of God.

" **A blessing** if ye obey the commandments of the Lord, . . . **a curse** , if ye will not obey."—Deut. 11:27-28.

Ques.—What particular crime has been warned against specifically and repeatedly in the scriptures, as a vice certain to bring the worst of the curses upon the nations?

Ans.—The crime of oppression against labor and against the poor, by those who lend money on interest; those who manipulate capital for "usury," and mortgage for unearned gain.

"Take thou no **USURY** of him, or increase, but fear thy God. . . . Thou shalt not give him thy money upon **USURY** , nor lend . . . for **INCREASE** ."—Levit. 25:36, 37.

Ques.—Does God become angry against capitalists who oppress the poor by exacting usury in the

operations of their so-called "business enterprise"?

Ans.—Yes, He becomes justly angry, and His word states clearly just what He will finally do against those nations and peoples who become oppressors by the wicked wholesale theft and artful treachery of the **usury method, in so-called business.**

Ques.—What will God finally do to those nations that continue to ignore his commandments in the matter of allowing the crime of "usury"—interest on money?

Ans.—God will allow such nations to become involved in the curse of war, and will permit them to so suffer till they are brought to see their sin—that they may repent and turn therefrom.

"If thou lend money to any of my people that is poor, . . . thou shalt not lay upon them usury."—Ex. 22:24.

Ques.—Is it a specific command of God that people shall not oppress one another?

Ans.—It is. "If thou sell ought unto thy neighbor, or buyest ought, . . . ye shall not oppress one another."—Levit. 25:14.

Ques.—Is there other device of so-called "business practice," that can equal what usury has done and is doing as an instrument for the **vice of wicked oppression** of millions of people by its manipulations through its methods of "**high finance**"?

Ans.—As an instrument for unjustly exacting from those who toil, and who really do the work of the world, while those who, as blood-sucking leeches upon society in general, manage to live in luxury without work, other than the work of scheming how to beat and to oppress their fellows, no other method for the vice of high crime has ever been devised to equal the **crime of usury.**

Where that crime leads, every other known to the long list of vice, swings into putrid ferment, in the wake, and are followed by their attendant miseries, including war, with all its horrors.

"He hath not given forth upon usury, neither hath taken **any increase**, . . . he shall live. . . But if he beget a son that is a **ROBBER**, a shedder of blood, . . . hath given forth upon **usury**, and hath taken **increase**; shall he live? He shall not live: he hath done all these abominations."—Ezek. 18:7-13.

Ques.—Do sinful deeds actually contaminate the life of the sinner, so that they become **unclean** before God?

Ans.—Yes, if language means anything at all, the scriptures show that to oppress a poor person who may have escaped from some other oppression, is as the sins of a "whore," and that such actually contaminates the life.

"The hire of a whore—or the price of a dog," or the "lending of money" on interest—"increase," are all classed as **sin**; and the word of the Lord is that they contaminate the lives of those who are ensnared thereby. See Deut. 13:15-19.

Ques.—Is it an act **against God** to oppress the poor?

Ans.—Exactly—"He that oppresseth the poor, re-

proacheth his Maker."—Prov. 14:31. And war and calamity is the natural consequence.

"Trust not in oppression, and become not vain in robbery: if riches increase, set not thy heart upon them."—Psa. 62:10.

Ques.—Will the prayers of people who consent to, or who participate in oppression and in such "robbery," be heard or answered by the Lord until they repent?

Ans.—No, there is no promise that God will answer the prayers of those who live in open disobedience to the plain commandments of God—in fact, right the reverse is stated in the scriptures.

"When ye spread forth your hands, I will hide mine eyes from you. Yea, when ye make many prayers, **I will not hear.**"—Isaiah 1:15.

And Jesus said: "**In vain do they worship me.**" Vain worship would be useless worship.

Ques.—If we repent of this godless "oppression" conducted by our legalized thievery through "**usury**," will God forgive us and deliver the nation from war, and help us to establish a righteous peace?

Ans.—Yes, here is God's promise: "Wash you, make you clean; put away the evil of your doings, . . . Cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow,—Come now let us reason together, saith the Lord: Though your sins be as scarlet, they will be as white as snow; though they be like crimson, they shall be as wool."—Isaiah 1:16-18.

Ques.—What will be the consequences concerning this present war if we fail to repent of those sins for which he has permitted this war to come?

Ans.—The word of God gives the reply to that question with direct language, and with words easy to be understood. Here are those words of the prophecy: "But if ye refuse, and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."—Isaiah 50:20.

Ques.—Does this prophecy of Isaiah refer to our time, and to these days?

Ans.—When he says: "I will purge away thy dross, and take away all thy tin," and when he says: "Zion shall be redeemed with judgment, and her converts with righteousness," and when he says: "It shall come to pass in the last days," etc., and when he includes "All the ships," and "Every high mountain," and says that "They shall go into the holes in the rocks, and the caves of the earth," and that: "**The Lord alone shall be exalted in that day.** . . . when he ariseth to shake terribly the earth,"—how can we come to any other conclusion than that the events prophesied of in Isaiah chapters 1 and 2, point specifically to the events just now about to come upon the earth?

For much of what the prophet names there is already in process of enactment. The remainder will surely come.

Ques.—If these things are true, what then could be logically laid upon us as an individual duty for each, and a collective duty for all, **other than that we fear God, and keep his commandments?**

Ans.—"Let us hear the conclusion of the whole matter: Fear God, and **keep his commandments; for this is the whole duty of man.**

For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Ecclesiastes 12:13, 14.

LETTERS

New Boston, Texas, Rt. 2, Box 35.

Elder B. C. Flint, Editor Zion's Advocate,
Independence, Missouri.

Dear Brother Flint: Just a few words to express the appreciation of a family of entirely isolated ones, miles from anyone of our faith. The parents and both boys, aged respectively seventeen and fourteen, are members of the church, and outside of an occasional visit by some of our missionaries and the monthly visit of the Advocate we are entirely cut off. However, we correspond with others, especially Brother J. E. Yates and Brother R. M. Maloney, and in this way and through the Advocate we keep fairly well informed as to what is going on in the church.

We appreciate the Advocate so much and eagerly anticipate its arrival each month. Keep it coming over the hill, for we need it.

Brother Flint, I am inclosing a little poem that was prompted by the enlistment of our oldest son in the U. S. Navy last week. To us he is just a baby, although he weighs one hundred and sixty-five pounds. He is also of splendid physique, and we knew that he would be drafted into the army just as soon as he reached his eighteenth year next November, and since he preferred the navy to the army we finally consented to his enlistment. All we can do now is to place him in the hands of God and pray that he comes through sound and whole, both physically and spiritually, and ask that all join us in this prayer.

Brother Flint, please try to find space for this little poem, for it came from the heart; and I feel that the same thoughts are in the mind and heart of every parent who has children in the service.

Also inclosed find a dollar bill, as I do not know when our subscription expires, and later we hope to help out in other ways. We are a lonely little broken family circle, but we pin our faith on higher things than men, guns, and machines.

Sincerely,

W. E. Simpson, Sr.,
Mrs. Byrdlee G. Simpson,
Lee Ellis Simpson,
W. E. Simpson, Jr.,
(USN San Diego, Calif.)

Note: The beautiful poem inclosed will appear elsewhere in this issue.—Editor.

Ferguson, Mo., July 5, 1943.

Dear Advocate and Friends: I would like to make a brief report of the activities of the Church of Christ here, and to extend our invitation to all members and friends of the Church who have moved to the St. Louis vicinity.

We were pleasantly surprised Sunday, June 13, by visitors from Licking, Missouri; Miss Keeney, who is a member of the church, and two of her friends, Miss Smith and Miss Fisher, all of whom are working here in St. Louis at present. They had been referred to us by Brother Bozarth. We sincerely hope they will come often, as well as any one else coming to this territory. This is the only Church of Christ near St. Louis.

Our local was organized on October 17, 1939, by Brother James E. Yates, and the late Bishop J. R. McClain, with 13 members. We now have 17 members of which three are elders, one bishop, and one a priest. Elder Robert McClain is the pastor.

We have our new church almost finished here in Chambers Park and enjoy the good will of the people here, and have good outside attendance especially to our Sunday School.

All the members here are working very hard, mostly in war industries, but find time to keep up the church work. I will end here, as I promised to be brief. Our very best wishes to all members and friends of the church here and in the armed forces.

The Chambers Park Church of Christ,

Nellie E. McClain, Secretary.

Phone Atwater 1010M.

Dear Editor: I would like for you to print in the Advocate the reason why I am very glad to give Brother Yates my vote to sustain him among the twelve, since it had been my opportunity and also my pleasure to have been here in his territory and to know what he has done and of the undying efforts which he puts forth; not only in the church alone, but he has the interest of the whole nation at heart, that they may see the right.

There is a great measure of the Holy Spirit felt in their meetings and the comfort I have had through it has meant so much to me. And I am indeed grateful for it.

It has been such a pleasure to have been with them in their homes and to have them in ours. For our interests have been theirs and they have shared theirs with us.

They are blessed with musical talent, and have formed an orchestra which is delightful to hear.

Picnic trips to the mountains and sitting around the fire, listening and singing with Skeets, (Brother Yates son) beautiful accordian, which he plays even more beautifully, is a real privilege. Or to go across the street to Esther's, (his daughter and a most wonderful neighbor), to chat, sing with the piano, play games, etc.; then to go to church and hear just what your soul needs, coming home feeling so glad you went; and if you couldn't go to know you were terribly missed, makes me feel what Zion will be like: close, happy and full of worship and thankfulness.

They have all done so much for me and mine, just the little everyday things. And words are so little when it comes to telling how much they have been appreciated.

All of which is a credit to Brother Yates, the father

of this family. We have come to love him and all of them very much. And the good they have done has been very genuine.

It has been a long time since I have been with you at Independence. I was looking forward to a trip back, but since transportation is so bad we can only hope that soon we shall be together again.

Your sister in Christ,

Mrs. H. S. Hansen.

Phoenix, Arizona.

OBITUARY

Herman Arthur Jessie

Herman Arthur Jessie was born August 9, 1875, at Posen, Germany, and passed away at his home in Black River Falls, Wisconsin, July 4, 1943.

He came to America with his parents in 1881, and settled at Black River Falls, Wisconsin. On August 27, 1900, he was married to Miss Blanche Woodford; and to this union two children survive: Leo, the son on the farm near Black River Falls, and Mrs. Ed. Sirkowski, of Milwaukee, Wisconsin. These with the mother are left to mourn.

Mr. Jessie was not a member of any church, but the friendship between the membership of the Church of Christ in the vicinity and this family made them desire that a Church of Christ minister conduct the service. And so Apostle B. C. Flint officiated at the Mattison Funeral Home and the grave, at Black River Falls, Wisconsin, July 7, 1943.

Clara Tyler Rathbone

Clara Tyler Rathbone was born November 3, 1862, in Smethwick, England, and departed this life on May 25, 1943, at her home in Kinderpost, Missouri. She was, at the time of her death, 80 years, 6 months, and 22 days old. She was united in marriage to William Rathbone in Smethwick, England, August 21, 1886, and sailed for the U. S. A. on August 25, 1886, settling in St. Louis, Missouri. To this union five children were born: Mrs. Mabel C. Kessler, of Kinderpost, Missouri; Arthur W. Rathbone; and Mrs. Florence M. Kinnon, both of Alton, Illinois; and two children who died in infancy.

In 1905 Brother and Sister Rathbone moved to Kinderpost, Missouri, and lived here continually until her death.

She leaves to mourn besides her husband who is 82 years old, the above three children and two sons-in-law; one granddaughter; one grandson; two great-grandchildren; and two sisters: Mrs. J. G. Cole, Henderson, Illinois; and Mrs. Fred Foster, Sussex, England; and many nieces, nephews and friends.

Sister Rathbone was a follower of the Restoration movement and was a member of the Reorganized Church of Jesus Christ of Latter Day Saints until 1933, when she transferred to the Church of Christ (Temple Lot), in which faith she died. Her greatest delight was to talk about the gospel of Jesus Christ and its principles, and she tried to live a righteous and upright life at all times; and was honest and true in all her dealings. In her life she wanted to set an example

for others to follow, to be true followers of Christ. God had blessed her wonderfully through her life, and granted her prayer and wish that when she was to depart this life she would not have to suffer or know she was passing away.

The funeral was from the family home under direction of Smith and Ferguson Funeral Directors, and burial was in Licking Cemetery, Licking, Missouri, on May 28, 1943. Elder Fred Bartlett, assisted by Rev. Fred Stone, conducted the services. Mrs. Fred Bartlett sang the hymns.

SOME NEW TRACTS

A number of years ago while Sister Flint was on the Sunday school quarterly committee, she was given authority by the committee to solicit bids for the printing of the quarterlies. She canvassed the entire field of our missionary activities, and finally gave the work to the Banner-Journal Company in Black River Falls, Wisconsin, because their figure was nearly fifteen dollars per quarter less than any of the others contacted. We learned later that this nice reduction was because of the fact that Hon. Merlin Hull, Wisconsin member of Congress, who owns the printing concern mentioned, and who has been our life-long friend, had given orders that there was to be no profits made on the work of the Missionary Flints. This, of course, we deeply appreciated, and of course the church profited by it.

Now we are off the quarterly committee by the action of the recent conference, but feeling that we still desired to avail ourselves of the generosity of this friendly firm, we began writing tracts on fundamental gospel subjects, and have had them printed at our own expense; and now have ready for distribution, tracts on the following subjects: "FAITH," "REPENTANCE," "BAPTISM," "LAYING ON OF HANDS," and "AN UNCHANGEABLE GOD." Of these last we have sent out quite a number throughout the church gratis. We have also revised and enlarged and brought down to date our tract written some years ago on "MONEY." This also will be available later. All of these tracts are my own, and may be had for the cost of printing, as I consider them a part of my gospel ministry in these times of stress when the possibilities of traveling as extensively as formerly are being so sharply curtailed. In fact we have been informed by the various boards that missionary work of all kinds are now taboo, the idea being that the various churches in the several communities, if they check with the population, are sufficient for the spiritual needs of those communities for the duration, and that any efforts to increase the number of groups are not desired.

We also now have in the hands of the printer, to be made again into tract form, that grand old article by Elder I. M. Smith, entitled "The Atonement of Christ, and The Final Destiny of Man." There has been an ever-increasing demand for this splendid gospel article of the old school. These will be available later in the fall as we are able to finance it.

B. C. Flint.