

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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He Leadeth Me

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with sorrow and affright—

Only for this: I know He holds my hand;
So, whether in green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
For oft'times heavy tempests 'round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest will I hear Him say,
"Beyond this darkness lies the perfect day;
In every path of time I lead the way."

So, whether on the hilltop high and fair
I dwell, or in the sunshine, or the valley where
The shadows lie—what matter? He is there!

And more than this: where'er the pathway lead
He gives no helpless broken reed,
But his own hand, sufficient for my need.

So where He leads me I can safely go;
And in the bless'd hereafter I shall know
Why, in His wisdom, He hath led me so.

Selected.

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ZION'S ADVOCATE

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EDITOR IN CHIEF, B. C. Flint, 209 S. Crysler, Independence, Missouri.

ASSOCIATE EDITORS, Margaret Wheaton, 1101 W. Orchard, Independence, Mo.; Marion Denham Sprague, 424 E. Walnut, Independence, Mo.

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Editorial

HOPE

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, **then** do we with patience wait for it." Romans 8:24, 25.

In an old school reader we have this logical statement with reference to "hope." "Hope is a good breakfast but a bad supper. Put your best foot forward, or else you will never attain your goal. It is a good thing to hope; but he who does nothing but hope, is in a very hopeless way."

This, however, is not the kind of hope that we wish to make the subject of our study. Christian hope is a firm expectation of all promised good things, as far as they may be for God's glory and our good, but especially of eternal salvation and happiness in the world to come. This is the type of hope indicated by the Apostle Paul in the text from Romans already quoted. It is also the hope that may become reality through obedience to the gospel of Jesus Christ, in all that is embodied in the gospel. It would be a hopeless endeavor for us to undertake to realize that heavenly condition upon any human idea or program of our own. It will be realized **ONLY** through the grace of God through His Son Jesus Christ, and his atoning blood. By this righteousness, we conform to the Son of God. We can claim the intercession of Christ and the earnest of the Holy Spirit in our hearts and the unchangeable truth and almighty power of God, which always seconds his word.

This hope is distinguished from worldly hopes, (1) By the excellency of the object, which is an eternal state of glory and joy; whereas worldly hopes are terminated on empty vanishing things gilded over with the thin appearance of good. (2) By the stability of its foundation, namely, God's unchangeable truth and almighty power. God cannot lie, and consequently neither deceive our faith nor disappoint our hopes; and he can do all things, which the apostle makes the ground of his confidence. Hear him again: "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day."

2 Timothy 1:12. But worldly hopes are always uncertain; there is so much of importance and deceit in all the means used to obtain human desires that the success is doubtful. (3) Divine hope is distinguished from carnal presumption by its inseparable effect, it has a cleansing efficacy. "Every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3.

He endeavors to shun all evil, and to be perfecting holiness. He purifies himself by the assistance of the Holy Spirit from whom the spiritual life, and all the operations of it, do proceed. But vain and groundless hopes are inspirations of wind, loose and ineffective.

Christ the Hope of the World

"And I will shake all nations, and the desire of all nations shall come." Haggai 2:7.

He was the hope of Israel, though Israel recognized him not when he came. In this the Apostle Paul says, "For the hope of Israel I am bound with this chain." Acts 26:20.

Christ is so called in respect to the fathers who looked for his promised coming. Christ is called "our hope," that is, the only foundation we have on which to build our hope of eternal life, or any other good thing. Hope is taken for that eternal salvation, which is the object or end of our hope. "Looking for that blessed hope." Titus 2:13.

Hope deferred maketh the heart sick; delays in obtaining that good, which a man passionately desires and hopes for, makes the heart sad and sorrowful, but when anyone possesses what he desires, his soul is comforted and revived. "My flesh shall rest in hope." Psalms 16:9. My body shall quietly and sweetly rest in the grave, in confident assurance of its resurrection to a blessed and immortal life. Jesus said: "I am the resurrection and the life."

Abraham, against hope, believed in hope, when being advanced in years, God promised him a son. He confidently believed God's promise that he should have a son, against all grounds of hope, when it was most unlikely in a way of nature and reason.

In all of the above we see that **ALL** of our hopes are groundless upon any other premise than that found in the gospel of our Lord and Savior Jesus Christ. Oh, we may theorize, we may philosophize, we may conjure up to ourselves Utopias in material things, but unless they harmonize with the teachings of the Master, our hope is doomed to the blast of disappointment. Christ came to teach the way of life, but its objective, the thing upon which we pin our hope, is eternal life. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." If our lives are knit with God in Christ, our example will show forth the true fruits of the Spirit, or Christian ethics. We **WILL** love our brother as ourselves. We **WILL** succor the hungry and the needy. We **WILL** exemplify and emulate the life of the Christ without any law requiring us to do so. In short, were such a law required, it would rob our objective of its having been built upon hope. It would not be hope at all. It would be the mere carrying into effect the requirements of a law. A lazy process for a Christian to follow. Our faith in Christ is built upon hope, and that hope, the hope of eternal salvation.

Faith versus Hope

Wherein does faith differ from hope? Hope is the **OBJECTIVE**; faith is the **MEANS** by which this objective is to be attained. "Faith is the substance (assurance)

of things hoped for, the evidence of things not seen." Hebrews 11:1.

Without an objective faith would be a vain thing. It would have no incentive upon which to live and grow. Hence the command, "Have faith in God." Have faith in the gospel, because it leads to a realization of the objective "eternal life" A wonderful example of the kind of faith built upon a SURE hope is found in the Book of Mormon. We read, "And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; Wherefore, the law hath become dead unto us, and we are made alive in Christ, because of our faith; Yet we keep the law because of the commandments; And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophecy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins." 2 Nephi 11:45-48. And the reason for this sublime faith in Christ is given as follows, "And the Lord God hath sent his holy prophets among all the children of men to declare these things to every kindred, nation, and tongue that thereby whosoever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceeding great joy, even as though he HAD ALREADY come among them. Yet the Lord saw that his people were a stiff-necked people and he appointed unto them a law, even the law of Moses." Mosiah 1; 109, 110. (Emphasis mine: B. C. F.)

Then indeed are we saved by HOPE that hope has its proper objective. May we learn how to attain that hope, by the exercise of true faith.

B. C. FLINT.

NOTICE

If any of our readers has a copy of "Presidency and Priesthood," by W. H. Kelley, which they would be willing to sell, will they kindly get in touch with Mr. Frank S. Hawkins, 80 Savannah St., Rochester 7, New York. This book was quite popular among the ministry of the Reorganized Church about fifty years ago, but now seems to be out of print.

THE EDITOR.

THE EDITOR GOES TO THE SANITARIUM

As has been quite generally known, our health has been rapidly failing for a number of years, and it finally became evident that something must be done if our days of usefulness be prolonged. We had received numerous blessings from administration, but it seemed that some other help was also necessary.

In the early 1920's we spent a whole winter in a sanitarium in Madison, Wisconsin, suffering from a complete nervous breakdown brought about by the strenuous missionary experiences of those days. The first twenty years of missionary activity was of the old-fashioned pioneer type, such as traveling much on foot through northern wilds, going without food, sleeping in all kinds of places, etc., but withal making hundreds of friends for the gospel and baptizing a large number of good people. These things, however, took their toll though we will never regret the experience.

More recently there seemed to be a recurrence of the old difficulty.

We have done our best to keep up and going, but

finally it seemed advisable to seek medical help. We therefore went to Excelsior Springs, Missouri, to the Dr. Ball Health School and underwent a complete physical examination, and it was found that I was being systematically poisoned by hyperacidity in the blood and also from a diseased gland, which was aggravated by the high nervous tension I have been laboring under. The remedy was a minor gland operation, and treatment to reduce the acid in the blood. This treatment and operation, we feel, has been highly successful, and we now have every reason to feel that we may continue our ministry unhampered by the previous condition of suffering. We solicit the prayers of the saints to this end.

In justice to the splendid treatment we received at the Ball Institution at Excelsior Springs, we feel inclined to mention the fact that the psychology of the place was designed to dispel despondency, and radiate cheer and good will, and the lectures each evening by Dr. Ball and his able staff physician on general health and the proper selection of foods, was in itself a very valuable part of the treatment.

B. C. FLINT.

Letters

Excelsior Springs, Missouri, Feb. 8, 1944.

Elder and Mrs. B. C. Flint,

Independence, Missouri,

Dear Brother and Sister in Christ:

You will note that I am still at the Ball Clinic. I do not know just how much longer I will be here, but am expecting to check out next Friday. I am gaining, but if I will gain enough to be able to leave in that time, remains to be seen.

I have been making pretty good progress the last day or two, and I believe I will be fine when I get all straightened out. I was tempted a time or two to become discouraged, because I was not making the progress I expected; but I kept holding unto the Lord and He made it plain to me that I was going to be healed. Did I feel like shouting Hallelujah!

I found much pleasure as a result of making your acquaintance. I enjoyed our little visits as long as they lasted. I want to thank you again for remembering me at the throne of Grace. Thank the Lord that we have this privilege, and, oh, how it helps. I also want to thank you for your pretty card of well wishes, also the bundle of your church papers. I admired you for your sincere testimony, and for your consecrated, sacrificial service for the Lord that you have rendered to others. Surely it will bring you rich reward some day.

I searched your papers carefully as I had never read much of your literature. I found that although we are brethren in Christ, it would appear that we would be many miles apart, if not hopelessly separated as far as this life is concerned, in our understanding and interpretation of some of the fundamental doctrines and teachings of Christ and the apostles. But that does not bother me. As I said in the beginning, we are brethren. So whether your interpretation is right or wrong, or whether mine is right or wrong, if I never see you again in this life, I know I shall meet you over there, where the mists shall roll away and we shall clearly understand.

(Continued on Page 48)

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 KINGDOM OF GOD

By Orson Pratt

In the preceding PARTS of this treatise, we have already illustrated FIVE IMPORTANT subjects relative to the kingdom of God. The next to be considered in the order of our arrangement is the

Sixth,—Namely, The rights, privileges, and blessings enjoyed by the subjects in this life.

The faithful subjects of the kingdom of God are entitled by promise to certain rights and privileges which are not granted to the citizens of any other kingdom. All the children of the kingdom have the right of offering up daily petitions to the King. This inestimable right or privilege is one with which the citizens of other governments are not favored. It is not only granted as a privilege, but it is also enjoined as a duty upon all the inhabitants of the kingdom, to plainly make known all their wants, and represent all their grievances or wrongs which they may have endured from the citizens of other governments. Those petitions offered in righteousness, are always favorably received; and the blessings asked for in faith, if calculated to benefit the petitioner, are never withheld.

The blessings promised to the children of the kingdom in this life, are wisdom, knowledge, joy, healings, miracles, tongues, interpretations, revelations, visions, dreams, the ministry of angels, prophesying power to cast out devils power against deadly poisons, and in fine, all the other gifts of the Holy Ghost as recorded in the scriptures of truth.

Many thousands of sincere honest inquirers have been exceedingly anxious to know whether they were really in the kingdom of God or not. This is an inquiry of infinite importance, and one upon which none should rest satisfied short of a certain knowledge. For the benefit of such inquirers, we here give them an infallible sign by which they may always know the kingdom of God from all other kingdoms. Wherever the miraculous gifts of the Holy Ghost are enjoyed, there the kingdom of God exists: wherever these gifts are not enjoyed, there the kingdom does not exist.

That believers might be distinguished from unbelievers throughout all the world, Jesus promised certain signs to the former. He said unto them, "These **signs** shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (Mark 16:17, 18, 19.) This promise has been supposed by many to have been limited to the apostles or to the official members of the Church of Christ; but it will be perceived from the context, that Jesus made this promise to every creature throughout all the world who would believe the gospel. In the 15th verse, He commanded the apostles to "go into all the world and preach the gospel to every

creature." In the 10th verse, He promised salvation to every baptized believer, and damnation to every unbeliever. In the three following verses, He promises miraculous signs to the believer. The promise of miraculous signs was as unlimited in its nature as the promise of salvation. Where the one ceases, the other ceases also. Miraculous signs are a part of the gospel plan, as much as the remission of sins or the gift of the Holy Ghost.

The gospel plan embraces certain commands or ordinances to be believed and obeyed, and certain blessings to be received. To limit the blessings of the gospel to the first age of Christianity, is to limit the gospel to that age; for all the blessings, including the signs, were to be received wherever the gospel was received.

Nothing can be more erroneous than to suppose that these signs were merely given to establish the truth of Christianity, and that when that was once established, they were no longer needed. The signs are as much included in the system of Christianity, as any other blessing that can be named. If the signs have ceased, true Christianity, of which the signs are a component part, has ceased. If signs have established the system of Christianity, why should they, as a part of the very system itself cease as unnecessary, while the other part of the system remains? Why not the whole system cease, as well as a part? Why tell the world that Christianity was established by miraculous signs, and then declare, that as soon as it was established, nearly all of its blessings ceased? If it be established, the whole system, signs and all, should continue in full force, as long as there is a soul on the earth to be saved.

If so great a portion of the gospel blessings were intended to cease as unnecessary, is it not exceedingly strange that no intimation should be given in the scriptures to that effect? When the commands, ordinances, and blessings of the system of Christianity have been once established in the earth, have we not every reason to believe, without the least shadow of a doubt, that they are intended to continue, unless something to the contrary is intimated in the word of God? After Jesus had promised miraculous signs to the believers in all the world, would he withhold the promised blessings from them in any part of the world, or in any age, without giving some reason for not fulfilling his promise? Every believer in all the world, and in every age, should seek after the miraculous signs with as much confidence and assurance as he would seek after any other promised blessing, until Jesus intimates in his word that he no longer intends bestowing them according to promise. Until our Lord declares that he will no longer bestow the promised signs upon believers, every church who are not in possession of these signs, may know that they are not true believers. If true believers fail in receiving the promised signs, they have no rea-

son to suppose that they will receive the promised salvation. Modern Christians who do not enjoy the signs of believers, cannot expect to enjoy the salvation of believers.

One of two things is certainly true, either modern Christians who do not enjoy the miraculous signs, are not true believers, or else Jesus fails on his part to fulfill his promise. If they are not true believers, they will fail of salvation; if Jesus fails on his part to fulfill one promise, what confidence have they to suppose that he will fulfill the others? If true believers learn that Jesus withholds one promise without rendering any reason for so doing, what certainty have they that he will not also withhold every other promise? They can have no certainty at all. Nothing sure upon which to build their hopes of salvation. If one promise fails all may fail. If the words of Jesus are not fulfilled in one thing, this is calculated to destroy all confidence in the rest of his sayings. Therefore, if they really are true believers, Jesus has refused to fulfill his promise, and give them the signs of true believers, and consequently they may expect that he will refuse to give them a glorious resurrection and an inheritance in his presence.

It may be argued that Jesus has nowhere in his word limited the promise of a glorious resurrection, and of salvation to the believers who should live in the first age of Christianity, and therefore, these promises may be claimed in all successive ages. So, likewise, it may be argued that, as Jesus has nowhere in his word limited the miraculous signs to the believers of the first age of Christianity, therefore they may be claimed by believers in all subsequent ages, as long as the earth should stand.

Jesus promised both the salvation and the signs: both were promised to every creature in all the world who should believe the gospel: both, so far as we can discover from the word of God, were intended for believers of all future generations. Modern believers assert that they have not obtained the promised signs. Why, then, do they assert that they shall obtain the promised salvation? Why suppose that Jesus will fulfill one promise, when he fails to fulfill the other? To illustrate this subject, we offer the following parable:

A certain king, great and powerful, reigned over a numerous and happy people. His territories were situated in the most beautiful and delightful portions of the earth. The land abounded with the most valuable treasures, such as were unknown in any other country. Nothing could exceed the order, peace, prosperity, and happiness diffused throughout all his dominions.

At a certain time the king sent forth ambassadors among all nations, to invite them to become subjects of his government, and in due time to emigrate to his happy country. These ambassadors were invested with power to legally administer the oath of allegiance, and all other laws and ordinances which the king had established for the purpose of adopting citizens into his own government. And the king said unto them, He that receiveth you and becomes an adopted citizen, shall, when he emigrates, receive an inheritance in my dominion: but he that is not adopted shall in nowise enter into my kingdom. These signs or tokens shall accompany the adopted citizens: in my name they shall carry a costly medal, enstamped with the great seal of my authority: they shall wear upon one of their

fingers a choice jewel from my own dominions; they shall have a white stone upon which shall be engraved, in unknown characters, a new name known only to themselves. All these signs or tokens shall accompany them.

The ambassadors went forth as they were directed, and many thousands in all parts of the world received the ordinances of adoption; and the signs or tokens of their legal citizenship were abundantly manifested. When the adopted citizens received the promised signs, they were greatly confirmed, and believed with much assurance that they should, after emigration, receive the promised inheritance.

In process of time a great persecution arose. Many of these adopted citizens were put to death. Many others began, through carelessness, to lose the precious signs and tokens of their citizenship. At length persecution began to abate, and the proclamation of the king was received more favorably. Many, on account of its increasing popularity, assumed the authority to administer the oath of allegiance and the ordinances of adoption, without either seeing or hearing from the king. For fear the people would question their authority, they flattered them with the idea that the king would no longer call ambassadors by revealing any new commissions and that the whole work of commissioning and authorizing was left entirely to their own wisdom. But it was soon found that the signs and tokens of citizenship were no longer granted, although many petitioned the king very earnestly to send them, but their petitions were unheeded. The reason of this was, because no one was authorized from the king to administer the oath of allegiance and adopt citizens legally. Therefore the king would not give tokens of citizenship. But these unauthorized usurpers, who had already made the people believe that it was unnecessary to receive a commission by any new revelation, next actually persuaded the people to believe that the signs and tokens of citizenship were also unnecessary. Popularity and age soon established these false traditions, insomuch that the people almost universally believed, in direct opposition to the promise of the king, that the signs of citizenship were unnecessary.

They continued to emigrate in great numbers as was supposed to the promised land, where it was expected they would receive the promised inheritance. But as it was absurd, according to their traditions, to expect any communication from that land, they could not tell whether the emigrants were permitted to enter into the kingdom and receive their inheritance or not. Now the king was very angry with those who had usurped authority, and had administered the laws of adoption without being sent. He was also very angry with the people who had suffered themselves to be so grossly imposed upon, as to suppose that any could be sent without some communication from him. He, therefore, withheld from them the promised signs and also the promised inheritance, for none of them had been legally adopted. Though they obtained none of the tokens or signs, yet they vainly flattered themselves that they should get the inheritance. But as many as were found who had been deceived, and had not the promised signs of citizenship, were taken and bound as enemies and aliens, and cast into their own place; and great misery prevailed among them—weeping, and wailing, and gnashing of teeth.

And after a long time had passed away, the king sent forth from his dominions one mighty and strong, clothed with great power; and many other messengers were called and sent even according to the first pattern. And they were commanded to go unto every nation, kindred, tongue, and people, and to call upon all men to come forth and be legally adopted, and take the oath of allegiance from such as were authorized to administer it, and from their hands to receive the ordinances of adoption. And the king again renewed his promise, and said that the signs and tokens of citizenship should again be enjoyed, and such should receive the promised inheritance.

Now these messengers went forth according to the commandments of the king, and those who received them were blessed with the signs, and had much assurance. Now these unauthorized usurpers who pretended to be the servants of the king, and those whom they had deceived, when they saw the signs and tokens of citizenship again made manifest, were exceedingly angry, and sent forth all manner of wicked accusations and lies against the king's messengers, and those who had received them; and by these wicked means the people were stirred up to greatly persecute them, destroying many, and driving others from place to place, and from city to city. At length they were driven forth a great distance from among the nations; and there they were nourished until they became exceedingly strong: the king himself greatly strengthened them by additional tokens of his goodness.

The king's messengers, notwithstanding the cruelties which they received from the people, continued to go from nation to nation and the signs and tokens of citizenship began to shine forth with greater brilliancy, which enraged the pretended citizens who had not these tokens still more; and they gathered together in multitudes upon all the face of the earth to fight against those who had the signs of citizenship. In process of time, after passing through many tribulations, the lawful heirs went out from among the nations with power and great glory, and gathered heirs went out from among the nations with power and great glory, and gathered themselves in one. And it came to pass that they built a great city unto the king, and he came with all the mighty ones of his dominions, and dwelt among them; and those who had fought against his messengers perished; and all the earth came under the dominion of the great king.

Let us now examine the use or benefit of these miraculous signs. Jesus said, "**These signs shall follow them that believe.**" If they were to be of no particular use or benefit to the believer, it is not reasonable to suppose that Jesus would have promised them. Modern Christendom asserts that these signs were given, not so much for the benefit of believers, as for the convincing of unbelievers. The servants of God, it is said, wrought signs and wonders to establish the divine authenticity of their calling and message. Signs followed, they assert, that all people might know believers from unbelievers—the true church from every other church.

If these signs, as modern divines suppose, were given for these purposes, then we ask, Why should they be done away in succeeding ages, when there were millions of unbelievers upon the earth? How are people to determine at the present day which among all

the modern churches is the Church of Christ? How shall they know believers from unbelievers? Or the ministers of Christ from deceivers or imposters? We can distinguish them now, says modern Christendom, by the word of God. But the word of God says, "**signs shall follow them that believe.**" And as they deny signs in these days, the word of God would at once condemn them all as unbelievers. Not any of the Papists or Protestant sects can prove, by the word of God, to the unbelieving world, that they are the true church—that their ministry is authorized of God, and that they are true believers in Christ. The word of God condemns them all, because they have not the signs which Jesus said should follow the believers.

The Protestants denounce the Catholic as the Mother of Harlots—the most wicked and corrupt power on the earth. The Catholics denounce the Protestants as heretics and apostates from the true church. The word of God denounces them both as unbelievers, because they lack the signs. The infidel world denounces the word of God, because miraculous signs follow neither Catholics nor Protestants, who pretend to be believers. The sincere inquirer is almost distracted, because he is in great doubt whether to believe in Catholics, Protestants, Infidelity, or the Word of God. If signs then were given to distinguish the ministers of Christ from imposters, surely the present generation need them if ever they were needed.

In the midst of all these conflicting opinions, the humble servant of God comes forth and boldly declares that no church can be the true church, unless they obey the words of Christ, and enjoy the signs of believers. He testifies with authority that all the promises of Jesus will be fulfilled while there is one believer upon the face of the earth to be perfected and saved. He testifies that all who deny that signs will follow them that believe, are unbelievers, who, according to the words of Christ must be damned.

It is very evident however, that these signs were not given merely for the purpose of convincing unbelievers. "**In my name,**" says Jesus, "**they shall cast out devils.**" Although this power might, in certain cases convince the unbelieving world, yet it is by no means to be supposed that this was the principal design. Devils and unclean spirits frequently took possession of the human tabernacle, tormenting individuals in various ways. Jesus promised believers that they, in his name, should cast them out. Now one object which Jesus had in view in granting this power, was to benefit the one possessed. Another object was to confirm the believer, that they by having power over the devil in this life, might be more fully assured that they should obtain a complete victory and final triumph over him in the world to come. That person who cannot obtain power in the name of Jesus to cast out devils in this life, has great reason to fear lest the devil shall obtain power over him in the next life. What assurance has any one that he shall obtain a complete salvation from the power of the devil, when his spirit shall leave the body, if he cannot claim the promise of Jesus, and cast him out while his spirit dwells in the body? One of the purposes then which Jesus had in view in bestowing this blessing, was that believers might learn to prevail against the devil before they should enter the invisible world of spirits. And another purpose, as we have already named, was to deliver the unhappy demoniac

from his miserable and wretched condition, and set him free from the grasp of this awful monster.

Now both of these purposes are just as essential for the good of mankind in this age as in the first age of Christianity. It would be equally as essential for a man who is possessed of devils in this age to be liberated, as it was in any former age. And it would also be equally as essential that a believer should learn to command the devil in the name of Jesus, that he might obtain a complete victory over him in all things, as it was for ancient believers. Therefore, as there is no Scripture to do away this promise, nor any reason to prove it unnecessary, it must be intended for believers of all ages until the devil is bound.

"They shall speak in new tongues." The benefit of this miraculous sign is obvious to everyone. If a servant of God were under the necessity of acquiring in the ordinary way a knowledge of languages, a large portion of his time would be unprofitably occupied. While he was spending years to learn the language of a people sufficiently accurate to preach the glad tidings of salvation unto them, thousands would be perishing for the want of the knowledge. If he could be endowed immediately by the power of the Holy Ghost to speak in any language necessary, how much laborious study would be avoided; how much time would be saved that could be occupied more usefully in the spread of the gospel; how much more accurately would principles be expressed, when, not only the ideas, but the language itself is given by the Holy Ghost. How vastly superior is God's plan of qualifying his servants to preach in different languages and tongues, to the plans adopted by modern divines? The servant of God is qualified in a moment, as it were, to preach by the inspiration of the Holy Spirit in the language of any people to whom he may be sent; while modern divines will throw away years in acquiring the knowledge of a language; and when they have acquired it, they can not preach in it by the inspiration of the Holy Ghost, but are still dependent upon their own learning and wisdom.

In one day the unlearned fisherman of Galilee acquired a more extensive qualification for preaching in the different languages of the earth, than all the various grades and ranks of clergymen who have disgraced the name of Christianity on the eastern hemisphere for the last seventeen centuries. The gift of tongues was not confined to the ministers of Christ alone, but it was bestowed liberally upon the private members of the church. Indeed, it was one of the signs promised to believers throughout all the world. As soon as Paul baptized the Ephesians, he laid his hands upon them and they received the Holy Ghost, and immediately spake with tongues and prophesied. (See Acts 19:6) When the household of Cornelius received the Holy Spirit, they also spake with tongues and glorified God. (See Acts 10:46.) The Corinthian church were abundantly blessed with this gift. (See 1 Cor. 12, 13, 14 chapters.)

That the principal use of this gift was to preach the gospel to people of different tongues and languages we presume no one will deny. And that there was another benefit derived through the medium of this gift is also evident. The members of the church were confirmed

and strengthened in their faith by the enjoyment of this gift. Jesus had promised this miraculous sign, among many others, to believers; if they had failed to receive the blessings, they would have had reason to doubt whether they were true believers; but when they received new tongues, together with all other promised blessings, they were no longer in doubt, but were assured, not only of the truth of the doctrine, but that they themselves were accepted of God.

The benefits to be derived from this gift are as essential in this age, as in the first age of Christianity. It is as necessary that people of different languages should hear the gospel now, as in early ages. It is also as important that believers should be confirmed by this gift now, as it ever was. Therefore, as there is no scripture to limit this gift to the early Christians, and no reason why believers should enjoy it now, we are compelled to admit that this promise of Jesus is in full force yet, and that whenever and wherever we find a church of true believers in Christ, there we shall also find the signs of believers. And as the gift of tongues is not among the apostate churches now on the earth, we are compelled by the word of God to consider them all unbelievers. Indeed, they cannot be believers; for if they were they could speak with new tongues, as Jesus promised.

"They shall take up serpents, or if they drink any deadly thing it shall not hurt them." This promise of our Great Redeemer was also made to every creature in all the world who should believe the gospel. The use of this miraculous gift was to preserve life, in case any believer should accidentally be bitten by a poisonous serpent as Paul was; (see Acts 28). Jesus promised that it should not hurt them. When the Israelites were bitten by poisonous serpents, they were healed by simply looking at a brazen serpent which the Lord commanded Moses to raise up in the wilderness; so the believers in Christ can prevail against deadly poisons by simply looking to him in faith; for Jesus cannot fail to fulfill his promise to the believer.

"They shall lay hands on the sick, and they shall recover." This also is one of the signs of believers. Sickness is a very prevalent calamity among the inhabitants of our fallen world. Any medical discoveries that will benefit the sick, are considered of inestimable value. Medicines are valued in proportion to their usefulness. Some medicines are useful in one disease, but of no benefit in any other; some will conquer a disease, but, at the same time, will leave a lasting injury upon the human constitution. Others have a more salutary effect; and are beneficial in numerous diseases; such, when their beneficial tendencies are thoroughly understood, are generally prized in preference to those of an inferior quality.

One of the most simple and harmless prescriptions for the sick, and one which is a certain cure for diseases and plagues of every description—is that prescribed by one of the most celebrated physicians that ever lived among men. The prescription is simply this—"THEY SHALL LAY HANDS UPON THE SICK, AND THEY SHALL RECOVER." There is no disease so violent in its nature—so deadly in its operations, but what this remedy, when properly attended to, will effect a

(Continued on page 42)

The Standard Bearers

STORIES OF THE RESURRECTION

The Record is Translated.

In our last we told of how Joseph Smith obtained the plates from the hill in the state of New York, near his home; how he was persecuted by those who would not accept the story of his having been presented with those plates by an angel from heaven; and how every conceivable scheme was resorted to, to prevent his going on with the work the Lord had designed that he should do in bringing to light this wonderful work for man's enlightenment; also about his finding the instrument called the Urim and Thummim buried with the plates. We will here just insert a little sidelight with reference to this instrument.

Joseph Smith tells us that it was like a huge pair of spectacles, or as he said, opaque glasses set in the rims of a bow. This instrument is mentioned at least five times in the Old Testament. Nowhere, however, is it mentioned except prophetically, subsequent to the year 600 B. C. This in itself is significant, because it was at that time, or when the House of Judah was carried captive into Babylon, during the reign of Zedekiah King of Judah. It was also at this time that the Book of Mormon tells us that Lehi, a descendant of Manasseh, son of Joseph who was sold into Egypt, came with his family to America from Jerusalem. In support of all of the above reference to their coming here about that time, we will introduce an extract from an article entitled, "The Last of the Explorers," taken from Popular Mechanics magazine for June, 1934, page 120A. It says this, "The mystery of the origin of this highly civilized race, who built pyramids and temples comparable to the greatest in Egypt, is one of the most baffling science has ever tried to solve. Sometime between 1000 B. C., and 200 B. C., their dates show they reached Central America." In this computation it can readily be seen that the mean date between 1000 B. C., and 200 B. C., would be exactly 600 B. C. There is a wealth of material along this line, but this one single reference is sufficient for our purpose.

Another thing in connection with this Urim and Thummim is the fact that in Ezra 2:62 and 63, it is indicated that these things were to remain unknown until a priest stood up with the Urim and Thummim. The things referred to was the whereabouts of a certain branch of the House of Israel. In Ezekiel 37:16-20 we learn a little about who these lost ones were who were to be found by a priest standing up with the Urim and Thummim. They were the descendants of Ephraim, the other son of Joseph, because Ezekiel tells us that there was to be a record of Joseph, as well as a record of Judah and that this record of Joseph was to be found in the hand of Ephraim, which naturally would end his lost condition. This identifies Joseph Smith as being of the tribe of Ephraim, and it also identifies him as the priest in whose hands the Urim and Thummim was to be found as mentioned in Ezra. The Record (stick) of Joseph was to be in the hand of Ephraim, and since Joseph Smith was the human instrument through whom this record should come forth, he it was in whose hands it was found.

The above sidelight is introduced in order to enable the young student to follow the complete story. We now come back to the present restoration period.

To begin with, Martin Harris, the man who took a transcribed copy of the characters to the learned linguists of the day, began to write the translation of the record as Joseph Smith gave them to him as they appeared in the Urim and Thummim. From February 12 to June 14, 1828, Martin Harris wrote one hundred-sixteen pages of foolscap translation as it was dictated to him by the Prophet. At this period Joseph Smith tells the following story, "Some time after Mr. Harris had begun to write for me he began to importune me to give him the liberty to carry the writings home and show them; and desired of me that I would inquire of the Lord, through the Urim and Thummim, if he might not do so. I did inquire, and the answer was that he must not. However, he was not satisfied with this answer, and desired that I should inquire again. I did this and the answer was as before. Still he would not be contented, but insisted that I should inquire again. I did this and after much solicitation I again inquired of the Lord, and permission was granted him to have the writings on certain conditions; which were, that he should show them only to his brother, Preserved Harris, his own wife, his father and mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he bind himself in a covenant to me in a most solemn manner that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings and went his way. Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant he had made with me, he did show them to others, and by stratagem they got them away from him, and they never have been recovered unto this day." A New Witness For Christ in America, page 183 and 184.

As a result of Joseph Smith thus disregarding the commands of God relative to letting the manuscript go out of his hands, he lost, for a season, not only the gift to translate, but the records and the Urim and Thummim also, and they were not returned to him until he had sufficiently repented; and even then, all of the work that far was lost, because the Lord told him that the enemies of the work would use that lost part in an effort to discredit the work, and so it happened. By altering the language, a Mr. Cole attempted to produce a ridiculous, plagiarized imitation which he called "The Dogberry Paper." This however was suppressed and nothing ever came of it, but Joseph forever lost all of the work done from February to June, 1828, although fortunately the Book of Mormon which was an abridgement made by the Prophet Mormon upon plates, was not altogether dependent upon the part which had been translated, and so the complete story was still available, and could be given again.

Another impediment to the translation of the record was the fact that Joseph was obliged to desist from time to time in order to work and earn a livelihood for himself and family. Consequently, after his wife

Emma had written for him for a time, doing so between the doing of her household tasks, Joseph prayed that a scribe might be sent to him; and God heard his prayer and sent a man by the name of Oliver Cowdery who was a school teacher, to come and write for him.

Oliver Cowdery began to write, according to his own testimony on April 7, 1829, and the manuscript was completed by July 1, 1829; and the printing in the printing office of Egbert B. Grandin began in August of that same year. A man by the name of John H. Gilbert set the type for the entire book, and concerning it he says, "I was the principle compositor of said Bible, commencing on the same in August, 1829, and finishing the same in March, 1830."

This shows a remarkable feat when we consider the size and contents of the Book of Mormon, and also the hindrances and persecutions with which the work was beset. In other words the entire book was translated and two copies made of it, and it made ready for the printer in less than eighty days. In June the workers accepted the invitation of the Whitmer family to come to their home at Fayette, Seneca County, New York and there complete the work unhindered. It was as a result of this that David Whitmer became one of the three witnesses to the divinity of the Book of Mormon.

Concerning Joseph Smith's ability and learning we will close with a statement by his wife Emma. It is a resume of an interview between Emma Smith and her son, Joseph, who became the President of the Reorganized Church of Latter Day Saints.

Q. Could not Father have dictated the Book of Mormon to you, Oliver Cowdery, and others who wrote for him after having written it, or having first read it out of some book?

A. Joseph Smith could neither write nor dictate a coherent and well worded letter, let alone dictating a book like the Book of Mormon; and though I was an active participant in the scenes that transpired, and was present during the translating of the plates, and had cognizance of things as they transpired, it is marvelous to me, "a marvel and a wonder," as much so as to anyone else.

Q. Mother, what is your belief about the authenticity, or origin of the Book of Mormon?

A. My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscript unless he was inspired: for, when, as his scribe, your father would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. It would have been improbable that a learned man could do this; and, for one so unlearned as he was, it was simply impossible." Signed JOSEPH SMITH, (Son of Joseph Smith the Prophet).

FIRST STEPS TOWARD ZION

By Elder T. S. Maley

When we start to do a job there is no more important thing to know than how to do it. It is in the consideration of the job ahead of us as followers of Christ that we offer the following remarks.

In the Book of Mormon, Nephi, 3:185-187 it tells of

the bright possibilities for us in this day; that we would have the gift and the power of the Holy Ghost if we obeyed the Gospel and sought to build Zion.

There is a wide-spread need, we all agree, for the presence of this wonderful gift and power. I do not feel it ill-advised to confess this need, nor in doing so do I minimize the wonderful blessings we enjoy along the way. But I do feel that much of our strivings for naught and the dissensions experienced might easily have been averted under the illuminating directive force of the Holy Ghost. Harking back to the text quoted we readily see what the promise is, and to whom it is made. We might say, "This means us. How could it be any one else?" But then, does it mean us? Do we obey? Do we seek to build Zion?

Even now, I see that some will confess failure all right and glibly point to this or that project in which the Church has failed; things not necessarily in the true scope of the work; and hark us to the purported revelations by which these things were brought into our midst, and their high and resounding condemnations upon us in the event of failure. I feel safe in asserting that the only condemnation that may be justly put is for our forgetting the plan for activity as shown in the Bible and Book of Mormon, thereby losing the missionary quality of our living and our Church work. We have forgotten to build Zion.

There is no more important work than the spreading of the Gospel and the building of the body of Christ, which body is Zion. It is a common reference, "My people, Zion," and surely there must be a people before that latter city, the New Jerusalem, can be built. The only hope we have in the establishing of this people is in the missionary work of the Church.

Where ever there are true saints today who are trying by life and example to spread the precious word of true salvation, there the power of God is, and the presence of His Spirit; a testimony of the importance, in God's mind, of teaching and demonstrating a Gospel of real power and saving grace. I agree with Him that in this day of lo, here, and lo, there, there is a prevailing necessity of there being a demonstration of the real goods. There are claims on every side, so it does us no good to claim. We must show evidence! Someone has to show something besides the revivalism with which the minds and hearts of men are being sated these days.

We must demonstrate the power and Gospel that is not bought except by living, and the first requisite in this connection is the true quality in the conversations found in the people of the Church of Christ. It is so that we must be converted to strengthen or lead others. Shall I put the question? Are you converted to the cause of Christ today? Is your conversion real? Is your life and living conducted for the purpose of furthering His work, the work of Zion? How much of the things of the spirit are found in you? (See Galatians V) Are the things of the flesh erased? What is your honest opinion of yourself? How much must you excuse yourself in order to look good in your own eyes?

Then after a good look at yourself answer this one: Do you pray? Enough? It is not important for me to know the answer, but it is for you. Each of us is a missionary where we are and must be able to present an acceptable example as well as carry the Spirit with us.

It might seem that I am thinking of some way of living above and beyond our power to do. I am not. Is it beyond your power to love others, be generous, kind, and meek? You must be these in order to serve, and they are not beyond your power to do.

Is it in your power to pray and seek for greater closeness to God? You must do this along with living in order to be saved and have His spirit to be with you to make your example of full effect.

The solution to our problem has always been in our hands, but we have been prone to look other where and have become prey to the fetish vendors, those capable tools of the Devil who periodically curse our path.

As I see it, God's promises are to those who do work for Him. We must be active along certain lines in order to inherit the promise and live spiritually. There is only one right solution to our problem and that is to carry God's work forward and not wait. Remember God's promise is to those who work **now**. See that each day finds us as worthy examples, striving toward greater service for Him through an alive, keen realization of what His sacrifice on the cross means for us. Strive to keep ourselves fresh and strong of faith that we may be acceptable vessels for His spirit as a witness to those who seek and are led.

THE KINGDOM OF GOD

(Continued from page 39)

complete cure, without in the least injuring the human system like many other prescriptions. This remedy is infinitely superior to all others, first because of its universal application to all diseases, plagues, and pestilences; secondly, because of the expeditious and immediate relief which it affords the patient; fourthly, because it does not prostrate the human system, and injure the constitution like many other powerful prescriptions, which frequently terminate in the worst of consequences; fifthly, because it can be obtained without money, or price, being within the reach of the poor as well as the rich; sixthly, because it does not require years of laborious study to acquire a knowledge of the nature of the disease or of the nature of its treatment like most other theories; and seventhly, because it can be obtained in all parts of the world where true believers are to be found.

Another prescription of equal value, and producing like effects is given by another celebrated author in these words: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise them up; and if he have committed sins, they shall be forgiven him." (James 5:14, 15.) The prayer of faith accompanied by the ordinances is the most universal, powerful, and effective remedy of any that has ever yet been discovered.

The great Physician, who has unfolded to the nations this infinitely valuable and all powerful remedy, has been jealous of his own glory, and has so prepared it that it can never be administered with the least effect only in his name by one that is authorized, that is by a true believer. This is an effectual preventative

against all quacks and impostors who may undertake in his name to counterfeit the genuine; for in all cases, such will fail like the seven sons of Sceva. (Acts 19: 13, 14, 15, 16.)

The apostate churches for many centuries past have been destitute of this promised blessing of our Savior. They have endeavored to blind the eyes of mankind, by telling them that this blessing was not needed after the first age of Christianity. This false tradition, invented by a set of wicked impostors to hide their own unbelief and want of authority, has been handed down by successive false teachers, until the present day; and what is still more strange, there are millions of poor ignorant fanatics, who have been led away with the fatal delusion. It has been the study of the wicked impostors of modern times to persuade the people that the promised signs of the gospel are not needed now. In this thing there is great policy; for as they have so far apostatized as to be entirely destitute of the blessing themselves, if they could not succeed in deluding their followers to suppose that miraculous signs are not needed in these days, all people would at once discover, that they were not believers, but impostors, acting without authority, having a form of godliness, but destitute of its promised powers, pretending to be believers without the signs of believers.

If their deluded followers should, by any means, get the scales of priestcraft off from their eyes sufficiently to believe the promise of Jesus in preference to the traditionary impositions of their false, rotten-hearted and corrupt ministers, away would go the popularity of long-established institutions, and down would tumble, with a tremendous crash, the long-loved salaries of a hireling priesthood, and they would stand forth as monuments of shame and disgrace before all men. To save themselves from this open disgrace, they have used all their cunning and ingenuity to deceive the people into the belief that the gift of healing, and the other promised signs of Jesus, are unnecessary now.

But are there any sick in these days? If so, would it not be just as beneficial for the sick to be relieved in these days as at any former time? Would it not confirm and establish believers to lay hands on the sick, and see them healed in these days, as much as it did ancient believers? If then, it would confirm believers and benefit the sick the same now as anciently, we have no reason to limit it to the early Christians. Hence, both scripture and reason show that the promised signs are as unlimited as the promised salvation.

The affliction of devils—the confusion of tongues—deadly poisons—and sickness, are all curses which have been introducer into the world by the wickedness of man. The blessings of the gospel are bestowed to counteract these curses. Therefore, as long as these curses exist, the promised signs are needed to counteract their evil consequences. If Jesus had not intended, that the blessings should be as extensive and unlimited in point of time as the curses, he would have intimated something to that effect in his word. But when he makes a universal promise of certain powers, to enable every believer in the gospel throughout the world to overcome certain curses entailed upon man, because of wickedness, it would be the rankest kind of infidelity

not to believe the promised blessings necessary, as long as the curses abound among men.

If these signs are necessary, why have they not existed among the churches for the last seventeen centuries? Because no true believers have existed among them during that time; for Jesus says, they shall follow the true believer; hence, if there had been any true believers, the signs would have been among them. But the very fact that the signs have ceased during that time, prove that true believers have ceased also. This is a sad picture of mankind, but it is none the less true. We say, let the promise of our blessed Redeemer be true, though it prove every man a liar or a hypocrite. The fault cannot be in Jesus, therefore it must be in man. The promises of Christ are as unchangeable as his own nature, and can never fail; but man is changeable as the wind, and is very apt to fail in almost every respect.

Since the great apostasy, sincerity has characterized millions of professed Christians, but none of them have obeyed the ancient gospel, because no one was authorized to legally administer its ordinances to them; therefore, notwithstanding their sincerity, they could not obey the gospel for the want of a legal administrator; hence, they could have no legal claim on the gospel blessing. And, for this reason, they could not become legal or adopted believers; therefore, they could have no legal claim on the signs promised to believers; and this is one reason why the sincere, honest hearted professed Christians of modern times have not enjoyed these great blessings promised by our Savior. Neither can they enjoy the promised salvation in all its fulness, but must be rewarded according to their works, and the opportunities they have enjoyed, in some of the mansions or kingdoms inferior in glory to the kingdom possessed by ancient saints, who obeyed the law and enjoyed the promised blessings. And all who will not now repent, as the authority is once more restored to the earth, and come forth out of the corrupt apostate churches, and be legally adopted into the Church of Christ, and earnestly seek after the blessings and miraculous gifts of the gospel, shall be thrust down to hell, saith the Lord God of hosts; for now they have no excuse for their belief; therefore, if they will not now repent, they shall be damned. This is the word of the Lord to priests and people of all churches, and of all nations.

We will now give a few examples to show the principle upon which the sick were generally healed. This was accomplished through faith in Jesus Christ. If the sick were capable of exercising faith, then faith was required of them in order to obtain the blessing. The woman who had the issue of blood for twelve years said, "If I may touch but his clothes, I shall be whole." Jesus turned to her and said, "Daughter, thy **faith** hath made thee whole." (Mark 5.) When Jesus went over into the land of Gennesareth, and passed through their villages, cities, and countries, so great was their faith in him, that they brought their sick and laid them "in the streets and besought him that they might touch, if it were but the border of his garment: and as many as touched him were made whole." (Mark 6.) Blind Bartimens cried unto the Lord for mercy. "And Jesus

touched the eyes of two blind men that came into the house where he was, he said unto them, "according to your **faith** be it unto you." (Matthew 9:29.) A certain cripple "heard Paul speak, who steadfastly beholding him, and perceiving that he had **faith** to be healed, said with a loud voice, stand upright on thy feet. And he leaped and walked." (Acts 14:9, 10.)

Many other examples might be given to show that the power of healing was manifested through **faith**. Sometimes the faith of others was exercised in behalf of the sick, as examples: A woman of Canaan sought a blessing for her daughter, who was grievously vexed with a devil. "Jesus answered, and said unto her, O woman, great is thy faith: be it unto thee, even as thou wilt." (Matthew 15.) A centurion exercised faith in behalf of his servant, who was sick of the palsy. "And Jesus said unto him, Go thy way; and as thou hast **believed**, so be it done unto thee. And his servant was healed in the self-same hour." (Matthew 8.) A certain man whose son had been tormented of the devil from a child, says to Jesus, "If thou canst do anything, have compassion on us and help us. Jesus said unto him, If thou canst **believe**, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe: help thou mine unbelief." (Mark 9.) The devil was rebuked, and his son was liberated. Jairus, whose daughter lay at the point of death, came to Jesus, and fell down before him, and requested him to go and lay his hands upon her, that she might be healed. While on the way to his house, one met them saying, "Thy daughter is dead; why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he said unto the ruler of the synagogue, Be not afraid, only believe." (Mark 5.) And Jesus restored his daughter to life again. Many other instances are recorded where friends exercised faith in behalf of the afflicted.

Therefore, it may be considered as a general law, that the sick and afflicted were healed, either through their own faith, or the faith of some of their friends. There may be some rare instances where the blessing is bestowed through faith alone of the administrator. It is the general opinion of modern churches that the principal object of miracles was to do away unbelief. But when Jesus went into his own country, among his old acquaintances, he marveled because of their unbelief. (See Mark 6:5.) "And he did not many mighty works there because of their unbelief." (Matthew 13.) But according to the ideas of the false teachers of modern times, he should have performed greater works there, than anywhere else. As they consider signs to be for the convincing of the unbeliever; therefore the greater the unbelief, the greater should be the signs. When he found his own countrymen so very unbelieving, he should, according to modern notions concerning the object of signs, have performed far more splendid and magnificent miracles there, than he did in any other region where their unbelief was not so great. But the facts of the case were directly the reverse. The greater the wickedness and unbelief of a people, the less were the mighty works performed among them. So among the Christian Churches, as their unbelief increased, their mighty works decreased. And when the people became hardened in apostasy and unbelief,

all mighty works ceased, and the salvation ceased also.

Thus it will be seen that the signs and blessings of the gospel are enjoyed only by faith. The greater the faith, the greater will be the manifestations of the miraculous power of God. The miracles will decrease as faith decreases; and cease when faith ceases. The miraculous signs bestowed upon believers in this life, are blessings far inferior to the blessings of a glorious resurrection and eternal life. But he that has not faith sufficient to obtain the miraculous signs, or smaller blessings, how can he obtain faith sufficient to receive the greater blessings? If the smaller blessings are withheld for the want of faith, will not the greater blessings be withheld for a like reason? If a person has not means enough to buy himself a coat, how can he expect to purchase a splendid habitation? So likewise, if a person has not faith enough to obtain the miraculous signs promised, how can he expect to obtain a glorious mansion in the kingdom of God? If his faith is so weak that it will not procure for him the smaller blessings, he may be much more assured that the same weak faith will not procure for him the greater blessings.

Jesus said, as we have already quoted that **"All things are possible to him that believeth."** Jesus also said, "Have faith in God. For verily, I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass; he shall have whatsoever he saith. Therefore, I say unto you: What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." (Mark 11:22, 23, 24.) This promise was not confined to the apostles and early saints; for the term **"Whosoever,"** embraces all mankind who shall have faith in every age throughout the world. Who can read these precious promises of our Savior, without perceiving in the plainest light, the awful apostate condition of the churches? They are without faith—without any confidence in God. They despise those who are sincerely seeking after the ancient faith. Both from the pulpit and from the press they boldly avow their infidelity in the above promises, and say all manner of evil against those who do believe them. They will greatly praise up the faith of the ancient saints, and build synagogues and chapels to their memory; but for any person to teach that the same faith is necessary now, is, in their estimation, the highest blasphemy. O ye hypocrites! Why do you profess to be the followers of Christ, and yet deny his promises? O ye blind guides! Why do you desire the people with a form of Godliness, and yet deny the promised powers? Why do you make void the promises of Jesus through your unbelief and wicked traditions? Why do you, through great swelling words of man's wisdom, pervert the truth, and deny the inspiration of the Holy Ghost and the gift of revelation and prophecy? Why do you preach for hire, and through covetousness make merchandise of the people, while the poor and the needy are crying for bread? O ye wicked and corrupt teachers! Ye hirelings! Why do you, through your mock piety and cunning craftiness, not only close the gates of heaven upon

yourselves, but hedge up the way of others who would know the truth and be saved? How can you escape the vengeance of eternal fire? How long will the Lord suffer you to practice your deceptions and wickedness? The hour of your judgment is nigh! Howl, ye apostate churches, for the miseries which shall come upon you! The day of fierce vengeance is at hand, and ye shall utterly perish from the earth!

The Church of Christ is called the body of Christ. "Now ye are the body of Christ, and members in particular." (1 Cor. 12:27.) We shall here give the names of the different members, composing the various parts of the body or Church of Christ. "God hath set some in the church, **first apostles;** secondarily, prophets; thirdly, teachers; after that **miracles;** then **gifts of healing, helps, governments, diversities of tongues."** (Verse 28.) These members of the body were joined together upon one common principle which I have already explained in Part 11 of this treatise. They were all introduced into the church through faith, repentance, and the ordinances. Paul says, "By one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free and have been all made to drink into one spirit." (Verse 13.)

(To be concluded.)

THE YOUNG WOMAN, AS GOD INTENDED HER TO BE

By Apostle J. E. Bozarth.

As a foundation for this subject I want to use a few scriptural texts which must be applied to the life and character of all, to give the finishing touch to a complete and perfect life. The first is found in Eccl., 12: 1. "Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." This warning was given by one well qualified to give it. It was Solomon, a very wicked King, but one, who looking back over the road of life, saw the mistakes he had made, and realized that it was too late for him to correct them. In the 1st chapter of his book and the 15th verse he says: "That which is crooked cannot be made straight: and that which is wanting cannot be numbered." Here he tells us that his sins were so many that they could not be counted. Sad picture indeed. So it is a fact that one may wait too long. Remember the ten virgins, five were wise and five were foolish; but they were all asleep. "And at midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him. But five of them were not prepared, and they wanted the others to help them to get in, but they could not do so. They only had enough oil to light themselves in, and it was too late for the five foolish to prepare. While they were trying to prepare, the Bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward the others came saying, "Lord, Lord, open to us," but it was too late. This story is found in Matt. 25: first 12 verses. Read it and take warning, and remember that it is 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. This is found in Matt. 7:21.

Let's see what reason Solomon gives for command-

ing all to remember now their creator in the days of their youth? It is found in verses 13 and 14, chapter 12. "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 shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." So our deeds are recorded.

There's a hand that's writing now; and all must meet the record made in this life. What is the first thing for us to do in keeping his commandments? Matthew gives us the answer in the 6th chapter and the 33rd verse. After telling us about the things of this life, He says, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. These things accepted and obeyed in connection with the following will give the assurance of life eternal to the possessor, and complete the kind of a life that God intended young women to live, and all other people also.

When God touched his universe with its finishing glory, he made the young woman; and since that we do not read that he has felt able, or thought it best to make a more divine creature. The young woman, as she came from the divine hand, untouched with sin, unmarked with error, was as perfect an expression of the divine image, as pure an intelligence as could be created in the flesh, capable of bearing its burdens and sustaining its life. The young man and the young woman constitute the characters in the drama of life. His realm is that of power while hers is that of love; that is, his strength is power, while hers is love and thought. In strength of intellectual effort into which they have entered together, they have each been a match for the other. In hard thought, in correct observation, in close analysis, they stand together the peerless king and queen of earth. Though equal in this respect, they are different. Woman is quicker, more sagacious and intuitive; man is more plodding, analytical and argumentative. But in the realm of love she wears the crown; he in the realm of power. The difference adapts each to the other, and when united, makes each stronger, more powerful and more useful. If the angels look down upon earth and behold any object with especial delight, it must be the young woman, and yet if they are not gifted with prophetic vision, they must tremble with fearful solicitude while they gaze delighted. There is a fearfulness in the beauty of a young woman which mingles anxiety in the cup of admiration. No good being can look upon her without casting a solicitous thought forward to her future, to ask whether it will be well or ill with her.

The beauty of a young woman is no perpetual pledge of her safety. Society has built no wall of protection around her. Her maker has flung no flaming sword turning every way about her to ward off danger. There is nothing in the world of man and things which impels a provident regard for her. Suns, winds, storms, time, disease, and death pay no deferential respect to her. No, she is like all other folks. She has her agency to choose for herself. Man respects her, bows to her, but while he does it, she oftentimes withers under his devotion. Society professes to respect her, and so it does; but it subjects her to many untimely trials and injurious customs that its very respect is fearful. A young girl, fresh from childhood blossoming into a

woman, rosy health in her veins, innocence in her heart, caroling gayety in her laugh, buoyant in her step, the rich glance of an opening soul in her eye, grace in her form, with the casket of mind richly jeweled, is indeed an object of beauty. He who can behold her and not feel a benevolent interest in her is an object of pity. He who can live and not live in part for her, is devoid of the highest order of feeling. He who can see her wither under unrighteous customs, or pass away by the blight of unholy abuses, and not drop a tear of sympathy, is less than a generous man. He who sees her perilous position, and lifts not his warning voice, fails in a great duty.

It is not enough to admire a young woman; it is not enough to do her graceful honors, make to her obsequious bows, strew her pathway with flattering compliments, and call her by all beautiful names. A young woman's life is not a holiday; it is more a working time, a study hour, an apprenticeship. True, she has buoyant spirits, and should let them out with fresh good will at proper times. She has her playful moods which should not only be indulged, but encouraged; not wholly for the sake of the momentary enjoyment, but rather to infuse the forming character largely with the element of cheerfulness.

A gloomy girl is odd, because it is out of place and wrong. It shades the character with a desponding hue. Despondency is wrong; it is a perversion of our minds. To put on weeds when nobody is dead, to weep when it would be more becoming and useful to laugh, to wear a face of woe when the sunshine of gladness has the best right to preside in our sky, is all wrong. Better sing with the birds, and laugh with the babbling brook, than to be gloomy. If she is mindful of any thing, it should be of the shadows that fall upon the heart. Whether they be of delusion, disappointment, or sin, they are bad; and will make sad marks in the character to be borne through life. Age can never forget its youth; nor can one easily rub out dark lines traced in her character in its forming state. Character is worth of soul, wealth of heart, and diamond dust of mind. To acquire this is her first work, so as to be able to pass through life and do the great work of women. There is much in starting right. A stumble in the start often defeats the race, while a good strike at the onset often wins the victory. There is no more alarming feature in the life of a young woman than her apparent indifference to the great work before her. Multitudes of girls are as thoughtless and giddy as the lambs that sport on the lea. They live as though life were a theater, good for nothing but its acting.

There is much reason why girls live so heedless of grandeur that swells into eternal glory before them. They have been taught to regard themselves as the playthings of men, the ornaments of society, rather than the helpers of themselves and their race, and the solid substance of the social fabric. And this is all because they have not been taught to observe and do the first things first; that is to "Remember their Creator in the days of their youth," and to seek first the kingdom of God and his righteousness.

The kingdom of God means much to every one, young or old, for in it is eternal life, while out of it is death. The statement of Christ to Nicodemus proves this fact; Jesus said unto him, "Verily, verily, I say unto

thee, Except a man be born again, he cannot see the kingdom of God." Without the new birth there is no salvation. Paul tells us what the effects of getting into the kingdom is in these words, found in Col. 1:13. Speaking of Christ he says, "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear son."

How do we get in? Jesus answers in John 3:3-5. "Jesus answered, Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This harmonizes with the statement of Peter in Acts, 2:38. "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." But woe unto you, "would be" preachers who tell the seeker after truth that there is nothing that you can do—Jesus did it all for you! For you shut up the kingdom of heaven against men, for you neither go in yourselves, neither suffer you them that are entering to go in. Like Christ said to the Scribes and Pharisees, "But woe unto you Scribes and Pharisees, Hypocrites! for ye shut up the kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. 23:13.

We hear a lot about the elect. But it is all together up to you in regard to your election. Listen to the Apostle Peter, in his second letter: 1st chapter 10-11. "Wherefore the rather, Brethren, Give diligence to make your calling and election sure: for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Note the everlasting kingdom of our Lord and Savior Jesus Christ. This means though you have been born into the Kingdom, or Church here on earth, it is you that must make that election sure for the life to come. Like Jesus said to the Disciples, "Work out your salvation, with fear and trembling." So all these things must go with the things that I have presented regarding the young women, and there is a lot more to be said along this line.

The young women should know that they are made for a purpose as grand as that which brought the Saviour of the world into being. They should know that their powers were made for the highest order of usefulness and excellency. They should know that if they regard themselves as playthings and pets, in womanhood they will have to be drudges, or the cast-off dolls of their boyish husbands, or the hangers-on to a society they would, but cannot, be a part of. If a girl would be a good woman, she must commence now. If she would be wise, she must not frolic away her early life. If she would not feel the hand of oppression in age, she must lay now the foundation of a noble independence, which will make her self-reliant, energetic, calm, and persistent in the pursuit of life's great aim.

Not only is a pure character needed, chastity of thought and freeling, but one of energy. It is grand to be pure of heart; it is glorious to be virtuous, to be able to resist temptation and confound all tempters. This, we confess, is one of the prime beauties of female character; but this is not all that is needed. Life is more than trial of virtue; it is work. If she can do this

she proves herself made of pure gold. She has a great work to do. All women have. This work requires that they shall possess energy as well as purity. They must have force of will to dare and to do. They must dare to be and do that which is right; dare to face false customs; dare to resist oppression; dare to assert their rights; dare to do their own thinking and acting; dare to be above the silly pride and foolish little minds. To rise above this position and be what she is capable of being, strong in mind and purpose, resolute in the right, be herself untrammelled by custom or law, so far as any being can be in good society, requires the culture of energy. What was once regarded as a sufficient character for a woman, is not enough now. Women are advancing as well as science, mechanics, and men. Young women should remember this. Once it was thought, education was enough: if a woman could read and write a little. Now she must know a number of things more.

The young woman is the most perfect type of beauty on earth. To her we ascribe the highest charms belonging to this wonderful element so profusely mingled in all of God's works. It is bestowed by the divine artist for life. Why should we dissipate it in an hour? We ought to prize and retain benefaction. God could as well have made the young woman ugly instead of beautiful. His wisdom and love chose to make it a model of grace and elegance. It is worthy the ambition of every lady to labor to the very embodiment of those graces and goodness before which vice shall stand abashed, confounded, and to skulk away; and in whose presence every virtuous manly heart shall glow with every honorable and lofty sentiment; and be irresistibly urged to the love of goodness and truth. The young woman's natural realm and most beautiful position is in a home. Here she may occupy a field as natural as it is delightful to her; one to which her nature will always tend, one which she will crave with her whole heart, and in which her powers will develop more beautifully and harmoniously than elsewhere. To this she aspires because she is invited here by the most entreating voice of her stronger affection; because it is the one great harvest field of love; and because it opens to her the duties of the most tender relations of life. It is here she appears in her most interesting aspect; because she is the guardian of home, the presiding divinity of earth's "holy of holies." "Home, sweet home," garden of beauty and fragrance, shrine of peace and love, first paradise of mortals, fountain of "the river of life," the one and only earthly type of heaven—this is woman's kingdom.

And in this place and time she must observe in her life the law of the spirit of life, which Paul says will save from the law of sin and death. Here I want to remind you again that there are a thousand "would be" preachers, who speak over the radio, and tell as many truths, but close with the most damaging statements ever made by man which is, "there is nothing that you can do to save yourself; Jesus did that for you. You can be saved right where you are. Won't you bow down by your radio now and be saved? Jesus is pleading. Won't you come now?" This kind of preaching will send more people to H— than the dance hall. Listen to the words of Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father

which is in heaven." Matt. 7:21: "and then will I profess unto them, you never knew me; depart from me ye that work iniquity." This verse is in the Inspired Bible. I have quoted it from memory. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock; and the rain descended, and the floods came, and beat upon that house; and it fell not: for it was founded upon rock." Verse 26 and 27. "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and beat upon that house; and it fell: and great was the fall of it." Yes, your work will be tested by the Gospel standard, and James calls it the perfect law of liberty. Let us read it in James 1:25.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." So we must not change it in any way, not by a new interpretation even. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, GOD shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. 22:18-19. This will apply to the whole Bible.

What are the sayings of Jesus? Here are some of them; "And Jesus said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; But he that believeth not shall be damned." Mark, 16:15-16. And the Apostle Peter said: "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," Acts 2:38."

Then do not be lulled to sleep by those money-gatherers, who tell the world over the radio, that if you will only confess that Jesus is your saviour, that you are then and there saved! NO, salvation cannot be had that way. For as the body without the spirit is dead, so faith without works is dead also being alone.

If all young women will do all these things, their lives will be full of brightness, and radiant in smiles. It may well be compared to a mountain rill that has just left its bubbling source, which laughs and dances along amid the beauty and freshness of the upland scenery, kissing the flowers that dip their fragrant lips in its lucid waters, and smiles in the glad sunshine let in through the waving branches above it, before it reaches the great ocean of life. The freshness and gladness that are so inherent in her youthful nature, should be carried into mature life. What a charm it would add to middle life and old age, if it were so. Her out-gushing gladness, subdued by experience into a refined and happy tenderness, would be like flowers and fruit dallying amid the foliage of the same boughs.¹³

If there be one place more than another consecrated to the abode of piety, it is the heart of the young woman, if she has followed the instructions given in this article gleaned from the word of God. And we here quote now from the 4th chapter of James: 7 to 10, in-

clusive. "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 into heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." Who is it that must resist the devil? Who is it that must draw nigh to God? Who is it that is going to cleanse your hands, ye sinners; and purify your hearts? It is you, yourself, if it is ever done.

May I say to all who want salvation, If you are ever successful you are going to have to save yourselves. The Prophet Ezekiel says in his 18 Chapt. verses 27-28, "Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die."

God never intended for a woman to make a smoke stack of her nose, nor a beer keg out of her stomach, even if a certain prominent person did tell them to test themselves and find out how much beer that they could stand. So if she does go against this standard of life laid down in the body of this article, and will take up the smoke and drink habit, she will paint for the world the picture from life's other side. The last verse of it I will quote.

"The last scene by the river,
Of a heartbroken mother and baby,
'Neath the harbor light's glare, see her shiver,
An outcast, whom no one will save;
And yet she was once a true woman,
She was somebody's darling and pride.
God help her, she leaps—there is no one to weep
"It's a picture from life's other side."

But the woman, invested in the triple garb of meekness, gentleness and charity, we see in its loveliest aspect, like the single star which appears at early twilight in the clear blue sky. She pursues her silent but unvarying course, by the world perhaps unnoticed and unknown, but charming the eye of the observer by the softness of her light, and the mild serenity of her atmosphere. An unearthly loveliness plays around her; and, gazing upon her, our thoughts are led upwards to that ineffable being whose brighter luster she still but imperfectly reflects upon the inhabitants of this benighted world. I suggest the thought to the young women that, equally with the young men, is the world before them, to choose what place they will, and to work out a successful, honorable, and useful life. There is something sublime in seeing a young woman who has faith and confidence in the future, as well as confidence in herself, looking serenely forward as the mists that obscure the way disappear before the bright sunlight of hope, and saying: "I will be ready in body and mind and character, for any work and station;" And then, day by day, by study, thought and upright conduct, pressing steadily onward, with enthusiasm undiminished with every faculty of heart and soul and mind expanding into the beauty and the power of a noble and perfect womanhood, consecrated to the service of God, helping the unfortunate, turning many

to the path of righteousness, and at last patiently and joyfully awaiting the bright crown of glory and the better land; to hear the glad word, "well done, thou good and faithful servant:—enter thou into the joy of thy Lord."

May this be the final reward of all, in Jesus name.

LETTERS

(Continued from Page 35)*

With another thank you, I wish you God's richest blessings in all your labors for Him, and that this will find you well in body, "Strong in the Lord and in the power of His might."

(Signed) REV. E. R. AUGSBURGER.

The above is a beautiful letter that I just received from a kindly old Mennonite minister from Illinois, and with whom I spent some very pleasant hours in gospel converse. He had undergone quite a delicate operation, and seemed so alone that my heart went out to the kindly old man. I supplied him with tracts, Advocates and other literature. His reaction to them is expressed in this letter. I have always found that hospitals, which operate as sanitariums, are a very propitious place to do missionary work. When humanity suffers, it usually responds readily to kindness and genuine sympathy. There is no place on earth better adapted to the establishing of the true brotherhood of man than a place where sickness is present, and kindness is appreciated. The Ball Clinic at Excelsior Springs, Missouri, is unusually well designed to promote such feelings.

In a postscript this old gentleman tells me that the clinic is taxed to overflowing all the time. I do not wonder at it.

THE EDITOR.

FACTS NOT FABLES; ARE WE WARNED?

2 Timothy, chapter 3. "This know also, that in the last days perilous times shall come. 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . unholy."

5. "Having a form of godliness, but denying the power thereof: from such turn away."

1 Timothy, chapter 4. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith."

The above quotations from the great Apostle Paul's writings give ample WARNING TO THE SAINTS OF OUR DAY, "Latter times," "last days." Therefore by reason of the High and Holy Calling vested within us as a servant of Jesus Christ the Son of God the most high, we would reiterate the warning of our brother again in these "LAST DAYS." Especially with reference to that which we now find circulating among the saints and calculated to divide and cast aside the only true and living Covenant, viz., baptism into Christ, our Savior, a principle of the gospel of Jesus Christ set again upon the earth for the salvation of man through the power of the most high. And the statements we find within the matter before us, "Isolated members, and groups of members desiring to participate in this movement, may appeal to the missionaries in charge of their respective fields, and to the bishopric, etc." (From "Joint Mission Action and Committee Report.") (Emphasis mine.—K. J. S.) This does not mean the matter contained or "movement" is authorized by the legal action of the General Church. But rather it is the action of

two groups within the church and therefore a local action. However we would urge and counsel the church as a whole to contact the **missionaries of their respective fields** to obtain counsel and advice, particularly those who receive the matter herein referred to.

Your brother in gospel bonds,

K. J. SMITH,

General Church Recorder.

OBITUARY

JEMIMA JANE STANLEY

Jemima Jane Poush, daughter of Henry and Pauline Poush, was born December 13, 1865, near Andover, Harrison County, Missouri, and departed this life at Davis City, Iowa, on January 16, 1944, at the age of seventy-eight years. She was the last of ten children, all the others preceeding in death.

On March 4, 1886, she was united in marriage to Simeon Stanley of Kewanee, Illinois, who preceded her in death March 16, 1936, at Leon, Iowa.

To this union were born four children: Bernie, who died in infancy; Frank, of Sherman Oaks, California; Norm, of the home; and Lee, of Lamoni, Iowa.

Surviving are the three sons above mentioned, seven grandchildren, and a host of friends. The Advocate extends to the bereaved family our deepest love and sympathy, because we knew Sister Stanley intimately and well, and her splendid hospitality, and Christian character will remain one of the bright spots in life's memory.

She was a kind and loving mother and grandmother. One grandchild, Mrs. Wanda Gannan, whose mother died when she was a little girl, spent the largest part of her life with her grandmother, and will miss her greatly, as will all of the others. A good God-fearing Mother in Israel has gone to a well earned reward. She spent the most of her life around Lamoni, Iowa and community.

She was baptized June 5, 1907, by Elder R. M. Elvin of the Reorganized church, and transferred her membership to the Church of Christ, (Temple Lot) June 3, 1928.

Services were held from the funeral chapel Friday, January 21, at 2:00 p. m. in charge of Elder Chas. Ballantyne, assisted by Earl Lewis.

Interment in the Andover cemetery.

MOTHER

Whose love can equal the love of a mother;

Whose devotion so loyal and true?

Who suffers so much with joy for another,

Who works with such pleasure, for you as does mother?

You hail with delight the friendship of others

You revel in love of the sweetheart you've won,

Yet, where do you find a friendship like Mother's,

Unbroken till death calls, and life's work is done.

THE HOPE OF THE NATION

The truth for us to remember at all times, and especially in these times, is the truth that the hope of a nation is not in its forms of government, nor in the wisdom and equity of its executive, nor in the justice and purity of its administration, so much as in the elevation and redemption of individual character among its people.—Selected.