

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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The Mother's Evening Prayer

Twilight spreads her dusty mantle
On the blossoms sweet and fair,
Blooming near a low-roofed cottage,
And a hush is in the air,
Broken only is the stillness
By a mother's evening prayer.

Kneeling low beside the cradle
Where the precious darling lies,
With the golden lashes drooping
O'er his wondering baby eyes,
All her heart goes out in pleading
For the soul that never dies.

Far beyond earth's gloom and shadows
Past all doubt, all pain and care,
Rises now her heart's petition;
And the angels bending there
Hush their rapturous songs to listen
To the mother's evening prayer.

MRS. HUGHES.

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ZION'S ADVOCATE

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Editorial

SACRIFICE

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psalms 50:5.

Webster defines the word "sacrifice" to mean, "a giving up," "an offering," or "the suffering of material loss." Thus it would follow that so far as our human obligations go, in connection with our spiritual warfare, we must expect to be giving up, offering of that which we might feel we ourselves need. It should be obvious that to give to the work of the Lord that which we do not ourselves need, be it ever so much, cannot be classed as sacrifice. In material things, sacrifice mean sto forego something that we really think we need and which will make us feel inconvenienced. In this article however, we wish to look at sacrifice from a far different angle than the mere giving up of material things.

The Apostle Paul brings this angle of the idea of sacrifice to our attention in his letter to the Romans, where he says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1.

We also read in St. John 3:16, this significant language: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It might be difficult to associate the idea of sacrifice with the idea of "Deity." In the main idea of sacrifice, or giving up, or suffering loss, Deity naturally reacts in our minds as something supreme and above all sense of loss, and so it is; but there is a spiritual angle to the matter in which the great All-Father and his Son may share, and which the teachings of scripture plainly indicates they DO share. And it is here that we desire to make the comparison and find the real meaning of spiritual sacrifice as it is enjoined upon mankind.

First, however, we will look into the idea of ma-

terial or bodily sacrifice. God owns, regulates, and controls all material things, hence cannot in any way make a material sacrifice, and does not, only in the fact that his creation being inseparable from himself, does made material sacrifice, and in which Deity indirectly shares. Concerning material things, or what we refer to as material things, we are told that: "I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine, and the fullness thereof." Psalms 50:8-12.

This forbids the idea of God making material sacrifice, because ALL THINGS are ever his. Yet when he gave his Son He made a sacrifice. He gave up to the world his richest possession. He gave freely. His gift was the crowning center of the entire scope of his creation. The very idea of giving, assumes the idea of sacrifice. He set the example in spiritual sacrifice when he gave his Son, because this gift, while material, because it partook of the human, was nevertheless the type of sacrifice that is required of us through obedience to the gospel of Christ.

To the true saint of God the giving of material goods ceases to become a sacrifice, when he can freely give a "broken heart and a contrite spirit." Christ the great example made no virtue of giving in a material way. He made no pretense to worldly or material possessions. He tells us that: "The birds have nests and the foxes have holes, but the Son of man hath not where to lay his head." Why not? He with his father were the sole possessors of all material things, as see Colossians 1:16 where Paul describes the material holdings of our Lord and Savior Jesus Christ. He says, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him." So with the wealth of the world to give, if material sacrifice was the prime object of his advent into the world, he forsook all of this in the interest of setting for mankind, to whom he was the great elder brother, an example in giving FIRST an exhibition of spiritual sacrifice that would enable man to realize his source, as being God, and that when once access to him was made by complying with the laws governing in the spiritual kingdom of God, or obeying the principles of the gospel, then would man fail to see a sacrifice in giving of his temporal means. In short, all of the material things that Christ acknowledged as being his to give was his physical body, and that he freely gave on the cross of Calvary.

Speaking specifically of Christ in the way of sacrifice we are told that, "Though he were a son yet learned he obedience by the things that he suffered." In this connection is there any evidence of the suffering of the Just One, found anywhere in scripture that outweighs that mentioned of him in the garden, when he sweat as it were great drops of blood? This seems to be even greater than the physical suffering on the cross, and it seems to have sprung from his agony at

the willfulness and waywardness of those he came to save. What a sacrifice! Who can realize or sense it? Yet it is given to us to be his associates in the same type of sacrifice. Concerning him we are told that, "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

Making a practical application of this principle of spiritual sacrifice, we have but to remember the experiences of those noble men and women of all ages who have braved death, ostracism, loss of wealth, and every type of humiliation in order that they may take the story of the gospel to their fellow men. In the 11th chapter of Hebrews and many other places reference is made to the martyrs for the truth, and the type of death meted out to many, because they put first in value the correct representation of godliness. What did the idea of "All Things Common," in material things mean to such? How indescribably cheap and mean would such considerations be when weighed in the balance of the spiritual sacrifices that were being made. Nor need we go back into the history of past ages to find such spiritual sacrifice on the part of our human teachers and predecessors in this restored gospel. Let the story of the Missouri persecutions and the hardships and privations that were endured by those who pioneered this great latter day evangel answer.

I have never learned how much of material wealth was ever acquired by the man who first came into our neighborhood with this despised latter day gospel, but I am very sure that whether he ever amassed any wealth or not, I am more than grateful for the fact that he brought to me and many others of my associates, that which is above the price of rubies. His mission was carried out in the days when mob violence was almost the common experience of the missionary. Yet he never flinched, he never wavered, and none of us even to this day ever questioned his attitude toward material things. To us, his was a spiritual sacrifice.

Paul tells us that it is "our reasonable service," to present our bodies a living sacrifice holy and acceptable to God. Christ set the example in "giving up," in making "an offering," an offering of ourselves. Then will we be wholly consecrated to God, and our all in material things will likewise be wholly consecrated to God.

God so loved the world that HE GAVE, the greatest gift, the profoundest sacrifice to mankind, because He wished to instill into man, his crowning creation, that spirit of love that He there manifested, so that as a result, the final climax, the complete consummation of God's plan in creation will be that love will eventually rule the world and so-called material things will be found only as blessings from God and not as vehicles through which we show our love for God. "We love him because he first loved us and gave himself a ransom for all."

B. C. FLINT.

IN THE FIELD

Our last found us making a short visit to our brother in the flesh, Mr. Clarence E. Flint, and his family at Oconto, Wisconsin, and in this we must not forget our splendid little niece, Mrs. Florence Crozier and

her husband and little son Everette. They are on the old Clarence Flint farm, and we enjoyed a very pleasant experience with them, as well as with Brother Clarence and his wife themselves.

From there we drove across the state of Wisconsin at its widest part to Black River Falls, the location of a local of the Church of Christ presided over by our good brother, Elder Clyde Babcock. We remained with them over two Sundays, preaching almost each evening. We would have held meetings nightly but for the fact that this was a very busy season with the saints there, made doubly so because of the peculiar weather that prevailed over a large portion of the United States, and made all crops backward and unseasonable. Yet we had a nice houseful to talk to at practically every service, and some are near the kingdom. Here live the families of the Tuckers, Bowens, Muths, Eddys, Babcocks and others. On account of the war, the Eddys have five sons and son-in-laws in the service. One son, Lyle, made the sumptuous sacrifice and his remains lie buried somewhere in France where he fell. His obituary appeared in the Advocate some months ago. Two of the girls, whose husbands were overseas, have spent the time of their husbands' absence at the home in Black River Falls, one working at Camp McCoy, and the other in a hotel in the nearby town of Sparta. On this account we had the pleasure of having had Sisters Verna Jones (nee Eddy) and Dorothy Wilson, (also nee Eddy) with us at all of the services. These are the two young sisters we baptized in Springfield, Illinois, a couple of years ago.

In speaking of Black River Falls, Wisconsin, it might not be amiss to mention the historical setting this little country town has in the early history of the church of the restoration. It was to this point that the early leaders of the church, while in Nauvoo, Illinois, sent a company of workers, to come to the pineries and cut and saw lumber which was made into rafts and floated down, first the Black River to the Mississippi, and on down that mighty stream to Nauvoo for the building of the Nauvoo Temple. Today recognition is being given to this early work of the church, by the citizens of Black River Falls, and suitable markers are found at the place where timber was cut and also to the site of the mill which sawed it into lumber, and we took snaps of these markers and will later give them to our readers in the Stories of the Restoration, in an account of this early work by our brothers and sisters of the past. Because whatever may be our opinion of the work then done, we must all agree that it partook of the unshaken zeal of those early pioneers in this great work.

From Black River Falls, we went up to Minneapolis, Minnesota, at the request of the pastor and others there, to come and give them a few gospel sermons. Our visit there was truly a pleasant experience, because it was there that we made our temporary home, for a few years, with our children, Elder K. J. Smith, our daughter Edna and their two children, our own beloved little grandchildren. Both Alexander and June were born there, and it was also from there that we made our trip across seas to our mission field in Europe. There we have the Maléy's, Spargos, Darby's, Greens, Schindler's, Nast's and others. We preached for them nightly

and it was on the Tuesday evening of August 14, while we were there holding services that the joyful news of the cessation of the war was announced by our President. On this account, we devoted the greater part of our service that evening to thanksgiving to God that bloodshed had ceased and that our boys would soon be coming home. And while we find nothing in the prophecies of scripture to indicate that peace will ever again be fully established among men, we can thank God for another opportunity to proclaim peace among the children of men, and to again be able to turn the attention of honest hearted ones to the gospel of the Son of God the Prince of Peace, and so be enabled to continue building up his kingdom among men.

At Mapleton, Minnesota, now dwells, for a time at least, Elder Frank L. Knapp and his faithful wife Sister Gladys. These are among our old friends once living at Black River Falls, Wisconsin, but who for the last few years have been living in Shreveport, Louisiana, and we have not seen them during this time. Since Mapleton was almost in our direct path back into Wisconsin, we made them a visit, and found them, as ever, faithful in the gospel, so that our visit with them was mutually beneficial. With them dwells our sorely crippled brother, Elwin Bowen, a brother in the flesh to Sister Gladys. For many a long year this crippled boy has sat patiently unable to even dress himself or care for his simplest needs. The saints should remember him in their prayers. Also while at the Knapp home we were privileged to read some wonderful letters from the son Kenneth, of the Navy and stationed somewhere on the Atlantic coast. These letters indicate a very fine talent of analysis on many subjects particularly the gospel, by our young brother, because he too is a member of the Church of Christ. There was no opportunity there for holding preaching services, so after a few days spent in spiritual and social association, we came back to Black River Falls, and continued our nightly meetings. One of our main objectives in this was that we had received news from our Billy Boy, (Billy Sheldon) that he was on the way home and might be expected at the home of his wife's parents, Brother and Sister Clyde Babcock, at any time. And in this we were not disappointed, but before his arrival two of the Eddy girls, Sister Cain and Sister Wilson, were rejoiced to have their husbands back with them from overseas, and to have them in our services. They had gone through some of the hardest campaigns in Europe and India. Sgt. Wilson had seen the entire European campaign, having landed in Normandy and wound up in Czechoslovakia, as a gunner on a tank. No one could appreciate his experiences even if he could describe them, and he had no desire to do so. We are more than glad to welcome these heroes home.

On the Wednesday following our return to Black River Falls, we went down to Sparta and began a series of meetings there. The first day we were there, we were called over the phone from Camp McCoy by Brother Babcock, and informed that the night before his daughter and hubby, our Billy, had arrived there so Sister Flint and I made a trip back there, and spent a joyous day with these loved ones. Then on the following Sunday the Black River Falls folk came to Sparta, a distance of only twenty-seven miles, and we

had a sort of all day meeting and I then had the privilege that I had been praying for, for over a year; namely having Billy associated with me in the stand. We sure rejoiced together, and we understand that at this writing Billy and his wife are in Independence, where we hope to meet them again before Billy has to return to service.

While we were in Black River Falls the first time we received the sad news that our aged Sister Helen Daer had passed away. We have no details of the funeral, but hope that we may have them for an obituary later.

From Sparta we came here to Montfort, Wisconsin, and are domiciled at the home of the Davies' and Matthews. We made a trip back to Madison last week to see our daughter Mrs. Virgie Culp and her daughters, and also my son Orville and Sister Flint's youngest brother and family Albert Grasshoff, who is a grocer there. From there we went to Janesville, Wisconsin, to see our little niece Mrs. Mildred Glascock, who expects to become a mother some time this fall, and this calls our attention to the fact that since our leaving home in May a number of our families have been blessed with little buds of promise. Brother and Sister Ray Hunholz in Milwaukee, have a baby girl; Brother and Sister Rolland Sprague also have a baby girl, and by the Independence news in the last Advocate we learn that Brother and Sister Floyd Edward Denham have also been blessed with a baby girl. We hope before we go to print to have suitable data so that we can give these dear little additions to our ranks the type of welcome they deserve.

We just received a letter today from our own daughter Verna Haenkle of San Bruno, California, which states that she is in very poor health, and has broken her leg. We solicit the prayers of the saints in her behalf. She is a member of the Church of Christ, and should any feel inclined to write to her, her address is, Mrs. Verna Haenkle, 71 Tanforan Ave., San Bruno, California.

In addition to visiting our niece in Janesville, Wisconsin, we also spent the evening on our return from there with Sister Flint's oldest brother, Brother Richard Grasshoff, in Evansville, Wisconsin. Brother Richard is among our isolated members and has only the Advocate to give him Church of Christ encouragement.

We had announced an all-day meeting at Oak Ridge, near Lancaster, Wisconsin, in the home of Sister Tony Matthews, (widow of our late Elder Wm. Matthews) for last Sunday, so we returned here to Montfort, and went with the few saints living down here to that meeting, a distance of about twenty miles. This is the drawback here for missionary work, our membership are so badly scattered. They rally readily, though, to a special effort like this and we had a splendid day with them, and returned here and will speak in the large commodious home of the John E. Davies' tonight. This is our first effort in this little village. What transpires will be subject for comment in our next.

THE FLINTS.

LETTERS

99 East Parkhurst St., Detroit 3, Michigan.

August 3, 1945.

Dear Saints and Friends:

It seems a long time since this war started, especially for those of the living Church of Christ, who, like myself, have, through these conditions been separated or apart from worshiping with the saints as much as we would like to.

We, Brother Bert Cooper and myself have traveled a great deal from the north to the sunny shores of Florida, and we find much unrest, not only with the saints, but with all religious denominations. Many are harboring concern about the mistakes of others, forgetful of their own mistakes. Many are leaving religion and seeking worldly pleasures; indulging in smoking, drinking, and sexuality, etc. These are just some of the evils we as the Church of Christ, have to fight against.

Among the members of the Church of Christ, through the errors made at headquarters, some have lost confidence in the men in charge, and as a result some have ceased paying their tithing. This is all contrary to the law of God, and now that conditions seem to have become more spiritualized and stabilized at Independence, there is now no excuse for us failing to live up to the temporal law of the church.

How can we ask God to forgive us our sins when we refuse to forgive others? We make a mockery of that sacred prayer that Jesus taught his disciples to pray, wherein he said, "Forgive us our trespasses as we forgive those who trespass against us." Many of us have yet to be converted in a genuine way, wherein we comply with all of the principles of the gospel, ere we can go on unto perfection.

Let us ask ourselves the question: "What are we going to do about these things?" Shall we each continue to sling dirt at another when we need a bath ourselves? Regardless of the past we must awaken to the present and the future just before us, and not lose hope and courage.

Brother Cooper and myself have had reason to revolt against the evil gossip circulated by those who are either non-members or who have ceased to be active in the church, but we know we must forgive and love our enemies if we expect to assist in this great work. We all have to put our shoulder to the wheel and pull. To him and her who insists on sitting in darkness alone, let them realize that their very salvation is at stake. Yesterday is past, tomorrow may never come.

The war is drawing to a close, and the power of God will come forth to raise up a people who will do his work if we fail. Do you, dear one, feel yourself slipping away, or feel yourself being left out? If so, please do come back and help us crush out the bitterness, which is darkness, and be among those who will carry out God's work, and establish a Zion for Christ to come to. We must all pray fervently for the second coming of Christ, and that we may have oil in our lamps. The work WILL GO ON. Will you assist?

Brother Cooper and I were privileged to visit Independence the past spring and we were quite en-

thused at the feeling of unity and hope manifest there. We visited many of the faithful saints in their homes, and worshiped with them in the little white church on the Temple Lot.

We intend going there again this fall, on our way to Florida and hope to spend several weeks there, in Independence with God's people. We must, as members of the living Church of Christ, suggest and plan ways and means for the promulgation of the gospel. The gospel MUST be first in our lives. We should be cheerful and proud of the fact that God has called us from among men to assist in the building of Zion. Is this not an honor, an honor far greater than the world can give?

In conclusion, we urge you all to have faith and hope in the church, the apostles, and the priesthood. Obey the spiritual and temporal law, that our apostles and missionaries may not have to punch clock cards for an existence, but rather by an unselfish support be able to fill their entire time spreading the glad tidings of great joy.

Lovingly,
ERNIE PREMO and BERT COOPER.

August 8, 1945.

Dear Advocate:

The Wyandotte Branch in Michigan have just elected me as reporter for our branch. As there has not been much news about Wyandotte in the paper for some time, I'll try and let you in on things that have been happening here.

Our branch has been having very good attendance at all of the meetings. With the wonderful help of Sister Dorothy Olin, who by the way used to be a school teacher and has handled children before, has certainly brought interest to the Sunday School. We have twice as many youngsters as adults. The Sunday School pianist is Sister Olin's gifted young daughter who is only seven years old and plays very well. In fact you have to see and hear her to believe it is so.

We have had some very inspiring prayer meetings and God's Spirit has been there in power.

As you all know Brother Surbrook's son Jack, who was wounded in France, is home again for good, and is getting along fine.

We have two other members from our group in the armed forces. They are Brother Clifford Surbrook and Brother Irvin Fetters.

Brother Irvin, who is in the Navy, was home in June and attended church the Sunday he was home. Brother Irvin had duty aboard a troop transport and has a battle star for Okinawa. We had a farewell party for him.

About three weeks ago Brother Clifford was home and spent a Sunday at the services, also. Having completed his boot training at Great Lakes, he will soon be reassigned.

The Wyandotte group is planning an all day meeting the first Sunday in October. Brother Surbrook extends a cordial welcome to all who can attend. The decorating of our little church will be completed by then.

(Continued on page 151)

The Standard Bearers

STORIES OF THE RESTORATION

The Nineteenth Century Prophet

A series of stories of the restoration would scarcely be complete without a more or less specific reference to the work of the individual, who, under God, was the human instrumentality for the bringing into being the wonderful restoration of the gospel in these latter days. To do so would be to ignore the plain statement of scriptural prophecy which denies that God will do any important work without a human instrument or prophet; and a prophet, in the strictest sense is not a foreteller of future events, which would reduce him to the level of a fortune teller. A prophet is a servant of God with a message for the race of men among whom he lives, and of course, with prophetic insight into the future. In support of the above assertion we read in Amos 3:7, "Surely the Lord God doeth nothing, but he revealeth his secret unto his servants the prophets." This has been God's method of operation through the centuries. It is only necessary to read the Bible to see that never has God at any time brought to man's attention anything of value without using human prophets as his instrumentality through which to work. To these men he has usually sent his messengers, the angels, to bring to humanity the will and purposes of God.

Hence, for us to make any claim to being a restoration of primitive Christianity, it would be imperative that both prophets and heavenly messengers should have been sent from God to earth. Otherwise a claim to a divine restoration would be ridiculous.

Another preliminary thought to our study of the latter day prophet is the quite generally accepted idea that there can be no prophets in our day, and for a man to claim to be a prophet of God, would stamp him at once as being a false prophet. In short the only prophets that could come in our time would be false ones. The warning of Jesus to beware of false prophets in the latter days, or the days before his second coming, is fastened upon as scriptural evidence that there could be no genuine prophets in our day. The inconsistency of this position is found in the statement itself. Jesus warned against FALSE prophets. To make this designation it is correctly inferred that there would be genuine prophets in latter days, else he would have simply warned against prophets. A false prophet is a counterfeit prophet, and to have a counterfeit, it is necessary to have a genuine article to counterfeit. So instead of Jesus' statement being a condemnation of true prophets it is an endorsement of the idea of God using a prophet to accomplish his work in any age. There is a statement in Luke 16:16 that says: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." This also is used by one of the largest Christian denominations of our day for the purpose of discounting any prophet after John, (John the Baptist, B. C. F.) Yet this position is refuted by the New Testament itself, because we find many prophets in the Church of Christ after John's time. See Acts

13:1; Acts 21:9-11, and many others. The whole Book of Revelations is a prophecy, and given after John the Baptist's time. So much by way of defense of the idea of a latter day prophet.

We will now introduce the latter day prophet himself. This young boy Joseph Smith, confused at the array of religious thought in conflict with itself, felt that, if what he saw among religious teachers was the plan of God, God himself had become so deeply entangled in his effort to save his creation that it had become a matter of every man for himself, and that God had made a mess of the thing. So he sought recourse to the word of God and from it he was enabled to learn that God was not the author of the confusion, and furthermore had even provided a way whereby any honest soul might receive light direct from God. Perhaps he did not realize that, should man approach God as instructed to do in James 1:5, wherein he was told that if any "lacked wisdom," the thing to do was to ask of God directly and light would be forthcoming, the reception of such light and the communication of it through him would constitute him a prophet, himself. Yet the story that follows shows clearly that such was the case.

We will not burden this story with the subsequent facts of the coming forth of the latter day restoration in a general way, because we have already given much of this in former stories. Suffice to say that everything that was associated with the prophetic calling of men in past ages was involved in this new latter day evangel. It is our purpose in this story to give some specific prophetic utterances that came to our generation through Joseph Smith the prophet.

We pass by the coming forth of the Book of Mormon and the prophetic value it had for the world. We pass by the angelic visits to this young latter day prophet, in which the fullness of the gospel was again restored to the earth, and we come down to December 25, 1832. We will give and examine a prophecy that was given to Joseph Smith that is so striking in its fulfillment and the associated ideas connected with the history of our country which country we believe was itself brought into being by divine interposition. At the time this revelation or prophecy was given, not one of the vital elements that it contained was visible on the horizon of our national peace and tranquility. This fact was so patent to the average individual of that time that the prophecy was scoffed at as being the vaporings of a disordered mind; and when it began to be fulfilled, frantic efforts were made to gather up and destroy documents containing it. Yet numbers of it were preserved and exist today.

It reads as follows: "Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning with the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States will be divided against the

Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass also, that the remnants who are left of the land shall marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightnings also, shall the inhabitants of the earth be made to feel the wrath and indignation, and chastening hand of an Almighty God, until the the consumption decreed, hath made a full end of all nations; that the cry of the saints and the blood of the saints, shall cease to come up into the ears of the Lord of Saboath, from the earth, to be avenged of their enemies. Wherefore stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

As already stated this revelation was given twenty-nine years before the events related in it had a fulfillment, and at that time there were no indications of its being of value. But we know that everything mentioned in it has had a literal fulfillment. We cannot go into as much detail as we might like to do but just mention a few of the outstanding facts in connection with it. First, the war between the states DID begin in South Carolina, by the Confederates firing on Fort Sumpter. Second, the Southern States DID call upon other nations and particularly the nation of Great Britain. Just a quotation from Buel's History of the United States, page 648. "One of the chief reliances of the Confederacy was the cotton crop of the Southern States. American cotton had become a virtual necessity to the factories of England. To have the cotton supply cut off suddenly was in the nature of a calamity to the industrial interests of Great Britain. A state of feeling supervened in that country unfavorable to the United States and sympathetic with the Confederacy. The British government desired the success of the rebellion. The Confederate administration played well to this sentiment. James M. Mason and John Slidell, formerly Senators of the United States, were appointed ambassadors of the Confederate States to France and England." The story goes on to tell of the Union closing the ports preventing the passage of these men to Europe; but they escaped and got on board a British mail-steamer, the Trent, but the Union navy overtook this British boat and captured the ambassadors. Britain retaliated with the plea that her flag had been insulted and a war between the United States and Britain was narrowly averted, and the men were released and DID proceed to England even as the prophecy indicated they would.

Third the slaves DID marshal themselves for war. I had five uncles in the Union army and they tell of seeing whole regiments of colored soldiers in the Union armies.

Fourth, the remnant of the land, (the Indians) did vex the Gentiles with a sore vexation. There was the

Custer Massacre, (War with the Siouxs) June 25, 1876. The Modoc Indian war on the Pacific coast in November, 1872. The Nez Percés Indian war in Idaho in 1878. And no American boy or girl who has studied American history will forget the terrible Mankato massacre, at Mankato, Minnesota, by the Indians. So we can see that all of the provisions of this prophecy has had a literal fulfillment. And as to the famines, earthquakes, and storms we will just give a brief tabulation of some of the most outstanding ones. In the beginning of the Nineteenth century the average of earthquakes was nine in one year, in the next fifty years it had increased to sixty-four in one year, and in the next eighteen years earthquakes had increased to two hundred seventy-seven in one year. So much for earthquakes, the same percentage of increase with consequent loss of life and property can be applied to famines, storms, and other forms of devastation, so it is a very easy thing to evaluate the prophecy that this man of God has given us in our own time.

Furthermore this one prophecy that has been the subject for our study in this paper is only one of many that came from the same source, proving beyond the shadow of a doubt that God has again undertaken to instruct mankind directly. And be it remembered that while the revelation known as the "Revelation on the Rebellion," is easy to analyze and find to be reliable in all of its parts, the same thing is true of many others, and we are thus furnished with irrefutable proof that the good God of heaven is not leaving his children now without the proverbial "line upon line," as promised in the prophecies in ancient scripture.

These things should be a comfort to us now in this troubled world, where war, bloodshed and their kindred evils are the rule rather than the exception. In fact from the time stated in that revelation, there has been war almost constantly on some part of the earth's surface. We will do well to study and heed the instructions of the Lord along these lines. In another revelation or prophecy given by Joseph Smith we, as a church, are commanded to "Renounce war and proclaim peace," and in the same revelation we are commanded to uphold the law of the land, especially the Constitution of the United States, and that the laws of man in conflict therewith brings chaos and trouble, with the significant statement that, "When the wicked rule the people mourn." Could this need any analysis?

"Surely the Lord God doeth nothing, but he revealeth his secret to his servants the prophets."

LETTERS

(Continued from page 149)

It seems as though we have more love and unity among us now than we have had in some time. It seems the stress of war is drawing us closer. We all humbly give thanks to God for healing our sick and protecting our loved ones.

On Tuesday evening, August 7, a very pretty wedding took place at the Wyandotte church when Miss LaVerne Williams became the bride of Walter Johnson. The ceremony was performed by Elder Amos Surbrook. We wish them happiness.

This being the extent of the news for this time, I remain, your sister in the faith,

MARIE FETTERS.

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.

JOSEPH SMITH AND THE LATTER DAY WORK

The promises of God referring to a special work to be done in the "last days," just before the "end of the world" is distributed in the Bible from Genesis to Revelations. It is clearly understood that Abraham is referred to as: "The Father of the Faithful." And these "Faithful" were not to be huddled in one place, nor all live at the same time. The whole race of humanity is the field of action. The promise to Abraham is recorded in Genesis 22:18—"In thy seed shall all the nations of the earth be blessed."

We follow this promise to Isaac, and on to Jacob—Genesis 49th chapter, Jacob calls his sons: "That I may tell you that which shall befall you in the **last days.**" This forecast is easily understood. Reuben, Simeon, and Levi were set aside with but little credit. Judah—verse 8—is given a valuable and prominent promise. He was to possess the "sceptre" of power as the ruler in Israel, shall be with Judah "until Shiloh come" which refers to Jesus Christ the Lord. "**Until Shiloh come.**" The tribe of Judah has not been a ruler in any manner since they rejected the Christ.

Then verses 13 to 21, refers to sons of Jacob that receive no special promises. Verse 22: "Joseph is a fruitful bough." In verse 24, is a volume of meaning: "From thence is the Shepherd, the stone of Israel." That refers to a prophet to come in "the last days." That shepherd cannot refer to Christ. He came by the tribe of Judah. This shepherd, the stone of Israel is to come from the tribe of Joseph. There can be no possibility of any man changing these words nor their meaning.

We now refer to Deuteronomy 33, read the words of Moses, 2,000 years later when he blesses the tribes of Israel. Following the chosen tribe in verse 13, we read of Joseph, the favored son of Jacob. "And of Joseph he said, 'Blessed of the Lord, be his land.'" The five verses following describes America, no other land can suit the description or its value. Turn back to Genesis 49:22, "Joseph is a fruitful bough by a well, whose branches run over the wall." Now read verse 26, "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills." In another place, referring to the posterity of Joseph it says: "His branches are stretched out, they have gone over the sea."

Please read Genesis 48th chapter and find there that the tribe of Joseph was divided. The blessing of Jacob on the two sons of Joseph is very important. In verse 5 Jacob says, "Thy two sons Ephraim and Manasseh—are mine—as Reuben and Simeon, shall be mine." Now it is plainly recorded that Reuben and Simeon were the oldest and next oldest of Jacob's sons, but in plain words he set them aside and put Ephraim and Manasseh in their place.

In Deuteronomy 33:17 Moses puts Ephraim ahead of Manasseh ten to one. We have already referred to the record that Reuben was the first born of Jacob. But now turn to 1st Chronicles 5:1, 2, "Now the sons of Reuben, the first born of Israel (for he was the first born) but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel, and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief Ruler; but the birthright was Joseph's."

This birthright was valuable—surely it applied to some special divine favor in "the last days." Let us now read Jeremiah 31:1, 9. I consider this a glorious climax to these other prophecies referred to and in this, chap. 31 of Jer. plainly reveals when these things are to be "last days"—even yet in the future but continue true to the line of who shall be favored of God in the end—in the "last days." In the 9th verse it says, "they shall come with weeping (for joy) and with supplications will I feed them. I will cause them to walk by the rivers of water in a straight way, wherein they shall not stumble for I am a father to Israel and Ephraim is my first born."

Our belief in Joseph Smith being a chosen prophet, does not of necessity require that his name should be mentioned by Bible prophets; but rather the work of God in the "last days" is well described, that when that work takes place, it will be known and recognized.

By reading 2 Thessalonians 2, Paul makes it plain that the second coming of Christ shall "not come except there come a falling away first." "**Falling away**—the primitive church was to drift into apostasy.

In the 7th chapter of Daniel there is a graphic description of the evil power that was to corrupt and overthrow the church. Verse 21, "And the same horn (or power) made war with the saints, and prevailed against them." That fourth beast was the Roman power that took charge of the primitive church and led it into apostasy. Revelations 17th chapter refers to the same destructive evil power. And that chapter represents Rome.

Revelations 12th is a word picture of the virgin church established by Christ. In verse 5 the woman brought forth a man child, which was caught up to God and his throne. The woman (or church) fled into the wilderness for a thousand two hundred and three score days. Which, according to the best scholars and history, is the same as **twelve hundred and sixty years.**

Count from the date when the woman "fled into the wilderness"—570 A. D., to when the restored church was organized in the state of New York. Such a work was to be established in the "last days." Revelation

14:6, 7, is plain to understand, "an angel," to come to earth with the gospel.

In Zechariah 2, an angel was to speak to a "young man" tell him about Jerusalem being a town "without walls." Joseph Smith was a young man. Also by revelations from God, Joseph Smith was informed that he was a literal descendant of Ephraim. This line of evidence and prophecy can not be broken nor rejected and yet retain the Bible as a divine guide.

In other prophecies referring to the "last days" there was a "Book" to come forth, which shall be declared as a "Marvelous Work and a Wonder."

The 29th chapter of Isaiah is devoted to this, "Marvelous Work." In Ezekiel 37th chapter it is written, verse 16, "Son of man take one stick, and write upon it for Judah, then take another stick and write upon it for Joseph, the stick of Ephraim"—and join them one to another into one stick, and they shall become one in thine hand."

Now the quick conclusion gained from this reading is the Old and New Testament. Surely there should be no objection to that if it were true. Who ever heard of the New Testament being the "Stick of Ephraim, or the writing of Joseph." Not one of the writers of the New Testament was of the tribe of Joseph. We shall have to go to "Joseph's Land"—America to find the writings of Joseph. We should not forget that Joseph had two sons, Ephraim and Manasseh. According to the Book of Mormon record, it was written by Manasseh, the son of Joseph, known as the stick of Joseph. In Hosea 8:11 referring to Ephraim, "I have written to him the great things of my law, but they were counted as a strange thing."

By reading Isaiah 29, we see the hand of God in revealing a book, "A Sealed Book." This "book" was delivered to an unlearned man. He says, "I am not learned." But surely the God of the Bible could "read it," and guide his chosen prophet to translate it into English language. That is the book of Mormon.

The Book of Mormon tells of Christ coming to the Jews in Palestine. It tells of Christ coming to this western continent and establishing his church with the people of America. And the beauty of the story is, the Book of Mormon account is in perfect harmony with what is written in the Bible of the organization and doctrine of this church, as mentioned by Paul in Ephesians 4. This divine instruction was not only for a day or a year or a century, it was for all time to come. That chapter contains what may truthfully be termed a vital portion of the Constitutional Law of God for his building of the church of Christ.

The God of the Bible is a God of law and order. No matter when or where he has servants to build, organize his church, describe his doctrine, there will be a perfect harmony in every phase of it. And this rule of observance was to continue "until we all come to a unity of the faith and of the knowledge of the Son of God, unto a perfect man unto the measure of the fullness of Christ."

There can be only one possible cause for changes. The influence of Satan, and the shifting disposition of humanity. The law of God does not permit these changes! Churches started and fostered by men, no voice of God calling them; no visitation of angels giv-

ing authority or instruction as to official organization of the church or the correctness of the doctrine to be taught. The promises of God to the primitive church, hold good today, same as when first spoken. These promises are mentioned in Mark's gospel 16:14-18. The text is referred to as Christ's "Last Commission." He never gave any promise or instruction afterwards to change or abrogate that promise. Peter on the Day of Pentecost gave a similar promise: Acts 26:37-40. These words in verse 39: "For the promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call." They were to "receive the gift of the Holy Ghost," and a sample of its influence was demonstrated on that day, as a token or lesson as to what it should be in future days.

Would it be God, or Satan, who should try to limit those promises to the primitive church. They are promised to us today. There was no change to be in the organization of the church; no change in any point of doctrine, no change in any promise of spiritual blessings by the Holy Ghost—that will establish a divine harmony with God, Christ and the primitive church.

We believe in it. It is "God's latter day work."

RICHARD M. MALONEY.

THE LATTER DAY RESTORATION

By B. C. Flint

Webster defines the word "restoration" to mean: "To reproduce as originally existing." Thus in any discussion or analysis of a restoration in the latter days, it would naturally follow that we must first establish the fact that something existed which has ceased to exist, and so needed to be restored. This we will proceed to do.

Obviously this discussion has reference to the work of God on earth and among men. This necessitates an examination of the work of God on earth at a time when all are agreed it WAS the direct work of God through His Son Jesus Christ. And, since Christ says: "For I came down from heaven, not to do mine own will but the will of him that sent me." John 6:38; it at once involves both the Father and the Son in that work.

First, we will establish this premise: The plan of salvation instituted by the Father and the Son, for the redemption of mankind was a perfect plan; because: The "Law of the Lord is perfect." Ps. 19:17.

Second, the church organized by the Christ was indeed a correct organization, because: "Ye are the body of Christ, and members in particular." 1 Cor. 12:27. And, because Christ told his disciples that, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16:18.

Third, the above plan and the above church, did in the time of Christ as outlined in the New Testament, bring spiritual life to all who were associated with it by obedience to the principles of the gospel.

To the above outline in New Testament times all Christians will agree. It therefore remains for me to define the above church organization and divine plan, and then to show that it departed into darkness, rendering it necessary that a restoration be brought about. It is a strange yet true statement, that notwithstanding the great variety of religious thought among the numberless churches professing to be the Church of Christ today, that ALL are agreed as to WHAT constituted the

plan of salvation, and as to WHAT was the form of organization as perfected by Christ himself. IT IS TODAY that division exists. A fact, in itself evidence of apostasy, or a departure from primitive Christianity.

Jesus said his plan was to be a simple one, and it was. Paul in Hebrews 6:1, 2, sums up the principles of the doctrine of Christ in a simple statement that it consisted of: 1st, Faith; 2nd, Repentance; 3rd, Baptism; 4th, The Laying On of Hands; 5th, The Resurrection From the Dead; and 6th, Eternal Judgment. It is evident that the first four of these are initiatory, and designed to induct mankind into the "body" or kingdom of Christ. A study of the plan as Christ himself gives it bears out this thought.

First, The Principle of Faith:

"Jesus answering said unto them, Have faith in God." Mark 11:22. "Faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6.

Second, the principle of Repentance:

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Matt. 3:1, 2. Also see Matt. 4:17.

Third, the principle of Baptism, for the remission of sins:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1:4.

"Then Peter said unto them, 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.

Fourth, the principle of the Laying on of Hands for the bestowal of the Holy Ghost, etc.:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Acts 8:14-19.

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts 19:5, 6.

This covers those principles of the doctrine of Christ which are applicable to man in this life. The other two the Resurrection, and Eternal Judgment, are still future and pertain to man's future state so have no place in this discussion.

We will now notice the form of organization ef-

fectured by the Christ. In the text already noticed where Christ says he will "build his church," it will be noticed that the "rock" upon which Christ said he would build his church, was the rock of the divine knowledge that Peter had that Jesus was the Christ, received by revelation from God. This then presupposes that Peter was in possession of this spiritual knowledge, by reason of his having OBEYED all of the principles of the doctrine of Christ already discussed. And Peter was one of the Twelve Apostles, the first office that Christ introduced into his church as a part of his act of building. Paul to the Corinthians says that: "God set the members every one of them in the body, as it hath pleased him." 1 Cor. 12:18, and later in the same chapter says those members so set in the church were: "First, apostles, secondarily prophets, thirdly teachers, etc." 1 Cor. 12:28. He also explains this more definitely in Eph. 4:11, where he says: "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Then he goes on and tells why they were so placed in the church and also tells that they were to be a permanent institution so long as the church remained in its original perfected state. He says that they were to remain, "till we all come to the unity of the faith," and were to be a safeguard against the people of God being "carried about with every wind of doctrine." Now we will see when Christ did this part of the organizing. "And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he called apostles." Lu. 6:13. Their names follows: "And he ordained twelve, that they should be with him, and that he might send them forth to preach." Mark 3:14. All of the ministry named in the above texts were the official force that God placed in the church, "as it pleased him." This simple fact certainly denies the right of men to manipulate or change the order of organization as found in the Kingdom of God, or Body of Christ. The absence of them in the modern churches of today also indicate a departure, or falling away, so making necessary a restoration.

In the matter of the spiritual life manifest in the Church of Christ as outlined in the New Testament, it is very evident that its presence was contingent upon the very presence of the above outlined, very essential elements, both as to obedience to the principles and the existence of the God ordered form of organization. Hence, we read about the saints enjoying various marvelous gifts and manifestations of the power of God. The dead were raised, the sick were healed, they spake in unknown tongues, they had the gift of prophecy; and Christ's commission to his apostles, (before he finally ascended to heaven, and from whence he has not yet returned in person), was that they should:

"Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And 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. 16:15-18.

That Christ promised to continue this order is evi-

dent from Matthew's account of this last commission, because he says there: "Lo, I am with you always even to the end of the world." Matt. 28:20. This, of course would be contingent upon their continued adherence to the plan, and the fact of the correct form of organization remaining on the earth. That this would not continue after the passing of the apostles we will show later. But, that it was the order so long as the church remained faithful, is amply proven by Paul's experience, who came into the church subsequent to Christ's personal ministry, as found in his analysis of the spiritual life of the church and found in 1 Cor. 12:1-11, where he enumerates the same spiritual gifts as was promised by Christ and which he indicates was the evidence of life in the church during his day. We feel that we will experience no opposition from among any body of Christians concerning anything we have so far written just so long as we confine it to the period covered by the New Testament, and this brings us to our real analysis. We insist that ALL of the elements discussed so far, MUST be in the Church of Christ today, the same as it was in the New Testament times, provided that the Church of Christ really exists today among men. If it does, it is absolutely certain that the Scriptures will indicate exactly how this could be, even in the face of the fact that the New Testament positively declares, in a prophetic way, that it should not come down to our day by way of a succession, or a continuation of God's recognition as was manifest during the New Testament times. One very simple test of this may be had from the form in which we have the Bible. Every one will agree that the entire New Testament was a PRODUCT of the Church of Christ as he perfected it and when it was functioning in a spiritual way. Yet the fact remains that the last book of the New Testament was written about one hundred years after Christ. It would naturally follow then, that if God was in direct contact with His church for one hundred years, and could speak to it, he could continue to do so, unless the church itself alienated itself from him by an apostasy. This is further indicated by the fact that, as already shown, the "rock" upon which Christ built his church, was a knowledge of the divinity of Christ received by revelation from God. So, if after one hundred years there was no further revelation from God, it is very evident that the foundation rock no longer remained. And the foundation upon which that foundation rock was laid was Christ himself. A few texts predicting an apostasy or falling away of the church from its original splendor, will illustrate this fact. Christ himself said: "And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force." Matt. 11:12. Paul in preaching to the saints at Ephesus understood this same fact and in ringing tones, admonished them as follows: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30. Also, in his second letter to the Thessalonians and the 2nd chapter, beginning with the first verse, he tells them that the day of Christ should

not come except there be a "falling away first" which he then describes in detail. Added to this we have the beautiful picture of the church depicted as a "Woman clothed with the sun," (Light from God; Revelation B. C. F.) Rev. 12:1-6. This beautiful woman, (church) was to lose her spiritual authority, (the man child) and then when that had been taken up to God, the woman herself was to flee into the wilderness for a period. This was the period of darkness known in history as the "dark ages." It is described by the prophets of old and the time when: "Darkness covered the earth and gross darkness the people." Isa. 60:2, and when there would be no: "Prophets, rulers, or seers." Isa. 29:10, or when there should be: "Famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord." Amos 8:11.

So much for this brief statement, concerning the Church of Christ in its purity, as fashioned by the Christ himself and the fate that would befall it, because mankind would not continue in the ways of God. Now what promise does the Scriptures contain relative to a restoration back to the primitive purity of the Church of Christ? We will simply call attention to the statement in Rev. 12:1-6, where it is plainly indicated that the flight of the woman, (church) into the wilderness was limited by a definite period from which it is fair to infer that at the close of that period, that the church would then come forth, in its original form. This thought is amplified by the statement of Christ, where in telling his disciples of his second coming and of the end of the world, He draws rather a dark picture of the conditions which would result from man's disregard of God and His law. There were to be "wars and rumors of wars," "famine," "pestilence," etc. Yet, amid all of that he says: "And this gospel of the kingdom shall be preached, in all of the world for a witness unto all nations, and then shall the end come." Matt. 24:14. If it was to be "THIS" gospel, such as he was then preaching it would be the same gospel, and if we have proved our contention that "this" gospel did cease to exist because of apostasy then it must be that if it was to again be preached among the signs of Christ's second coming, it MUST be because it was to be restored. To this we may add the statement of the apostles following the day of Pentecost, where Peter says: "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: And he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Here the thought of restoration is broadened out so as to include the whole program of God from the beginning. This would include the establishment of the church in its pure form; the preaching of "this" gospel; the gathering of Israel from all lands to their "own" lands; the redemption of Zion; the bringing forth of the stick or record of Joseph, spoken of in Ezek. 37:15-20, which would include the story of ancient America and the origin of the American Indian. The building of a temple to the house of Judah in Jerusalem, and also one to the house of Joseph in America, and all other things that would come under the head of "all things

spoken of God by the mouth of his holy prophets from the beginning of the world."

Then we have the statement of Daniel in his interpretation of the dream of King Nebuchadnezzar of Babylon. Here he says that the dream indicated: "What should be in the latter days." Dan. 2:28. Then after explaining that the great image that the king saw indicated a succession of kingdoms beginning with that of Babylon then in existence, he says relative to the times of the kingdoms represented by the toes of the image that: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." When we come to analyze the above in connection with the period when the woman (church) was to come out of darkness, it will be found to agree as to the time, and it already says it was to be "in the latter day."

Now since this restoration was to be by the direct work of God himself, we shall expect in our examination, to find that He is to do it in like manner as He has always done his work. Amos 3:7, tells us that: "Surely the Lord God will do nothing, but He revealeth his secret unto his servants the prophets." Naturally then a prophet would be the human instrumentality, but his word shows us that the heavenly messengers that he employs to bring his word from heaven to the prophets, are usually angels. Angels gave Abraham his commission. Angels came to Moses and instructed him. Angels announced the birth of both John the Baptist and the Christ himself. So, if we are to find God's way of effecting his latter day restoration, we must expect to find that angels were again to be employed, and so we do. In Revelation 14:6, 7, this angel and the time of his coming is seen by the Seer of Patmos. Hear him: "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and people." Then he adds that this was to be just before, "the hour of God's judgment." Certainly in the "latter days." But here comes a thought that limits all we may say on the subject. Since the church that Christ established should "fall away" and go into apostasy, and "cease to exist," and since the only statement found in the whole Bible, telling us HOW God is to bring about his latter day restoration, is the above statement found in the book of Revelations, are we not justified in concluding that any claims of the religious world today, to being the Church of Christ, but who did not come into being by angelic ministrations, MUST be imposters? And that would include ourselves were we not able to qualify. And since there are thousands of so-called Christian churches in the world, may this not explain why? Jesus said: "In vain do they worship me, teaching for doctrine, the precepts of men." Matt. 15:9. Jesus also told his disciples when they asked him concerning his second coming: "That many shall come in my name, saying, I am Christ; and shall deceive many." And since he had just warned them in the preceding verse, where he said: "Take heed that no man deceive you," he understood that in the latter days there would be "many"

who would say that Jesus was Christ, but because they were taught by the precepts of men they would deceive many.

Another text that strengthens this position, is found concerning this same angel who was to bring the "everlasting gospel" before the hour of God's judgment, in Zech. 2:1-6, where an angel is to tell a young man that Jerusalem is to again be inhabited, but this time, "as towns without walls." Since the latter day restoration was to be a restitution of "all things," it naturally follows that the gathering of the Jews back in Palestine would be included in it. And so it is. We need spend no time on the present unparalleled development of Jerusalem, and its being literally rebuilt as a modern city "without walls," by the returning Jews, because everyone knows all about that, BUT, since it HAS already happened, where is the angel who was to announce it? It is too late now for any to arise and make such claim, since it has already occurred. And where among the great founders of religion do we find a "young man" who claimed that an angel did either or both of the things here indicated as being the method God would use in His latter day restoration?"

Now a few extracts from the great reformers, whom we are very glad to concede were used of God, as an instrumentality through which to break down the shackles of religious bigotry and superstition that bound the minds of the people in chains of darkness during the night of the dark ages.

John Wesley says: "The times which we have reason to believe are at hand, if they have not already begun, are what many pious men have termed, 'the Latter Day Glory'; . . . And yet the wise men of the world, the men of eminence, the men of learning and renown, cannot imagine what we mean by talking of any extraordinary work of God! They cannot discern the signs of these times! They can see no signs at all of God's arising to maintain his own cause, and set up his kingdom over the earth." Sermon 71.

Roger Williams, founder of the Baptist church in America, says: "In the poor, small span of my life I desired to have been a diligent and constant observer, and have been myself many ways engaged in city, in country, in court, in schools, in universities, in churches in old and New England, and yet cannot in the holy presence of God, bring in the results of a satisfying discovery that either the begetting ministry of the apostles and messengers to the nations, nor the feeding or nourishing ministry of pastors, and teachers, according to the first institution of the Lord Jesus, is yet restored and extant. . . . The apostasy of anti-Christ has so far corrupted all that there can be no recovery out of that apostasy, till Christ shall send forth new apostles and plant churches anew." **Struggles and Triumphs of Religious Liberty**, pages 238, 239.

Sir Isaac Newton: "About the time of the end, in all probability, a body of men will rise up and turn their attention to the prophecies, and insist on their literal interpretation in the midst of much clamor and opposition." Totten, in **Our Race News Leaflet**, for June, 1898, pp. 325, 326.

We quote further from the same author: "There must be a stone cut out of a mountain without hands before it can fall upon the toes of the image and become a great mountain, and fill the earth. An angel must fly through the midst of heaven with the everlasting gospel to preach to all nations before Babylon falls and the Son of Man reaps his harvest. **Observations on the Prophecies**, pp. 250, 251.

These are just a few that we might use of the predictions of the great reformers, but they are sufficient to show that those great men of God regarded their work as being merely to prepare the minds of the people for the great restoration, which they all saw in vision, and were sure would come. They realize that theirs was a work of "reformation," but they looked for a "restoration."

We will close this analysis, with a brief discussion of the "time" as indicated when this should be brought about, and by a simple study of the texts already used. You will note that Newton uses two of the texts I use, but which he recognizes as being associated in the one 'great event' viz: the setting up of God's kingdom and the "stone cut out without hands" as mentioned in Dan. 2; and the "angel's message" of Rev. 14:6. These we will now discuss. First, the period mentioned as the time limit for the woman, (church) to be in the wilderness is given as 1260 days. That these prophetic days are years, we will show by calling to our support prominent Bible students of other faiths. Archdeacon Woodhouse, M. A., A. D. 1805. "The 1260 years are not yet elapsed." The Apocalypse, p. 303.

Rev. G. S. Faber, B. D., A. D. 1811, "We are living in the predicted days of anti-Christian blasphemy and the 1260 years are rapidly drawing near to their termination." Visions of Daniel, p. 222.

Davidson's Talks on the Great Pyramid also says those days are prophetic and mean years. This also agrees with Num. 14:34; where we read: "After the number of days in which ye searched the land, forty days, each day for a year, etc."

But 1260 must have a scriptural beginning. When then did the woman flee into the wilderness? Daniel speaks of an "abomination that maketh desolate" and in Paul's letter to the Thessalonians already referred to he says that the "falling away" was to be characterized by some one usurping power and "sitting in the Temple of God shewing himself that he is God." 2 Thess: 2:14. The pope fulfilled this in 570 A. D., as is easily ascertained by an appeal to history. This date added to the 1260 years, brings the time of the church's return from the wilderness as being 1830. In this Prof. Erret Gates, Ph. D.; an associate in church history in the University of Chicago, agrees with us when he says: "It is apparent by the year 1830 that a new period has dawned in the movement for the union of all Christians by the restoration of primitive Christianity." The Disciples of Christ, p. 177. Many others might be added, but this shows that others draw the same conclusions, from the prophecies of the scriptures, relating to the restoration. We might add that included in the "all things" might be mentioned the great strides

made in invention, science, medicine, etc., etc., since 1830, the time when gospel light broke forth and revolutionized the general activities of mankind. In all of these things, 1830 was a beginning. Back of that date, almost stygian darkness covers the earth with knowledge only slightly advanced beyond the Adamic period.

Daniel's interpretation of the king's dream clinches all I have said as to the time element in this discussion. You will note that he interpreted the various parts of the image as being successive kingdoms, as already stated. The "head of Gold," was Babylon. The "arms of silver," the Medo-Persian; the "body of brass" the Greek; the "legs of iron" the Roman, divided into eastern and western Rome; the "ten toes" the various nations that grew out of the Roman Empire, etc. These nations DID succeed each other in exactly the order given by the prophet, but it will be noticed that he saw the image "standing complete on his feet" not one passing and the other following, etc. This must indicate that there would be a time when ALL of those nations would again come into existence, and THAT would be the time, when the full force of the prophecy would be apparent, because Daniel said it showed what "shall be in the latter days" verse 28. Here then are the dates when each nation represented by the image came back into the sisterhood of nations. Babylon, overthrown by the Medes and Persians B. C. 539-538. Restored by the Turks 1638, A. D. Existing as such until 1920 when it was placed under a mandate of Great Britain by the League of Nations.

Medo-Persia, overthrown by the Greeks 334 B. C. Recovers its independence 1730 A. D., under Tahmasp, which it still holds.

Greece, conquered in 1204 A. D. In 1829 her independence is recognized by Turkey, and in 1830 was again recognized as a world power. This was therefore the last one of the nations represented by the image to be restored, and it was in 1829-1830. It thus again completed the image.

Rome, this has repeatedly fallen and risen, yet today stands as the exclusive domain of the popes.

The same is true of the other nations, but this fact remains, that IT WAS NOT until 1830 that the entire image again appeared as the king saw it in vision, and as it was interpreted by Daniel, but it is also true that disintregression set in shortly after 1830, and none of the nations now appears as they did in 1830. So, it shows that that period, and that period alone, MUST be the time of God setting up his kingdom for the last time. On April 6th, 1830 was organized the Church of Christ, and organized too, in accordance with instructions given by the angel to the young prophet Joseph Smith. Since then the whole religious world has been revolutionized. The house of Israel is returning to their lands. Jerusalem is a "new" town and without walls, exactly as the angel told the "young" man Joseph Smith it should be done. This young man and the work he was instrumental in the hands of God in bringing forth, alone fills the bill in every particular. It is too late now for any other to come and make similar claims.

AGREEMENT

"Hearken, oh ye elders of my church whom I have called." Behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me." "And I will be your ruler when I come: and behold I come quickly: and ye shall see that my law is kept." B. of C. 43:3-5.

As far back as 1831 the Lord called upon his servants to "assemble" that they might agree on his word. Years have passed and yet there is no agreement but rather a drifting apart, until the peoples of the Restoration are divided and subdivided. And as a result the work of the Lord suffers and is at a stand still. No agreement has been reached; each division claiming to be the one and only.

The need for agreement is very apparent yet today, and we are wondering if it would not be a wise move on the part of the elders of the Church of Christ to assemble in an effort to come to an agreement on just what the Lord would have of us, and to agree upon his word, for it is very evident that at present we are far from being in agreement. We only have to refer to the conferences of past years to verify a condition of non-agreement. Our conferences have been legislative rather than spiritual, and as a result we have been tangled in contention and misunderstanding. Motives have been impugned, hates have developed, and still exist.

The Church of Christ has been committed to the task of unifying the forces of the restoration, bringing together those who love truth and desire to see the work of the Lord accomplished, a task that cannot be done by a people who are not in agreement on the vital commitments of the Master.

"Assemble yourselves together to agree upon my word." Such a move is as needful today as at any time in the history of the Restoration.

Restrictions on holding conferences have been lifted by our Government and it is not improbable that we will have a conference in April of 1946. The nature of that gathering will depend on those who attend. They can determine the kind of assembly it will be. I ask, will it take on the same form as in former years? Will it be a continuation of contention, or will it resolve into an effort to bring about peace and spiritual understanding? Some may not agree with me, but it seems to me that we spend too much time legislating. The past should have demonstrated to us that legislation has produced contention. True, there is need for a certain amount of legislation, but can we legislate people into keeping the commandments of the Lord, or putting his law into operation? Surely if we were to give heed to the advice given us of the Master, and were to follow his instructions and seek to agree rather than to be constantly disagreeing, we would be a much more useful group to the Lord. We contend over trifles which through the years has not tended to develop us in a spiritual way. We cannot improve the gospel by any act of legislation that we may pass. I think the Apostle Paul touched a very vital point when he said to

Timothy, "Study to show thyself approved unto God, a workman that needeth not be ashamed." In Isaiah we find the Lord accusing the people of turning to their own way. Do we want things done our way, or the Lord's way? "If ye love me keep my commandments" is as vital now as when spoken. We are not authorized to make commandments to govern the saints. If we follow the teachings of the Master there will be no fussing or ill-feeling.

We note in Book of Mormon times that Alma made this statement, "And he commanded them that they should teach nothing save it were the things he had taught, and which had been spoken by the holy prophets." Mosiah 9:52. "And it came to pass that they arose and ministered unto the people. And when they had ministered those same words which Jesus had spoken—nothing varying from the words which Jesus had spoken—behold, they knelt again, and prayed to the Father in the name of Jesus, and they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them." Nephi 9:9, 10.

We gather from the above that the teaching of those things which Jesus taught was more important than anything man might offer by way of conference resolutions. Are we to be governed by conference resolutions or by the scripture?

Much has been said about Zion and its establishment and some have thought a system of temporal cooperation would solve the question. Many such endeavors have been entered into and no doubt to some extent were successful; but in the plan the Lord has outlined we find there is a spiritual side. We are told that Zion is "the pure in heart" that would be needed. Do we measure up? Zion will never be a reality as a result of contention. Zion to me means unity, understanding, and love. Contention comes from beneath. Understanding and proper cooperation comes from God.

"Now as you have asked, behold I say unto you, keep my commandments and seek to bring forth and establish the CAUSE of Zion. Behold I speak unto you, AND ALSO TO ALL THOSE WHO HAVE DESIRES TO BRING FORTH AND ESTABLISH THIS WORK. AND NO ONE CAN ASSIST IN THIS WORK EXCEPT HE SHALL BE HUMBLE AND FULL OF LOVE. (Emphasis mine. W. F. A.), having faith, hope and charity." Surely the above statement as found in Book of Commandments 11:3, 4, should be sufficient to let us know how we are to go about to accomplish the task. Zion, all things common, must be developed on a foundation of mutual understanding and love, else it will not stand. "Assemble yourselves together to agree on my word." "Contend earnestly for the faith once delivered to the saints." Contend for, not over, the faith.

In Bible and Book of Mormon times the "all things common" movement was spontaneous, or by mutual consent. In neither book do we find where Christ ever commanded it. It was adopted by the people because of their mutual agreement and their love for each other. Following the receiving of the endowment, they were of one heart and mind. They were not contending over

trifles and as to who was right, "God's way is the best way." We will not have "Zion" until we attain the condition which the people of other times were in. "No one can assist in this work except he be humble and FULL of love."

It is up to us as a people, if we are to accomplish the work entrusted to us, to come to a mutual understanding. Let us determine to put down contention, no matter who may be the contender, or what his position may be.

Would we divide and split the church because things are not done our way?

"Come unto me and I will give you rest."—Christ. Rest from the disturbing elements of contention. Let us cast out from among us the bond woman of contention and be free in the Lord!

Come together in our next conference in humility of heart and an earnest prayer and desire to let God have his way, letting our wills be swallowed up in God's will.

Opportunities are opening before the church for the carrying of the gospel to the nations such as has not been. Freedom of religion is one of the articles of the surrender terms of the nations.

May God give us wisdom and the guidings of his Spirit, that we may learn his ways and walk therein.

Your brother in Christ,

WM. F. ANDERSON.

WHAT MUST I DO TO BE SAVED?

(From "Little Missionary")

By Robert McClain

This important question was asked and answered many times in the Bible, yet various answers have been given by men; some claim one thing and some another. Many earnest seekers are confused and do not know which way to turn.

Are you willing to accept the plain statements as found in the Bible? The answers given by Christ and the Apostles and other ministers of the Gospel who were the authorized teachers of the way of salvation.

First Witness, "John the Baptist"

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1:4.

I indeed have baptized you with water; but he shall baptize you with the Holy Ghost; and it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan.—Mark 1: 8, 9.

Second Witness, "Jesus Christ"

Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God and saying, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."—Mark 1:14, 15.

I came not to call the righteous, but sinners to repentance.—Mark 2:17.

Jesus answered and said unto him, "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."—John 3:5. And he 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; and 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."

Third Witness, "Apostle Peter"

Following the Sermon on the Day of Pentecost

They were pricked in their heart, and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call," and with many other words did he testify and exhort, saying, "Save yourselves from this untoward generation." Then they that gladly received His word were baptized and the same day there were added unto them about three thousand souls, and they continued steadfastly in the Apostle's doctrine and fellowship and in breaking of bread and in prayers.—Acts 2:37-42. The Lord added to the church daily such as should be saved.—Acts 2:47.

Fourth Witness, "Philip"

Then Philip went down to the city of Samaria and preached Christ unto them.—Acts 8:5. When they believed Philip preaching the things concerning the kingdom of God, they were baptized, both men and women.—Acts 8:12. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they come down, prayed for them, that they might receive the Holy Ghost; for as yet he had fallen on none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.—Acts 8:14-17.

"Philip Preaches to the Eunuch"

Then Philip opened his mouth, and began at the same Scripture and preached unto him Jesus, and they went on their way and came unto a certain water; and the eunuch said, "See, here is water; what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." He commanded the chariot to stand still, and they went down into the water; both Philip and the eunuch; and he baptized him; and when they were come up out of the water, the Spirit of the Lord caught away Philip and the eunuch saw him no more.—Acts 8:35-39.

Fifth Witness, "Apostle Paul"

To the Philipian Jailer, after Paul and Silas were freed by the earthquake

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas and brought them out and said, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ and thou shall be saved and thy house." They spoke unto him the word of the Lord, and to all that

were in his house, and he took them the same hour of the night and washed their stripes, and was baptized; he and all his, straightway.—Acts 18:29-33.

Apostle Paul tells of his own conversion on the road to Damascus, when he heard the Lord's voice saying, "Arise and go unto the city and it shall be told thee what thou shall do.—Acts 9:6. The Lord sent Ananias to administer to Paul, and when he had laid his hands on him, he received his sight, and he said unto him, "And now why tarriest thou? Arise and be baptized, and wash away thy sins calling on the name of the Lord."

Summary

So far we have had this important question answered by John the Baptist, Jesus Christ, Apostle Peter, Philip and Apostle Paul. These men are all recognized authorities on the correct answers and they all tell the same story. In short, this is what they said, "Believe the gospel, have faith, and repent. Be baptized in the name of Jesus Christ for the remission of sins, receive the laying on of hands for the gift of the Holy Ghost." And he added to the church daily, such as should be saved.

In the sixth chapter of Hebrews, Paul lists six principles of the Doctrine of Christ—Faith, Repentance, Baptism, Laying on of Hands, Resurrection of the Dead and Eternal Judgment. All of the gospel of Christ is based upon these six fundamental principles.

Do the modern ministers of our day agree with these Bible witnesses? No, my friends. Here is their story;

"There is nothing you can do; just surrender your heart to Jesus. Jesus paid it all on the cross. Accept Jesus as your personal savior, and he will lift the burden from your troubled soul." No, my friends, no, this is not the answer.

Did Christ tell Paul on the road to Damascus: "Now Paul just surrender all to me, I paid it all on the cross, there is nothing you can do; don't you know you are living under grace, you are saved by faith only, without works, now just accept me as your personal saviour." No, my friends. Jesus did not tell him this. This is not the answer. This is only a modern radio sermon.

The true answer is still the same. "Paul, you go into Damascus and there it will be told what you must do to be saved. Repent of your sins and be baptized in the name of Jesus Christ, and you shall receive the Holy Ghost by the laying on of hands."

OBITUARY

Brother Martin C. Wagbo who was the son of Chris and Marie, was born on February 1, 1892, at Omena, Michigan. He passed away suddenly July 12, 1945, near East Port, Michigan, at the age of 53 years, 4 months and 11 days. He leaves behind him to mourn his departure, his wife, Sister Gertrude, one son, Cpl. Christopher Wagbo, stationed in Germany; two stepsons, John T. Reed, of Muskegon, Michigan; and Thomas Doyle, of Grand Rapids, Michigan; one daughter, Marie R. Wagbo, who lives with her mother in Grand Rapids, Michigan; and three grandchildren. Brother Martin held the office of priest in the

Church of Christ (Temple Lot). He was baptized on August 24, 1924, by Elder Alex Lalone of the Reorganized Church of Jesus Christ, L. D. S. On March 29, 1929, he transferred his membership to the Church of Christ, Temple Lot. Brother Wagbo was held in high esteem by all who knew him best. He loved his family, his church, and his God, and was always ready to help those in need and provide a home for the missionary. We will sadly miss you, Brother Martin, but our loss is your gain. We say good night, till morning comes.

Funeral services were held at the Runstrom Funeral Home at Grand Rapids, Michigan. Conducted by Elder Wm. Postma, assisted by Elders Jas. Wilkinson and Henry van Duine. Brother Martin was laid to rest in the Washington Park Cemetery at Grand Rapids, Michigan.

Brother Martin C. Wagbo

"Good bye, till morning comes again."

We part, if part we must with pain.

But night is short, and hope is sweet,

Faith fills our hearts, and wings our feet;

And so we sing the old refrain:

"Good bye, till morning comes again."

"Good bye, till morning comes again."

The thought of death brings weight of pain.

But could we know how short the night

That falls, and hides them from our sight

Our hearts would sing the old refrain,

"Good bye, till morning comes again."

Author Unknown.

TREASURES IN HEAVEN

Let us gather up the jewels

That are strewn along our way;

Let us work while there is sunshine,

Let us gather while we may;

For the night is fast approaching,

And the day is nearly done.

Let us hold fast all the treasures

We along our way have won.

Let us not, with idle fingers,

Wait the cool of day,

For the darkness then approaches

And we cannot see the way.

Let us labor for the Master,

Help each other all we can.

Let it not be said of any

That we came with empty hand.

Let us gather rarest jewels

For our royal diadems,

That our crowns may sparkle brightly,

Set with many precious gems.

Then we'll stand before the Master,

And with joy we'll greet the blest;

Hear "Well done, thou faithful servant,

Enter thy eternal rest."

Selected.