

# 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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Volume 22

Independence, Missouri, November, 1945

Number 11

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## *I Need Not Walk Alone*

When I permit resentment, moods of doubt,  
To rule my thoughts and thus obscure the good,  
My world seems drear; for when life's fire goes out,  
My spirit starves. Yet this dark interlude  
Is soon dispelled whenever I forgive.  
Then dark moods change to those of brighter hue.

I learn that it is folly to relive  
Past griefs and wrongs. Even as the trees renew  
Their foliage with each succeeding year,  
I, too, must find new loveliness to fill  
My life, new usefulness; and God draws near  
When earnestly I seek to do His will.  
I need not walk alone, embittered, when  
Forgiveness can link me with my fellow men.

—Selected.

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## ZION'S ADVOCATE

Official Publication of the Church of Christ.

Headquarters on the Temple Lot, Independence, Mo.

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PUBLISHED MONTHLY BY THE CHURCH OF CHRIST.  
Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.00; 6 months, 75c. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.25.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecrations and Donations to the Temple Fund and Storehouse to The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

## Editorial

### THANKSGIVING

For the first time in four years the Thanksgiving season finds us, ostensibly, at least, a nation at peace. That is, the clash of arms has ceased and our boys are out of the foxholes. This in itself, is a very, very abundant cause for Thanksgiving, and doubtless in thousands of homes such thanksgiving will be the well-spring of the heart. But while we can rejoice with those who are thus fortunate in being able to look forward to the reunion with loved ones returning from battle scenes, unless we have had a similar experience we can scarcely appreciate their feelings at these glad reunions. We think of those other thousands of homes where there will be no returning and the loved one lies somewhere in a foreign land, "under the crosses row on row." In these latter homes there is no feeling of rejoicing, but there is a vacant chair and broken hearts. We were in one such home during our mission work this summer, and our broken-hearted sister, the mother of the boy who will not return, said, when V-J day came: "I cannot seem to bring myself to rejoice, somehow! True, I am glad it is all over and the other boys will be coming home." This mother had five dear ones over-seas. Three sons and two sons-in-law. All have seen hard service. What can we say to such broken hearts? We can prate about the glory of dying for our country, but even at that, there is the eternal "WHY?"

At our services where these returned heroes have been present we felt that the least we could do was to pay what feeble tribute we could, and before the services we have asked the audience to rise and sing one stanza of America out of respect to the soldier boy who had bared his breast to storm of shot and shell. At Black River Falls, Wisconsin, we had two sons-in-law of Brother and Sister Charles Eddy: Jack Cain, husband of Margie, and Jesse Wilson, husband of Dorothy. At Sparta, Wisconsin, we had our own Billy Boy, (W. A. Sheldon). At Lancaster, Wisconsin, we had

Donald Krohn, who had been three years in the Pacific area. And at Newton, Iowa, we had our young Brother Neufarth. All of these men, or nearly all, have been through a veritable hell; and while all came through without serious injury, physically, they do show the terrible nervous and mental strain they have been through.

So much for the specific phases of the question. We will now revert to our theme: Thanksgiving. What does Thanksgiving Day mean to America this year? Will it be feasting, rioting, merry making, or will it be a solemn fast of thankfulness from the heart to show our appreciation for the lull in the storm that has engulfed the world for four long years, and in which every nation has become devastated and spoiled? This should be at least some of the things for which we should render heartfelt thanksgiving and gratitude to our heavenly Father. However, since we can in no way bring ourselves to feel that God had anything to do with this senseless carnage, we can scarcely bring Him very largely into the picture of the war and the nations who have been engaged in it. Our thanksgiving to Him MUST spring from other things. It should be a prayer that out of all of this, humanity may have learned a little of the uselessness of such destruction, and may turn to that which will build rather than destroy life and property. There is nothing in sacred writ that gives us much hope along this line. The express statement is, "They say Peace, peace, and there is no peace." In latter day revelation we are told that because of the wickedness of the race, that "Peace shall be taken from the earth, and the Devil shall have power over his own dominion," etc.

For what, then, shall we be thankful? Jesus says, "When ye see these things come to pass then lift up your heads and be lifted up for your redemption draweth nigh." Would it be regarded as a paradox if we were to say, in spite of the dark picture that lies before the world, where the battle front has been merely shifted from the battle field to the council room where the nations so lately allied in the deadly struggle are now in the throes of conflict for power, which may well again start the flame anew in new places, that this is still the most wonderful age of all ages? It is the age of the testing out of man's power to survive by his own unaided efforts.

Man has so harnessed the elements that his power seems limitless. But amid it all we must remember that there is no power in the universe that is not God's power. We may learn how to use or to abuse it as our propensities may be, or we may learn God's designs regarding the creating of power. And in the choice that we make and the use we make of that power may be found either joy and happiness, or sorrow and destruction. The world is reaching a climax. It is reaching the culmination of the plan of God in creation. And because this is so, we really ARE living in the most wonderful of all ages. This is true because it is clearly indicated that there WILL BE THOSE who will endeavor to contact God, and who, consequently, will eventually be able to harness the powerful elements of God for the benefit of God's creation, rather than to destroy it. Who among us can analyze war and find anything Godlike in it? Who can see in sorrow, death, devasta-

tion, and ruin anything but God's judgments over the world, such as was predicted in the prophecies of the scriptures?

We have been prone to give God thanks for the fruits of the field. In fact, Thanksgiving Day grew out of a sort of "harvest home" festival idea. It comes at the close of the season when the fields have yielded their bounties, and God's goodness is so manifest in providing for the sustenance of humanity. In the early day, it was celebrated with this idea in mind, and out of this very fact came the feasting that has so long been a recognized part of our festivities. The rich harvests gave us the wherewith to fill the outer man. It might be, in a way, an appropriate manner of expressing our appreciation. Out of the abundance much was bound to go to waste. Can we go to our festal boards this year with such a condition existing? We can scarcely say that God has withheld his rain and his sunshine, and the fertility of the soil. But, with destruction having been the principle business of the race for a period of years, the bounties of God, the very substance for which we were supposed to be waging war, has suffered more greatly than anything else. Shipload upon shipload of food grown for man's benefit and sustenance lies at the bottom of the sea, the principle effort being to destroy and starve enemy peoples into submission to the will of the conqueror. Now we face want. We are told that our principle problem now is to see that the people of devastated nations can find something to eat. And this applies not only to those whom we may regard as our particular wards and rightfully dependent upon our bounty, but it applies to the countries of our erstwhile enemies. What a paradox. First we seek to kill, destroy, plunder, and starve, and now we are as frantically seeking to save the remaining ones whom we failed to kill. It is like the practice of seeking to save the life of a condemned criminal so that we can hang him.

In our young people's story, we tell of some of the remarkable things that have had a part in showing so clearly that God has again reestablished his work among men, and that a prophet has been present among us in this latter day. For these things we have been especially thankful. But there is one phase of the matter which this last story brings vividly before us, and that is the fact that in the inception of this work God was doing more than many of us have sensed. He not only sent the gospel again to the world in order that mankind might obey its principles under the operation of renewed priesthood authority, but that ALSO this great nation might be given its opportunity in the same manner as in the earlier dispensation, the gospel was given to the House of Judah. We know the result of the failure of that people to recognize the hand of God in bringing to them the plan of salvation. In speaking of that event it is stated that, "He came to his own and his own received him not." They rejected him; they crucified him. Yet he was their Lord and Savior all of the time. Just so, in this latter day the House of Joseph, found in large measure upon this land, were likewise given their opportunity. According to the story in the letter in the Standard Bearer's

department, it is of interest to note that one of the first things done by the young prophet of latter days was to take the gospel direct to our national capitol. There the President of the United States was a part of the vast audience that greeted the ambassadors for Christ. There were the members of Congress, Men of the Cabinet, Men of the Supreme Court. In short, the heads of practically every department of government. Yet the record fails to show where a single one of these great ones accepted the gospel. And what has been the experience of the people of this nation since? We remember when in company with a couple of Lamanites at the home of Joseph Smith near Palmyra, New York, that one of them, after viewing the general conditions of crops and other general progress or lack of progress, made this significant remark: "What happened to the house of Judah and their land when they rejected Christ when he came to them a couple of thousand years ago?" We answered that the record shows that God not only cursed them and they became wanderers upon the face of the earth, but he also cursed their land with barrenness. Then the wise old brother said, looking at the buildings, the crops, etc., near the Smith home, "If none of these neighbors accepted the gospel, which history shows they did not, it looks like the Lord has done something of the same kind here." We wonder if he had something there.

Anyhow, we can look at the world of today, and in spite of destruction, strife, and war, we can see the hand of God at work, and for this above all else we can lift up our heads and ARE lifted up because we can see the program of redemption at work.

In the Book of Mormon we are told that, "Adam fell that men might be, and men are that they might have joy." In the light of this fact, let us rejoice and be thankful and praise God for the plan of salvation that enables us to look beyond the now, to that promised time that is to be, and have a part in its consummation.

### OUT IN THE FIELD

Our last found us at the homes of the Davies' and Matthews' families in the little village of Montfort, where we held one meeting. The day following we began to wend our way homeward after nearly four months of strenuous missionary work. We are no longer young, and we were beginning to feel the strain, but withal thankful that God has given us sufficient strength to carry on as long as we have. It is now nearly thirty-five years since we began our missionary work and the world has made many changes in that time.

Our first stop on the way down was at Newton, Iowa, where dwell the families of Walker, Tucker and Neufarth. We held one meeting there, which seemed to be greatly appreciated. We would have remained longer except that we had written to the folks at Lamoni promising to be with them over the following Sunday. We had developed a little car trouble, the first we had had all summer long, so we realized that the old gospel chariot was beginning to need some attention.

At Lamoni we had planned on some meetings, but the weather seemed to order otherwise. Everyone who has been in Iowa knows that Iowa mud is something to write home about. Brethren Ballantyne and family and Brother Midgorden and family live some distance out of town and both on dirt roads. We got to that community when they were burning up with drouth and the earth was opening in great seams. We got to Brother Chas. Ballantyne's in the afternoon and during the night it rained, but not enough to hinder us getting to town the following day. So we put in the time visiting with Brother Midgorden at his place of business, with his daughter Florence, and with Brother and Sister Wm. Ramshaw who gave us their transfers while there. We then made our home with the genial family of Brother R. C. Robinson, an old time friend from Wisconsin, whom we have known all of our lives. Brother Robinson is in care of the remaining group of protestors in Lamoni, but he is as loyal to the gospel restored as any one could be and this goes for his entire family. We attended their morning Book of Mormon study, during which we had a regular downpour. The thirsty ground drank it in and was refreshed and the inhabitants were deeply thankful for this wonderful relief from drouth. We had intended to visit the Midgorden family in the afternoon and did make the attempt, but the rain continued to come down in torrents. Finding the road out there newly graded, we got stuck in the mud, and found it necessary to get out and put the chains on. In doing so we got a couple of little scratches on our hand to which we paid little attention at the time, but which after a couple of days developed a serious case of infection. We are still nursing it.

The evening following this mud experience we did speak at the east side protestor's church to the few who braved the storm which was still continuing. Anyhow, while we were not able to do all we might have liked to do there and we were denied a visit to the Midgorden home, we feel the refreshing and much needed rainfall was of more good to those people than anything we might have done.

We arrived home Monday evening and found our Billy Boy still here. He remained here until the seventeenth, when his furlough was over and he had to return to Camp Grant, Illinois. However, since his thirty-one day furlough began before V-J day, he was in direct line for discharge, and to our great joy, he is now home with an honorable discharge from the U. S. Army. He and his young bride are now setting up housekeeping in a little flat they have rented and expect to make their permanent home with the Independence local. In this connection we hope and pray that it will not be long until all of our boys who have been in service will be back to swell the numbers of our people at the services. Our boys and girls certainly have been missed.

As soon as we are able, we hope to make another trip out into the field before winter. At present we are not only nursing this infected hand, but also getting our teeth cared for. We had the few remaining ones extracted last week, and will need new ones before we can do much in the way of preaching.

B. C. FLINT.

## TRAGEDY

One of the most heartbreaking of tragedies in this world of tragedy, overtook little eleven year old Donna Mae Nast, oldest child of Mr. and Mrs. Wm. Nast of 1870 Ivan Way, St. Paul, Minnesota, on Thursday, September 27, 1945.

About four blocks from the Nast home there is a large vacant lot, well grown-over with weeds and brush, but near to Seventh Street, the main thoroughfare from the loop of St. Paul west. The other side of the street was the school and grounds where Donna attended. Through this vacant lot was a path that made a short cut from the Nast home to the school, and the children frequently took this path to and from school. On this particular noon hour, Donna and her little pet dog "Butch," were taking this shortcut, because her daddy had given her a dime to get some refreshment for her and her eight-year-old sister Carolyn. It is just providential that she refused to let her little sister go with her on the particular day, or the death trap that lurked unknown in the weeds of that vacant lot would have claimed both of the children, because a high power wire carrying 2,300 volts had dropped from its pole and was drooped only a couple of feet from the ground and right across the path. Both Donna and her pet dog struck it simultaneously, because both were killed instantly.

The report, when the child's body caused the wire to short and arc, was so loud that little Carolyn heard it and screamed and the children playing on the school ground just across the street came running, and had it not been for the bravery and understanding of the boy school patrols who kept the other children back, there might have been a staggering death toll, because the sparks continued to fly from Donna's body until the rescue squad of the fire department came and cut the wires both sides of the stricken child. These boy heroes are entitled to special mention, because they certainly averted a greater tragedy than had already been enacted.

The dime Donna held in her hand was almost melted by the high voltage, and was blackened beyond recognition.

The shock was a terrible thing for these young parents to bear, and the sympathy and love of the whole community was manifest instantly when the news had spread throughout the area. The mother is a splendidly loyal member of the Church of Christ and the father is a very favorable friend of the cause, and it was to the Minneapolis Church of Christ that they made their first appeal. The Editor of the Advocate was called over long distance from Minneapolis the very evening that the tragedy occurred and he immediately took train for that city.

The funeral was held in the beautiful Kessler & McGuire Funeral Home on Seventh Street, St. Paul. This is one of the finest mortuaries in the Twin Cities, and the arrangements were above the usual because of the wide interest that naturally would attach to so tragic a situation. The school closed and the teachers and pupils attended the funeral; and four little boys, relatives and schoolmates, acted as pall bearers. The floral offerings were the most profuse and beautiful I

have ever seen anywhere. Donna was literally buried in flowers.

It is a comfort to know that this death was not attended with any suffering, being instantaneous, but the shock to the community is what produces the pang, especially to the immediate family. However, in this world that has become a world of tragedy, we cannot feel but that death may be a blessing. At any rate whatever of ills and suffering that may still lie ahead, little Donna Nast is spared it, and a fuller realization of this will come to all of us when the clouds have been dispelled, and we see the silver lining. As the undertaker commented to this writer, no one could analyze the reasons for such tragedies, and the only comfort that could be given the bereaved parents was that which was contained in the word of God. It was this consideration that directed our thoughts in speaking to that large group of people. God alone can heal the wound, and to Him we commend them.

The obsequies were held Monday afternoon, October 1, 1945, and Donna was laid to rest in beautiful Oakwood Cemetery, St. Paul, the services being in charge of Apostle B. C. Flint, of Independence, a lifelong friend of the family.

There is left to mourn, in addition to the bereaved parents and little sister Carolyn: a grandmother, Mrs. Fink; a grandfather, C. P. Hatcher; five aunts and two uncles, and a host of friends.

The day following the funeral relatives prevailed upon the Nasts to leave the scene of this terrible tragedy for a time to enable them to get hold of themselves, which they did. They came to Marshalltown, Iowa, to visit relatives there, and because this was directly on the road to Independence, we urged them to continue their journey and come on down here. This they did and arrived at 209 South Chrysler Street, Saturday evening, October 6, and remained with us till Tuesday morning, October 9. We all appreciated their call, as they were permitted to attend the Sunday services on the Temple Lot. Monday was Sister Nast's birthday and a few young friends met with them at the home of Elder and Mrs. K. J. Smith. During the evening refreshments were served and a few tokens were presented as birthday gifts.

These things seemed to bring the bereaved young couple a little nearer the church and gave added comfort to them. When they left they spoke of selling their home in St. Paul and coming back to Independence to spend the winter, as they have bought property at Bemidji, Minnesota, and are expecting to move there in the spring. May God bless and comfort them is our prayer.

### INDEPENDENCE NEWS

Our news last month was a little late so we are sending it along this month, hoping you may still enjoy reading of the activities of the church people here in Independence.

During the past month we have had one visiting speaker from the Reorganized Church of Jesus Christ. Bro. James Bunt of Kansas City spoke one Sunday morning. Other speakers have been our pastor, Bro. W. F. Anderson, Brethren C. L. Wheaton, Charles E.

Derry, J. Maynard Case of our local priesthood and Apostle R. M. Maloney of Oklahoma City, Okla.

Sr. Edna Smith spent her vacation at Ava, Missouri. When she returned she brought back Brother Kenneth and the children. The family have been spending the summer with Bro. Kenneth's father, Apostle Arthur Smith.

Bro. Robert Case spent part of his furlough at the home of his parents, Bro. and Sr. J. Maynard Case.

Sgt. William Sheldon and his wife have come and found an apartment. Bro. Sheldon has just returned from Italy, after spending fourteen months over there.

Bro. W. F. Anderson has been holding meetings at the home of Bro. and Sr. Charlie Reed in the Inter City district.

Bro. and Sr. Clyde Babcock and small daughter of Black River Falls, Wisconsin, were here visiting a few days. They are the parents and sister of Sr. William Sheldon who has been living with them during the absence of "Billy" in Italy.

Bro. and Sr. C. L. Wheaton spent a short vacation at the Lake of the Ozarks. Then went on to Collins, Missouri, to hold Sunday services at the home of Bro. and Sr. Martin. They report a very enjoyable time there.

Sr. Katharine Wheaton went with her brother Edward and family on an auto trip into Colorado.

Bro. W. F. Anderson is having a much needed vacation, part of which he is spending in Oklahoma City, visiting at the home of Bro. and Sr. R. M. Maloney.

Bro. R. M. Maloney of Oklahoma City, Oklahoma, spent the first Sunday in September with us here in Independence. His eyesight and also his hearing has been failing him and he came to be administered to, that if it was God's will he might be able to enjoy his sight and hearing during the last remaining years of his life. I am sure he would appreciate the prayers of all the Saints in his behalf.

We have had our semi-annual business meeting of the local and Bro. W. F. Anderson was again chosen as our pastor. Bro. J. Maynard Case was chosen to have charge of the Sunday School for another six months.

Sr. Ollie DeLong has gone to California to live. She has gone to join her husband who is working in the shipyards in San Francisco.

A short time after Bro. and Sr. B. C. Flint returned from a missionary trip, Bro. Flint was called to St. Paul, Minnesota, to preach a funeral sermon for the daughter of Mr. and Mrs. Wm. Nast, who was accidentally killed by coming in contact with a live wire when she crossed a vacant lot near her home.

Sr. Chas. Denham who has been ill at the home of her daughter, Mrs. Marion Sprague, has been moved to the home of another daughter, Sr. C. L. Wheaton. She has been improving a little, but at last report had had another bad day. We hope that soon all we hear will be that she is improving and will soon be out to our meetings again.

Sgt. William Sheldon has received his honorable discharge from the army and has returned home again.

We are very glad to see our boys, one by one,  
(Continued on page 175)

# The Standard Bearers

## STORIES OF THE RESTORATION

### More About Joseph Smith as a Prophet

In our last story we told about the remarkable revelation that was given through Joseph Smith, about the great Civil War between the states of America, and how it had such literal fulfillment, even though it was given twenty-nine years before it happened, and it happened about fourteen years after the prophet's death.

In this story we will give you a letter that was written by Mr. R. D. Foster to President Joseph Smith of the Reorganized Church and son of the Prophet Joseph Smith.

A strange thing about this letter is that it was written by a man who, at the time of the Prophet's death at the hands of an infuriated mob, while shut up in the old Carthage jail at Carthage, Illinois, was one of those who had become so bitter against Joseph Smith that he was among those who were cut off from the church, and started the paper known as the EXPOSITOR, which was so inflammatory in its makeup that it had much to do with the sentiment that sent Joseph Smith to the jail where he was murdered. And it was the unwise conduct of the church leaders against whom this paper was published, in having this paper suppressed and the print shop demolished that helped fan the flame of resentment and gave excuse to the mobbers, because it was regarded as an attack upon the freedom of the press. But we will tell more about that in some future story. Regardless of what Dr. Foster's opinion might have been at the time of Joseph Smith's death, he certainly never renounced his position that Joseph Smith was truly a prophet of God, as this wonderful letter discloses.

Here it is:

Loda, Illinois, February 15, 1874.

"Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints. Plano, Illinois.

"Dear Sir:

"Accept my sincere thanks for the favors that came to hand today, by mail, namely, a copy of the Book of Mormon and a copy of Parley P. Pratt's Voice of Warning, as well as your very welcome letter with your photograph enclosed; the same now occupies a page in my daughter's album and is highly appreciated.

"Next in order comes many familiar names that you enumerate as co-workers in advancing the cause of gospel truth. While reading them over I was carried back some thirty odd years, and many incidents of, or about that period were made vivid in my memory; scenes that occurred when you were quite a little boy and I was in the prime of manhood. One particular circumstance I will mention, as it appears to me to be incontrovertable evidence of the fact that your father was no false pretender, but that he was a true prophet of the living God. I was practicing my profession in Kingston, Illinois, in the year 1837, and boarding with a Benjamin S. Wilber, a member of the Latter

Day Saints Church; his wife was also a member, and a most excellent little lady and very intelligent. In the fall of this year the prophet Joseph Smith, Sidney Rigdon, Judge Elias Higbee, and Porter Rockwell came to this house on their way to the city of Washington, in accordance with a revelation given to the church at Commerce, (afterwards Nauvoo) through Joseph Smith, the Prophet, to lay their grievances before the President of the United States, (Martin Van Buren) for the sufferings they had underwent in Missouri, from which state the church had been driven by mob law, after many of them had been inhumanly murdered, and others driven from the lands they had purchased from the United States Government in that state. On the arrival of this company at Mr. Wilber's place, I was told by Joseph Smith the prophet, that if I was willing to obey the will of God, and be obedient to his commandments, I must quit my practice and start the next day with them to the city of Washington.

"I have many incidents, dottings, and jottings taken during our journey, one which I will mention. After we got to Dayton, Ohio, we left our horses in care of a brother in the church, and proceeded by stage, part of us; and the same coach that conveyed us over the Allegheny Mountains also had on board as passengers, Senator Aaron of Missouri, and a Mr. Ingersol, a member of Congress, either from New Jersey or Pennsylvania, I forgot which, and at the top of the mountain called Cumberland Ridge, the driver left the stage and his four horses drinking at a trough in the road, while he went into the tavern to take, what is common to stage drivers, a glass of spirits. While he was gone the horses took fright and ran away with the coach and passengers. There was also in the coach a lady with a small child, who was terribly frightened. Some of the passengers leaped from the coach, but in doing so none escaped more or less injury, as the horses were running at a fearful speed, and it was down the side of a very steep mountain. The woman was about to throw out the child, and said she intended to jump herself, as she felt sure all would be dashed to pieces that remained, as there was quite a curve in the road, and on one side the mountain loomed up hundreds of feet above the horses, and the other side was deep chasm or ravine, and the road only a very narrow cut in the side of the mountain, about midway between the highest and lowest parts.

"At the time the lady was going to throw out the child, Joseph Smith, your father, caught the woman and very imperiously told her to sit down, and that not a hair of her head or anyone on the coach should be hurt. He did this in such a confident manner that all on board seemed spellbound; and after admonishing and encouraging the passengers he pushed open one of the doors, caught the railing around the driver's seat with one hand, and with a spring and a bound he was in the seat of the driver. The lines were still coiled around the rail above, to hold them from falling while the driver was away; he loosed them, took them in his hands, and although those horses were running at their

utmost speed, he, with more than hurculean strength, brought them down to a moderate canter, a trot, and a walk, and at the foot of Cumberland Ridge, to a halt, without the least accident or injury to passenger, coach or horse, and the horses appeared as quiet and easy afterwards as though they had never run away. One by one the passengers came along, some of them limping badly, others bruised, and some of them swearing about the driver and threatening to have him arrested, etc.

"At last the driver took his place and we were all going along nicely, when one of the members of Congress, after hearing the history of our ride and escape, from the lady on board, said it was a miracle, and if Joe Smith could perform such a miracle, he would then believe he was a prophet sent from God. This was Mr. Ingersol. Mr. Smith and Sidney Rigdon were both traveling incog., as, if their real names had been made public on the way, especially that of Mr. Smith, we should have been very much annoyed by the inquisitive. Little did those gentlemen think that it was Joseph Smith that was the identical man who was instrumental in the hands of God in saving that coach load of human beings from a horrible death.

"We made our first stop at Gadsby's hotel in Washington city. We stayed there during the winter of 1839 and 1840 to testify before committees and attend to all we could in the premises and in the meantime to preach and talk to the heads of the nation upon the calling and mission of Mr. Smith in this latter day. Curiosity was on tip-toe, until many believed, and some were baptized and went back to Nauvoo, or Commerce, as it was then called.

"Benjamin Winchester and Elder Barnes were preaching at that time in Philadelphia, and Mr. Smith and Mr. Higbee went there and did some preaching, leaving myself in the city of Washington to take care of Mr. Rigdon, and also to wait upon every preacher in the city, irrespective of church organization, and particularly to declare unto them the tidings of the latter day saints, committed to this generation through Joseph Smith, Jr., and to warn them against the danger consequent upon its rejection. I commenced my duties as soon as I had any time, and called upon all the leaders of the different organizations of religion in the city. As a general thing I was pretty well received and very kindly treated. I thought that my report would be uniformly favorable, but I had one more visit to make; that was to Geo. C. Cookman the chief preacher and elder of the other branch of the Methodist Church; and he was then chaplain of the United States Senate. On my introduction he was rigid as marble and cold as an icicle. He was proud, tonguey, and arrogant in the extreme. I begged him to take time and consider the matter; not to decide hastily; that it was unwise to give a decision until both sides were fairly and fully before him. I asked him for his church, and told him that either Mr. Smith or Mr. Rigdon would be glad to illustrate the subject any time before him and his congregation. He said that my impudence could only be attributed to one of two causes, and he was constrained to believe that it was not from ignorance, but was intended as an insult; that he would

neither let me have his church nor hear anything further on the subject, and should take good care to warn his brethren and sisters against listening to any such blasphemy. With this he opened his library door, conducted me to the outer hall door, and refused to give me his hand. I reported this to Mr. Rigdon, and wrote to Philadelphia to Mr. Smith the result of my labors. On the following Sunday this same George C. Cookman preached in his church, and told some strange tales; that he had had an interview with Jo Smith, that arch imposter, and that the doctrines he taught were very irreligious and inconsistent with Bible truth; that he, Smith, did not believe in the Bible, but had got a new one, dug up in Palmyra, New York; and that it was nothing but an irreligious romance, and that Smith had obtained it from the widow of one Spalding, who wrote it for his own amusement. I wrote this to Mr. Smith, and he said there must be some preaching in Washington to counteract these statements, as he was sure God had some people in that city. We first got an upper room in an engine house to speak in, but half, no, not a quarter, of the people could get in. We had speaking then in the open air, on Pennsylvania Avenue, near the place, and gave out that there would be further services as soon as a room could be obtained. Before night some people secured the use of Carusi's Salon, one of the largest and most suitable rooms in the city, outside the capitol building, and at night there were services held. A great many of the members of Congress and heads of departments were present as well as President Martin Van Buren. We, of the committee from Illinois, all took the speakers desk. And when near the close, who should come into the hall but Joseph Smith himself. We speedily got him up on the stand, and I had the honor of introducing him to that vast audience. He had just come in the train from Philadelphia, and was tired, but he arose by the invitation of many who called for him, and on that occasion he uttered a prophecy, one of the most wonderful predictions of his life. He adverted to the statements made by this George C. Cookman, declaring them to be wilfully and wickedly false, and that if he, Cookman, did not take it back and acknowledge that he had dealt falsely of him, his people, and his own congregation, also that he must turn and preach the truth and quit deceiving the people with fables, he should be cut off from the face of the earth, both he and his posterity. And he said this should be so plainly manifested that all should know it. At this, many gentlemen took out of their pockets their tablets and began to make notes of the prophecy; and Mr. Smith noticing them, 'Yes,' said he, 'write it on your tablets; write it in a book; write it in your memory; for as sure as God ever spoke by my mouth, all these things shall come to pass.'

"Henry Clay, Felix Grundy, Tom Benton, John Q. Adams and many other celebrated characters were present at this time. Now instead of Cookman doing according to justice and truth, he became more virulent than ever, and laid all the obstacles in our way that he could during our stay in the city. The matter appeared to be forgotten by many, and I thought often on the subject, having taken notes also. Soon after

(Continued on page 175)

# Original Articles

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

## THE SEED OF JOSEPH

### Blessings

There is so much for the Church of Christ and the Restoration Movement to know and understand that is not being studied out very much today. For that reason I am submitting the identification of Joseph's seed; not only to the Church of Christ, but also to all believers in the Restored Gospel. Lest there be some misunderstanding, from the beginning let me say that the Ephraim and Manassah referred to in this article are to be identified also as Joseph. I will enlarge on this thought more later on.

In order to find the work for these two sons of Joseph it is necessary to go back into the Bible history to the days of Abraham. (Genesis 17:4-6) God is speaking unto Abraham saying "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shalt thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee." Then over in Gen. 22:16-18 God adds on to this former blessing, and says, "By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

There are several things for us to notice in these readings, but the most important is the fact that it will be necessary some time in the future for all the nations of the earth to receive a blessing. Another is because Abraham believed God; his seed was chosen to be the ones to perform this blessing. The blessing is not given because of Abraham; but God, looking down through the mists of time, saw the necessity of it and chose the seed of Abraham to carry out his program.

It will be noticed in the above reading that Ishmael is not regarded in this blessing but Isaac is called of God, Abraham's only son. And through Isaac shall Abraham's seed be: that is, the one to inherit the land and perform the blessing.

If we turn to Genesis 26:3, 4 we will see that God does not let his children, who live near him, grope in darkness nor misunderstanding. For in reading we find God is repeating his promise to Isaac that he gave to Abraham.

"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed."

Also in Gen. 28:13, 14 we find in Jacob's dream of the ladder that God repeats the blessing to Jacob saying, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

Let us notice this in particular in the wording of the blessing given to Abraham, Isaac and Jacob: To Abraham and Isaac the promise was, "In thee and thy seed shall all the **nations** of the earth be blessed." But to Jacob or Israel the blessing was, "In thee and thy seed shall all the **families** of the earth be blessed." This is necessary to notice more especially in identifying the work of Ephraim and Manassah, than in identifying the two who constitute Joseph.

Another important step to consider in our study is recorded in Gen. 32:24-28. It is the record of Jacob wrestling with the angel of the Lord and receiving a blessing in that his name was changed from Jacob to Israel and his disposition was changed from crafty one to a Prince of God, or son of God.

Lest any doubts arise concerning this thing we find in St. John 1:12, "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." Evidently this power had been on earth before, for in Acts 3:21 we find the heavens must receive until all things are restituted, the loss made good.

Some may treat the trials of Jacob lightly but no doubt the Lord had a purpose behind it all. It seems only natural that Joseph, the most outstanding of Jacob's twelve sons should be born of Rachel the woman that Jacob had the strongest love for. Her rejoicing must have been great. Also we see a turning point in Jacob's life closely following the birth of Joseph for in Genesis 30:25 we read: "And it came to pass, when Rachel had born Joseph that Jacob said to Laban, 'send me away, that I may go unto mine own place and to my country.'" The desire to return to his homeland was put into words.

Perhaps we have touched sufficiently on Abraham, Isaac, and Jacob to turn to Ephraim and Manassah. Genesis 41:50, 51, "And unto Joseph were born two sons before the years of the famine came, which Asenath the daughter of Potipherah priest of On bare unto him. And Joseph called the name of the first born Manassah: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction."

Thus comes into our study the two main characters of Latter Day Israel. It will be necessary to take a look



at the blessings pronounced upon Joseph first, before taking a thorough study of his two sons. Genesis 49:22 "Joseph is a fruitful bough, even a fruitful bough by a well: whose **branches** run over the wall." Deut. 33:13 "And of Joseph he said, Blessed of the Lord be his land." Gen. 49:26 "The blessings of thy father have prevailed above the blessings of my progenitors (Abraham and Isaac).

Jacob in blessing Joseph's two sons, Gen. 48:19 used these words, "He (Manasseh) also shall become a great people; he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." And Gen. 48:16 "The angel which redeemed me from all evil, bless the lads; and let my name (Israel) be named on them, and the name of my fathers Abraham and Isaac (Hebrew). Thus we see the foretelling of Ephraim and Manasseh taking an important part in the government of the descendants of Abraham also a leading part in the gospel work, (Israel).

### Joseph's Land

In Daniel 2:44 we read that the God of heaven shall set up a kingdom which shall never be destroyed. It takes three parts to constitute a kingdom. First a King; second, subjects; third, land. If Joseph has a land separate from that promised to Abraham, Isaac and Jacob, and it is supposed to be greater than their land, surely the scriptures should point it out some way. They do quite definitely in Deuteronomy 33:13-16, "For the precious things of heaven (freedom of religion especially the Restored Gospel). For the deep that coucheth under (Petroleum). For the chief things of the ancient mountains. (Iron ore and coal in the eastern mountains.) For the precious things of the lasting hills (gold, silver and all precious metals found in the rocky mountains). And for the precious things of the earth and the fulness thereof (grains, fruits and vegetables).

No country other than the United States of America could qualify for these. In most any country you may choose of north and south America the citizens of that country are called after their respective country, such as Canadians, Mexicans, etc. But a citizen of the United States is called an American. There is a reason for this which we will try to give later. But bear this thought in mind. The American is a member of Joseph's land and each one that qualifies will be permitted to take part in the great work laid out for Israel Americans (Descendants of Ephraim and Manasseh).

### Manasseh

According to the statement made by Jacob in Genesis 49:22 some of the descendants of both Ephraim and Manasseh are to leave the land promised to the Hebrews and go to Joseph's land, which we have identified as the place we call the United States of America today. And they shall be there in the last days. See Genesis 49:1.

With this thought in mind we will take up the subject of tracing Manasseh to that promised land. Let us take a look at Jeremiah 49:30, 31. It seems Jeremiah has a warning to give the house of Israel, for he says, "Flee, get you far off, dwell deep, O ye inhabitants of Hazor saith the Lord; for Nebuchadnezzar king of Babylon hath taken council against you, and hath con-

ceived a purpose against you. Arise get you up into the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone." According to our reference this warning took place about 598 B. C. Let us take a look at the Book of Mormon to see if it gives us any account of such a warning. Reading in the authorized edition page 4 verse 2' we find this statement: "And it came to pass that the Lord commanded my father even in a dream, that he should take his family and depart into the wilderness." This was 600 B. C. See page 24-4. Isaiah, one hundred and twenty-six years before this, saw or foretold what would happen; for he writes Isaiah 16:8, "For the fields of Heshbon languish and the vine of Sibmah; the lords of the heathen have broken down the principal plants thereof, they come even into Jazer, they wander through the wilderness; her branches are stretched out, they are gone over the sea." To see why he used the name of Heshbon we read in Numbers 21:26, 27, "For Heshbon was the city of Sihon the king of the Amorites who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. Wherefore they that speak in proverbs say, come into Heshbon, let the city of Sihon be built and prepared." Using the name of Heshbon, Isaiah meant the same as if a writer would say "Washington" when he referred to the United States. Isaiah meant the kingdom of Sihon. Let us turn to Numbers 32:33 to see who Moses gave the kingdom of Sihon to. "And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon." We have before us three tribes to pick from. Gad, Reuben, and half of the tribe of Manasseh. But this does not identify anyone. We will let this stand for a while and return to the reference in Isaiah 16:8. "They wander through the wilderness."

Book of Mormon page 48:10, 15 and 16, "And it came to pass that the voice of the Lord spake unto my father, by night, and commanded him, that on the morrow, he should take his journey into the wilderness. . . . And it came to pass that we did take our tents, and depart into the wilderness, across the river Laman. And it came to pass that we traveled for the space of four days, nearly a south, southeast direction, and we did pitch our tents again; and we did call the name of the place Shazer. Page 52:60-65, "Wherefore, he (God) did provide means for us while we did sojourn in the wilderness. And we did sojourn for the space of many years, yea, even eight years in the wilderness. And we did come to the land which we called Bountiful, because of its much fruit, and also wild honey; and all these things were prepared of the Lord, that we might not perish. And we beheld the sea, which we called Irreantum, which being interpreted, is, many waters. And it came to pass that we did pitch our tents by the sea shore." Now back to Isaiah 16:8, "Her branches are stretched out, they are gone over the sea."

Book of Mormon 53:70-73, "And it came to pass that the Lord spake unto me, saying, thou shalt construct a ship, after the manner which I shall shew thee, that I may carry thy people across these waters. And it came to pass that the Lord told me whither I should

go to find ore, that I might make tools. And it came to pass that I Nephi, did make bellows, wherewith to blow the fire, of skins of beasts."

It is quite an interesting story of their construction of the ship but we will pass it to page 60:175, 177, 178, "And it came to pass that the voice of the Lord came unto my father that we should arise and go down into the ship. We did go down into the ship with all our loading and our seeds, and whatsoever thing we had brought with us, everyone according to his age; wherefore we did all go down into the ship, with our wives and our children." Now page 63:212, 213, "And it came to pass that after we did sail for the space of many days, we did arrive to the promised land. And we went forth upon the land, and did pitch our tents; and we did call it the promised land.

Now we have followed the journey of a people from Jerusalem to America. Let us see if we can identify them: Reading Book of Mormon 15:165. "Wherefore he (Lehi) knew that he was a descendant of Joseph; yes even that Joseph who was the son of Jacob who was sold into Egypt. And who was prepared by the Lord, that he might preserve his father Jacob and all his household from perishing with famine." Page 334:3 "And Aminadi was a descendant of Nephi who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren." Thus we see the fulfillment of Isaiah 16:8 and half of the fulfillment of Gen. 49:22 "Whose (Joseph's) branches run over the wall."

This statement in the Book of Mormon clearly states Manasseh also left Jerusalem 600 B. C. But our task is not complete yet. We must identify Ephraim also. He received the greater blessing and has the greatest responsibility.

### Ephraim

In our study of Ephraim we will use another book along with the Bible and Book of Mormon, but it will be like our study of Manasseh, we will have to use the scripture for our proof.

Let us read Ezekiel 17:22, 23 "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent; In the mountain of the height of Israel will I plant it; and it shall bring forth boughs and bear fruit, and be a goodly cedar: and under it shall dwell the fowl of every wing: in the shadow of the branches thereof shall they dwell."

I shall not try to disprove any interpretation you may have of the scripture, but I do feel that I can give you the correct one.

First we will examine the:

### High Cedar

This high cedar is **Joseph**. We read in Genesis 49:26 these words. "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph," etc.

Joseph received the greatest blessing of all the sons of Jacob, and the only independent one. All the scripture puts him far above his brethren. He, without doubt, is the high cedar.

### Highest Branch of the High Cedar

After identifying the high cedar it is not hard to pick the highest branch, but anyway let us prove it. We will turn to Genesis 48:18, 19, "And Joseph said unto his father, 'not so, my father: for this is the first born; put thy right hand upon his head.' And his father refused, and said, 'I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a **multitude of nations.**'" And Deuteronomy 33:17 "And they are the ten thousands of Ephraim and thousands of Manasseh."

There is no doubt that Ephraim is the highest branch of the high cedar. And this highest branch is the one the Lord says he will take of and will set it.

### Setting of Piece of Highest Branch

In our study we will refer to Larned's History of the World, vol. 2, page 376. Before reading this I will ask you to be patient, because this is not an attempt to bolster up any special race of people or nation, but rather is just bringing to light a people who the Lord will soon be using to bring about his final work. Now reading: "A third tribe from the German shore, the Engles or Angles, now came to take their part in the conquest of the island, these laid their hands upon kingdoms in the east and north of England, so much larger than the modest Jute and Saxon realms in the south, that their name fixed itself, at last, upon the whole country, when its older name of Britain was lost."

I refer to the tribe of Angles or Engles because the name of Engleland or England remains to this day. And this conquest took place from A. D. 547 to 600. Referring back to Ezekiel the Lord says, he will take of the highest branch of the high cedar and will set it. (Firmly place it) I believe this carries my thought.

### Cropping Young Twig

We will note that the Lord says he will crop off from the top of this young twig a tender one. What could be more tender or near the heart than an earnest person's religion? With this thought in mind we read in L. H. of W. vol. 3, page 840: "The Independents went farther into rebellion against church establishment, denying the right of civil government to deal with matters of religion, and claiming that each Christian congregation should rule itself. Both Puritans and Independents arose in the reign of Elizabeth; but the latter was persecuted with extreme severity, even to death and the growth of their sect was checked. King James' proceedings revived it. Among the Puritans who then became Independents were some, as Scrooby in Nottinghamshire, who organized a congregation in 1606, and were so harrassed, at once, by officers of the law, that most of them immigrated to Holland the next year. Settling finally at Leyden, in 1609, they remained there eleven years, at the end of which time they made arrangements for a home in **America**, where they hoped to be as undisturbed in worship as Holland had allowed them to be." In Book of Mormon we read, "And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters." How these three references put together, state the same thing, other than the writer of the history does not give

God the credit of moving upon this people with his Spirit.

### Setting Young Twig

To take a cutting from something and set it out makes it a separate growth and it no longer is a member of whatever it was cut off of. So we will follow the movement of the Independents farther. Vol. 3, page 879 we read: "Near the end of the year 1620 the Pilgrim Independents, driven from Scrooby and thereabouts in England twelve years before, came from their first refuge, in Holland, and were landed by the ship Mayflower at Plymouth, in Cape Cod Bay. They were brought to that bay by mistaken reckonings and stress of wind.

They had intended to make their settlement in some part of the Virginia territory. In the course of the next year they secured a lease to the ground on which circumstances had planted their little colony, paying rent for some years, but securing it by purchase at last. A few came to join them, but their numbers grew so slowly that they counted no more than three hundred at the end of ten years.

The young twig is now planted and is having a time getting its roots set so it can grow, but we shall soon see a change.

### Growing

Vol. 3, page 880: Nothing of importance was accomplished until 1630 when the great Puritan emigration was begun by the Governor and Company of Massachusetts Bay. Its first party of eight hundred colonists, sailed from Yarmouth in the spring of that year. The charter of the Governor and the Company of Massachusetts Bay had been drawn in the interest of the colonists so skillfully that it gave them opportunities for larger claims of Independence than the King, when he signed it, can have dreamed of conferring. The Colony went forward in a prosperous career. The high aims of its founders were indicated by the prompt establishment of excellent schools; Boston Latin school in 1635, Harvard College in 1636 and a general common school system for every town by Mandatory law, in 1647. (Page 888) at the same time one of the positive attributes of sovereignty was assumed by Massachusetts, in the quietest possible way, by the establishment, in 1652, of a mint for the coining of silver money to supply a pressing need of colonial trade. Thus we see the twig has sent out roots and is growing.

### Putting Forth Boughs

With the starting, in 1643, with four United Colonies it had grown by 1775 to thirteen. These thirteen declared their independence, in 1776, of their mother country. They took the name of the United States of America. Growth became rapid after the war. The purchase of the Louisiana Territory in 1803 helped quite considerable. To give some idea of how rapid the growth was; seventeen years later, Missouri was admitted to the Union. In fact Missouri became a state the same year Maine did.

In 1907 Oklahoma was admitted as a state bringing the total to forty-six; and in 1912 New Mexico and Arizona became states bringing the total to forty-eight, also completing the map or shape of the country, the same as a tree, putting forth its boughs until it

has formed its shape. All the territory it owned in one body was at last complete. Forty-eight states or governments; truly a multitude of nations packed tightly together.

And, truly, it is a goodly cedar. For instance the motto is "In God We Trust." The original ideas were for the benefit of mankind. Who will deny that someone from every country under heaven dwells here in the United States, under the protecting power of some State. How well did Ezekiel word that when he wrote, "And under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."

Now to go a little farther in our proof, in Ezekiel 37:19 we read, "Behold I will take the stick of Joseph which is in the hand of Ephraim," etc. The stick of Joseph is the Book of Mormon which was brought forth not by the Jew nor the Indian, but by a Gentile, a citizen of the United States. One that we here point out is a descendent of Ephraim. Now Book of Mormon page 37 verse 183: "I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb."

We of the Restoration know of the bringing forth of the Book of Mormon, not by the learning of man but by the power of God.

We have shown here that there will be two inheritances. One for Abraham, Isaac and Jacob and their posterity, and one for Joseph. Jacob, when he saw Ephraim and Manasseh, adopted them into the tribe of Israel. See Gen. 48:5. In a study of the division of the land later we find Ephraim and Manasseh receiving a portion with the sons of Jacob, but not so with Joseph. His inheritance was another land, and as he had no more children it becomes necessary for his descendants to be taken from the tribe of Ephraim and Manasseh, at the same time not disturbing the setup of the original inheritances.

But now we return to our thought concerning the bringing forth of the Book of Mormon. We find in Ezekiel 37:16 also Book of Mormon 157:59-72 that it is brought forth for Judah and Joseph and also for all the house of Israel.

Now are we going to say, after reading all this and a careful study, that it just happened that those of gentile ancestry are taking the lead now because they are more numerous than the Indian? Moses fully explains this in Deut. 33:17. "His **glory** is like the firstling of his bullock, and his horns are like the horns of unicorns: With them shall he push the people together to the **ends** of the earth; they are the **ten thousands** of Ephraim, and the **thousands** of Manasseh."

Once more let me call your attention to Jacob's statement in Gen. 48:19 wherein he states that Ephraim shall become a multitude of nations and Manasseh shall become a great people. This is plain enough that Manasseh will join themselves to Ephraim and they together, Ephraim taking the lead, shall be like the horn of a unicorn. (The unicorn has but one horn). A great work is to be done by these two in the name of Christ and from the inheritance of Joseph, the only land today that so great a work could go forth from.

Reading Zephaniah 3:9, 10 we find, "For then will I turn to the people a pure language, that they may

call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my supplicants, even the daughters of my **dispersed**, shall bring mine offering." And Isaiah 18:1 "Woe to the land **shadowing** with **wings** which is beyond the rivers of Ethiopia." I believe this should identify this land, as the United States clear enough.

Yes the land of the **Americans**. The land promised unto Joseph, who was sold into Egypt. The land where Ephraim and Manasseh were dispersed to. The land where the mountain of the Lord's house shall be established. But let us not go any farther at this time, but clearly get things settled in our minds that Ephraim and Manasseh under the promise given to Joseph are preparing themselves to carry the gospel of Jesus Christ to the ends of the earth, that the way might be prepared for Christ's return to earth.

We ask each and every one who reads this to study it carefully and prayerfully. No thought has been given to disprove anything that may have been published similar to this but the full purpose has been for the edifying of the body of Christ.

ELDER ARCHIE F. BELL.

## SUPERIOR QUALITY VS. INFERIOR QUANTITY

### Sermon Outline of Discourse

By James E. Yates

(Delivered at Phoenix, Arizona, September 30, 1945)

Scripture Lesson: The Sinner having courage to confess.—Luke 18:1-14.

Example: Courage, or Cowardice—which is superior?

There is a difference between courage, and bravery. The latter may be sometimes merely a blustering front.

Courage in daring for the right is supported by a quiet inner disregard for any or all consequences to one's self, when performing righteous duty.

Like every worthy structure, true courage must be built upon a strong and firm foundation.

As a basis for true courage within the soul, nothing can excel for any one, the deep knowledge within the heart that he is standing for that which is right.

Cowardice is not built upon that kind of a foundation.

Courage is built upon the rock of truth. It is always a superior element in any individual.

Cowardice is built upon the sands of the false—upon treachery, intrigue, wickedness, deception. It is a soul-impoverishing, and INFERIOR quality.

In the sermon by Elder Kieth Rogers, delivered in this chapel last Sunday, Brother Rogers said: "It takes courage to repent."

No more certain truth was ever stated than that.

The inferior cowardliness which springs from sinful living can not be overcome in one's own individual strength alone.

It is at that point of repentance where souls weakened by sin need the strength which comes from a divine Savior.

There is no other source of supply for that need.

Those who, even in their thinking, continue to ignore that basic fact must continue to be aliens to the benefits of salvation through Christ.

Our eternal salvation must be obtained, and retained in the manner which Christ outlines through his gospel of salvation for all who will obey him, or not at all.

None can obtain sufficient of that divine superior courage to enable him to win against the forces of evil which seek to destroy souls, in his own strength alone.

So the Lord warns: "Men ought always to pray, and not to faint."

It took real courage for the penitent Publican to cry in humility: "God, be merciful to me, a sinner."

It would have taken more courage still, for him to have confessed some of the exact sins which he had committed. But, even his humble call upon God for mercy as an acknowledged sinner was more acceptable to the Lord than the prayer of the Pharisee who thanked the Lord that he was so much better than other men.

It was this Publican sinner, the Lord said, who went down to his house justified that day, rather than the Pharisee. There was no more tinsel bravery in that Publican's cry.

But there was the COURAGE of humility.

The courage to be sincerely humble before God finally wins for those who are thus humble and penitent and resultantly righteous, they thereby win the greater courage to declare outspokenly the word of God against all evil, and before all men.

### Life's Dual Goal

Efficiency of worthy achievement is the first part of life's high goal. Resultant happiness within the souls of every victor over evil, this is the high dual goal which God sets before all.

Without the former, efficient achievement, the latter consequent happiness is impossible.

The correct basis for all our future happiness stands before us and begins TODAY.

These superior qualities and worthy achievements are to be won by persistent courage to all right tasks, daily, and not vacillating cowardice in yielding to some cheap and inferior convenience.

Cheap excuses offered to God or men are never adequate reasons for any of the inferiorities of cowardice which prevents any of us from performing faithfully our duty as God requires of us.

Cheap excuses are so easily invented when wickedness in us allows the spirit of inferior cowardice to take over at the helm of the ship of our souls. Excuses for not attending church; cowardly excuses for allowing a little latitude, at times, to exact veracity; excuses for not loving one another, even our enemies; excuses for our doing wrong "because" someone else "did not do right." What a cowardly barricade of flimsy and cheap excuses behind which those who are living in disobedience to the leadings of the Holy Spirit try to hide themselves!

But no sinner can successfully hide himself from God!

### Strength of the Mountain

The grandeur of the mountain standing in its awesome, admirable strength before us, is based upon, and

made up of single little grains of sand, of various specks of stone, wherein individual weakness is fused into majestic strength!

Similarly, we must build the mountain of our soul-strength from the little grains of time, as measured out to us in seconds; from the little incidents and achievements for the right, as may be cast for the mountain of the eternities, in these little diminutive moulds of the ever present NOW.

Now is the day of salvation. Yesterday is always a spent dime, or dollar, as the case may be.

The articles which those spent coins have purchased for us are our possessions for the eternities, unless we may later cast some of them from us by courageous repentance.

These articles of soul-value, (or spiritual dross) whether in cheap inferior quantity, or priceless refined QUALITY, become our soul-possession.

Tomorrow's uncertainties are too vague and varied for us to allow any lost motion, pertaining to things which might, or might not be, in yonder flimsy cloudiness of any hazy, or lazy air castles which may be imagined in any of our heart's vanities, for TOMORROW.

It is always worthy action TODAY, which ACHIEVES.

ACTION for all individual, or collective enterprise for progress can only be put into operation where the marker on the dial of time points to the NOW.

In the matter of relative soul-values, the little Atom Bomb of Time, composed of the present instant of NOW, contains more potent element for Life's Superior Quality Achievements, than all of the unalterable mountains of yesterdays, or the miserably elastic inferior substance in all yon distant haze of unborn TOMORROWS!

Let us lay our claim to God's quality-superiorities which he provides for all who would possess a royal heritage.

We may file our legal claim for that which he bequeaths to us, by thinking right and truly courageous thoughts in the NOW, and by using those thoughts to power our deeds of all worthy action, TODAY.

Thus we may safely leave the RESULTS for those eternal tomorrows which lie yonder ahead, to him who for our complete happiness at the last shall have woven into our garments for the eternities of those materials which we personally prepare and pass on to him TODAY.

#### Diamond Superiority

The superiority of a beautiful, glistening, gleaming diamond gem, possessing the courageous quality to cut through cheaper substances when necessary, was brought into sparkling being by the fires which purged out the quantity dross.

This is God's process for producing the refined superior-quality gem.

Thus also, God's people may attain SUPERIOR QUALITY OF LIFE and SOUL, Atom by Atom, "Through the furnace, through the heat."

Production of superior quality, vs. inferior quantity in the souls of mankind, **This reveals the purposes of God.** To win salvation, we must coordinate all our doings with him.

## TO THE CHURCH

### Concerning Diversity of Opinion

By James E. Yates

Everyone is entitled to his honest opinion. There are two kinds of opinion—correct, and incorrect. Each of us is entitled to his honest opinion—until he may come to see that his opinion is incorrect.

Some of our good people are of the opinion that a minister should not seek political office. They may be correct in that. Circumstances might alter cases. I try to respect the opinions of my brothers and sisters in the gospel faith. I humbly feel that my opinions also, are entitled to the same respect. I am of the opinion that good citizens should favor good government. Some of our good people to whom I hope to present this short letter to the church are of the opinion that the writer is seeking political office. Their opinion in that is incorrect.

If I were really seeking political office, I would be very foolish indeed to oppose the political machines whereby men are easily boosted into office. The fact is that several thousand of my fellow citizens did nominate me for office. I accepted their nominations for a reason. That reason was that thereby I might reach more people with God's eternal truth. In that I have not been mistaken.

The word of God in the book of Ether 1:28, 35, declares America to be a choice land of destiny. Declares that the nations that dwell here must serve God or be swept off by destruction when they are ripe in iniquity. I preach that. The church endorses that. The scriptures declare that salvation is through repentance and obedience to the gospel of Christ. I preach that. The church approves that. The word of God declares that God hates robbery and oppression. I preach that. The church teaches that. The scriptures teach that wicked usury on money is one of the greatest means for oppression of the poor. I preach that. So also, do all the Church of Christ ministers that I know of.

The word of God declares the warnings: "Go to now ye rich men, weep and howl for your miseries that shall come upon you. . . ye have heaped treasure together for the last days," etc. James 5:1-6.

I preach those things. The church commissions it's ministry to thus preach, and to teach, and to warn all to turn from evil by repentance and to come to Christ. The word declares the gospel to be one of love, even unto our enemies. I preach that. The word declares that in the last days because that iniquity shall abound, the love of many shall wax cold. I preach that. The word declares that many will draw near to God with their mouth, and honor him with their lips, but they have removed their hearts far from Him, and that He will therefore **"Proceed to do a marvelous work and a wonder."** I am authorized to preach that, and I continue to do so. All our ministers do. The word declares in Zech. 14:13, a great coming **"Tumult from the Lord"** in the which the wicked shall slay the wicked. As also in Rev. 17:14, that the time is coming when the wicked shall make **"War with the Lamb, and the Lamb shall overcome,"** "for he is Lord of Lords, and King of Kings; and they that are with Him are called, and chosen, and

**faithful."** See also Rev. 18:21. I preach those things. The Church of Christ approves those teachings.

I know of no better way to learn what God wants me to do and to teach, than by daily prayer and study of His Word. This I do.

I do not ask, or expect the church to approve any of my personal opinions, unless those opinions are in accord with God's Word.

His Word is clear, and His Gospel is sure. As a minister of Christ it becomes my duty and privilege to choose the manner and method whereby I may most effectively present that **sure word**. In endeavoring to form correct opinions as to **how**, and **when**, and **where**, and **unto whom**, the eternal truth of the gospel may best be presented, I go to the greatest source of spiritual supply of which mankind has ever been taught, through prayer, and earnest study. I acknowledge no source of supply superior to that, and could yield to no opinions not having their base in that Great Source of divine supply. Submitted in humility, with love toward all.

### THE UNITY OF FAITH

The Bible teaches that there is one Lord, one faith and one baptism and that we are baptized into the body of Christ. The Bible also says that there is but one body. We cannot be baptized into any church or body we choose, because there is only one true baptism and one body or church of Christ. There is one straight and narrow way and few that find it. "For as the body is one and hath many members, and all the members of that one body being many are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit."—1st Cor. 12, 13.

We have talked, dreamed and prayed about all our people, some day joining together into one group. That is a noble and fine idea, but it will never be realized because the Lord never intended that we should do that. He laid out before us the straight and narrow way and placed a personal responsibility upon each one of us to seek out that way and walk therein. He gave us the gospel so plain that He said a child could understand it. He said: "I will build my church," and he did build His church.—1st Cor. 16-11. It is so plainly set forth in the Bible that we need not be mistaken about its identity. It must bear the name of Christ and have twelve Apostles as the first officers in the church.

"Now ye are he body of Christ, and members in particular, and God hath set some in the church first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healings, Helps, Governments, Diversities of tongues."—1st Cor. 12:27-28.

We find today Christian groups practicing three baptisms. Baptism by immersion, sprinkling or pouring and you are offered your choice. That is evidence enough to show that neither of the three is correct baptism because the ministers of the body of Christ have only one baptism.

In Apostle Paul's reference to the unity of faith—Ephens. 4:13, he was speaking to those who were in

the body of Christ. They were in unity so far as group membership was concerned but they needed the work of the ministry to bring them to the unity of the faith, "unto the measure of the stature of the fullness of Christ."

There is no scripture to support the idea of more than one body and that members can transfer from one to the other. It is very popular now to transfer from one church to another of different denomination by letter or otherwise, but it cannot be supported by the scriptures. There are some occasions when it is proper to transfer. When you have accepted the gospel of Christ and are a member of a group who departs from the truth and becomes separated from the body of Christ, then you would do well to transfer back to the true body of Christ.

Do you believe there is one body?

Do you believe there is one Lord?

Do you believe there is one Faith?

Do you believe there is only one true Baptism?

Do you believe there is one true Church?

If you do not believe these things you should carefully read your Bible and not be found in opposition to the teachings of God's word.

—From "The Little Missionary."

### THE ART OF LIVING

By James E. Yates

By art and science life may attain

In polish, or **Superb finesse**,

While **Instruments** of art may even deign

To **build**, or **break**, or **curse**, or **bless**.

What greater art, of our lives a part,

Whether of grace we receive, or are giving,

Than the **blessed science** for **sure reliance**,

The holy art of **RIGHTLY LIVING?**

For none can live unto himself alone,

To reach **life's highest holy-science**—

And no selfishness can ever atone

For rash or ruthless **art-defiance**.

For the heart and center **science of life**

Is the art to receive while graciously **giving**,

And they who serve only for self alone

Have yet to learn **God's Art of Living!**

Brother, it's what we **do**, or fail to **do**,

Effecting the lives around us of others,—

And it is what we **say**, or fail to **say**

**Of**, and to **enemies**, or **our brothers**,—

Lo, these are the arts and sciences mere,

Reposing in the heart of our **very being**,—

By these we **hear**, or fail to **hear**,—

By these we pass, or **stray-unseeing!**

Oh, God, give us of **Thine Own Art** today,

Through **holy-faith** Thy Light discreding,

That either we yield to **Love's Sweet Way**.

Or daily we **die**,—among the **dying!**

But when refreshed,—**Where Love Flows Ever**,

**Eternal-Life**,—Thy Promise Beaming,—

And we'll ride the tides where love abides,—

**Conquest For Love**,—With Banners Gleaming!

## STORIES OF THE RESURRECTION

(Continued from page 167)

this there was an extraordinary excitement in the religious world, and they appointed a conference of all orthodox religions to assemble in England, at a certain time, to adopt measures of harmony between all the sects. The United States were invited and accepted a part in these proceedings to break down the partition wall that separated the various churches. George C. Cookman was elected or appointed as a delegate for the District of Columbia to represent his views on the subject, standing, as he did, at the very head of the church, and Chaplain of the United States Senate. Now he, being an Englishman by birth, and his family in suitable circumstances for a pleasure trip, at the appointed time he (Cookman) thought it would be pleasant to take his whole family with him, which he did. Both he, his wife, and all his children went on board the steamship 'President,' and neither the ship nor a soul is left to tell what was their sad end. But the prophecy is fulfilled to the letter, and the words uttered on that occasion have never been forgotten by me, nor I presume by hundreds of others. Had Cookman gone alone, it might be charged to chance, but why was it that his whole family were so suddenly cut off, both root and branch?

"This sir, is one of many wonderful evidences that Joseph Smith was as much a prophet as Jonah, who foretold the destruction of Nineveh; or Nahum, who prophesied concerning the present locomotion for traveling; both of them took centuries and one of them thousands of years for their fulfillment; but the prophecy by Joseph Smith on George C. Cookman has literally been fulfilled in the shortest possible period: and that too in its fulness, beyond the possibility of question from any source.

"I will tell you another prophecy that Joseph Smith uttered in my presence, that has been proven true. This was in relation to Stephen A. Douglas. He said he was a giant in intellect, but a dwarf in stature, that he would yet run for President of the United States, but that he would never reach that station; that he would occupy a conspicuous place in the counsels of the nation, and have multitudes of admiring friends; and that in his place he would introduce and carry out some of the most gigantic measures in the history of the nation. This was said when Douglas was judge in that district of Illinois, and before he ever went to Congress. Has it not been fulfilled? Did he not get Andrew Jackson's fine remitted by law, a thing, that was, by all, considered impossible? Did he not introduce bills for the covering of Illinois with railroads, without one cent of expense to the general government? . . . Did he not rule in and through the state of Illinois, work and carry out its destiny for twenty consecutive years, more than any and all other men together? Was he not always one of the greatest men in the Senate? . . . Did he not run for President and get defeated? . . . Did he not fulfill his destiny, and at last, on his dying bed, bequeath his children to his coun-

try, and counsel them to obey the laws and the Constitution? Did he not utter these memorable words at the commencement of the rebellion, 'That there are only two parties in all the land; the one he called Patriots and the other Traitors?' Was it not true? Did he not throw his adhesion to A. Lincoln in the time of deep trouble? . . . Yes, this prophecy has been literally fulfilled in my day, and I bear testimony to its truth, when compared with history.

"With considerations of very kind regards. I am sir, yours for the truth.

(Signed) ROBERT D. FOSTER.

## INDEPENDENCE NEWS

(Continued from page 165)

coming home again from the far distant places where they have served our country bravely and well. Of all the stars on our service flag only one has turned to gold. One of the boys will not be coming back. Thousands of miles from home and loved ones, he made the supreme sacrifice and has gone on to that better home to await the coming of his friends and loved ones there.

When we think of the other boys, of all the far distant lands to which they have gone—the trials—the troubles—the dangers that have surrounded them, and now as their faces are turned towards home again, we can feel that God has watched over them wherever they have been. And we have much for which to thank Him.

Bro. Vincent Yates, son of Bro. and Sr. Joseph Yates and a grandson of Apostle James E. Yates, who has seen service on many battle fields, on Saipan, Guam, Leyte, and on into the Philippines, has returned home to his family, and to greet a son whom he had never seen before.

Maynard Richardson, son of Bro. and Sr. Wayne Richardson, who was stationed in England for a long time, has also received his honorable discharge.

We are having some interesting lessons in our Friday night classes. One Friday night Pres. Curry of the Reorganized Church of Jesus Christ of Latter Day Saints, gave us a very interesting talk on the Life of Sidney Rigdon.

Bro. Royson F. Bingham passed away October 4, 1945, at a hospital in Kansas City. The funeral was held at Mrs. C. L. Forster's Chapel. Bro. William F. Anderson officiated at the services and he was laid to rest in Green Lawn Cemetery in Kansas City.

Mr. and Mrs. Wm. Nast and daughter from St. Paul, Minnesota, were here for a short visit at the home of Bro. and Sr. K. J. Smith.

Sr. William F. Anderson has gone to Dallas, Texas, for a short visit with her daughter, Dollie and family. She expects to bring her daughter back when she returns home.

ORA BUTTERWORTH DERRY.

### SISTER HELEN DAER

We have not been successful in obtaining the items for an itemized obituary for our dear old Sister Daer, but we will give a brief tribute as is due to so faithful a saint.

Sister Daer was the wife of the late Elder John A. Daer, who passed away a number of years ago. This grand old Scotch couple came to America from the Grampian hills of Scotland many years ago and settled in Northern Illinois on a farm. Most of their children were born in Scotland. As far as I know there were about eight or nine children in all.

In Scotland the Daers were members of the Scottish Presbyterian Church, but soon after arriving in Illinois they came in contact with the restored gospel, uniting with the Reorganized Church. Later when the troubled conditions overtook that church they both transferred to the Church of Christ on the Temple Lot and Brother Daer became one of its regular ministers. He worked faithfully as a Seventy in that church up to the time of his death. The Daers, after their children were all married, retired from the farm to 1532 Benton Street, Rockford, Illinois, where they both passed away.

This aged couple loved the work of the gospel. Elder Daer earlier in life had taken a mission to his native Scotland while he was yet a member of the Reorganization. Their home was ever the home of the ministry and they will be sadly missed.

Sister Helen Daer passed away following a stroke, which laid her low, August 1, 1945. We have no further items of the funeral, but can say that a faithful saint has gone to a well earned rest. Years ago Sister Daer almost completely lost her hearing, so was unable to attend service and get any understanding of it, but she was a constant reader and loved to read the church literature.

The Advocate expresses our deep sense of loss at the passing of our dear sister.

THE EDITOR.

### Letters

Oklahoma City, Okla., Oct. 23, 1945.

Dear Brother Flint:

We arrived here at home at 8:30 Saturday evening. Had a very pleasant ride south along the eastern border of Kansas. Our car measured the distance from Kansas City to Oklahoma City, as just four hundred miles.

Well I am urged and delighted to tell you that I have read your Editorial in that **tardy** September issue of the Advocate, and must assure you that we are in complete harmony. Surely I must congratulate you for your splendid composition and constant support of what "is written." You are in perfect line with my ideas during my whole lifetime. The doctrine of Christ is the only guide to safety.

I well remember the sermons of the late T. De Witt

Talmage appearing in public print during the 80's. It was my custom to secure the Monday St. Louis Globe-Democrat to read Talmage's Sunday sermon. . . . I often think of the report about Mrs. Ingersoll, mother of Robert G., before Robert was born. She listened to a preacher describing the torments of hell. Little children in burning hot ovens of hot flames and remaining there while a little bird would carry a mountain of sand a thousand miles, and when finished, their confinement in hell was just begun. I heard this description of little children in hell more than fifty years ago. One could scarcely blame Ingersoll for his attacks on the delusion of sectarian doctrines. He refused to debate publicly with our men on the divinity and true doctrine of the Bible.

It would be of great value if your editorial could be read by all those in need. I am hopeful of a better unity in the church, and a forward movement in the direction of Zion. Our unity is none too good. Neither am I discouraged. Sin and discord does not dim the glory of the gospel of Christ. It just blurs the vision of humanity.

With sincere regards,

RICHARD M. MALONEY.

### NOTICE OF APPOINTMENT

To Elder Ivan Inch, Wyandotte, Michigan.

Dear Brother:

This is to certify to you and to all whom it may concern, that I, Apostle J. E. Bozarth, in general charge of Michigan and the Eastern States, do hereby appoint you as an ordained minister of the gospel, to be my assistant Missionary in Charge of Michigan, and to take active charge in my absence. My failing health will preclude my active labor in that field, possibly for some little time yet.

However, I hope to be back in the field sometime if God wills. Bro. Wm. Postma, who has been acting as my assistant missionary in charge, has asked to be released because he has left the state for the present.

I, therefore, commend you, Brother Inch, to the hospitality of the members and friends where you may labor as your circumstances will permit.

Praying that by wise and upright conduct and conversation you may merit the confidence of all these as well as the church in general.

I hereby affix my signature as Missionary in Charge.

Signed: APOSTLE J. E. BOZARTH.

### CORRECTION

In the September Advocate, page 138, last paragraph, center of paragraph occurs this statement: "the line of succession is material instead of paternal."

This should read "the line of succession is MATERNAL instead of paternal" meaning that the line of descent came through the mother rather than through the father, as is generally common.—Editor.