

# Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

Volume 24

Independence, Missouri, June, 1947

Number 6

## DUTY'S CALL

Are the promises of God  
Enough,  
To lead us on, though the way  
Be rough?

Does a shepherd grow weary  
Before reaching the fold,  
Where his sheep find shelter  
From storm and cold?

Dare we give up  
And quit our tryin'  
When need calls loud  
For established Zion?

Have you been born  
Of that second birth?  
Are you to help  
Subdue the earth?

Has the Holy Spirit  
Been a gift to you?  
Then God has much  
That you should do.

If your path uncertain  
And a little dim,  
Ask for wisdom  
And trust in Him.

His wisdom, matchless,  
His promise, sure,  
To the soul with faith  
And motives pure.

Your load may be heavy  
And hard to bear.  
You feel that you're carrying  
More than your share.

In following our Master  
We dare not grow tired.  
To whom much is given  
Much is required.

JOSEPH E. YATES.

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## ZION'S ADVOCATE

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### "Editorial Policy of the Advocate"

"We recommend that the present policy be to emphasize the fulfillment of prophecy, the closing scenes of the Gentile period, all other gospel topics that harmonize with the story of the Restoration, and matters dealing specifically with our relation to other religious organizations."—Conference Minutes, 1939, page 85, May **Advocate**.

### ARMAGEDDON

Armageddon is mentioned once in the Bible (see Revelation 16:16), and means "Beautiful Hill of Zion."

It has become a favorite theme to some ever since the noted "Bull Mooser" declared, "We stand at Armageddon, and we battle for the Lord," in his campaign activities.

Certain religious elements have taken it up and have made much capital out of it in unwarranted teachings regarding the coming of Christ, playing a role similar to that for which the Apostle Paul was led to rebuke some for their unwarranted assumptions concerning the coming of Christ in his day; and he admonished them to "be not soon shaken in mind, or be troubled, neither by Spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—2 Thessalonians 2:2, 3.

So to day the minds of many are being stirred up and bewildered by those who assume to know, but who have their wires crossed, and are placing the "Battle of Armageddon" over a thousand years ahead of schedule.

True, a great battle at Jerusalem is foretold, to take place in the near future, the stage for which is being set at the present time, but that is not the "Battle of Armageddon." Jerusalem has not yet become "The Beautiful Hill of Zion", but is as far removed from that condition as any other city of our modern world, stirred with strifes and hatreds, and partaking of all the elements of a godless age.

But concerning the next great battle at Jerusalem the prophet Zechariah says:

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."—Zechariah 14:1, 2.

Ezekiel foresaw the same thing, as recorded in the 38th and 39th chapters of his prophecy, where an attacking force should come out of the north, who would "come like a storm", and "like a cloud to cover the land, thou, and all thy bands, and many people with thee," and they would come with an "evil thought" in their minds, and would say, "I will go up to the land of unwalled villages", "to take a spoil, and to take a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land, and thou shalt come from thy place out of the north parts," "and thou shalt come up against my people Israel, as a cloud to cover the land; **it shall be in the latter days.**"

And at their presence, and in the midst of their depredations, the Lord says, "My fury shall come up in my face," and he shall go to battle against the invading multitude. "And I will call for a sword against him throughout all the mountains" (governments); "and I will plead against him with pestilence, and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

For in the midst of this assault upon Jerusalem, the Lord will come, as portrayed by Zechariah:

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south."

In that day there will be a "great shaking in the land," but the Lord will "defend the inhabitants of Jerusalem," and "will seek to destroy all the nations that come against Jerusalem." "In that day shall there be a great mourning in Jerusalem" (see Zechariah 12); but it will be the mourning of a people who have awakened to the fact that they had crucified their King. As they behold the wounds "with which I was wounded in the house of my friends." (Zechariah 13) At this crucial period their King comes to save them from utter destruction, and recognizing him they mourn for their hearts of unbelief.

So the great battle soon to be marks the coming of the Lord. It takes place "in the latter day," when "the day of the Lord shall come"; but it is not the battle of Armageddon.

This first battle takes place at the beginning of, or prior to the Millennial reign of Christ. The battle of Armageddon, or the battle "of the great God" takes place after the Millennium, and "a little season." There is more than a thousand years between the two events.

Turning to Revelation 20: 1—6 we are told how an angel from heaven seized the "dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand

and years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season," and then follows an account of the first resurrection, when the righteous dead are resurrected, and live "and reign with Christ a thousand years." But the rest of the dead are not resurrected until the thousand years are finished.

Then, beginning with verse 7 we read:

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them."

This is the great and the final battle of the great God against the devil and his forces; for it is then that he is cast into the lake of fire to be "tormented day and night for ever and ever."

The beloved city, at this time has become the "Beautiful Hill of Zion," the camp of the saints.

Today Jerusalem is not a camp of the saints, but largely a city of unbelievers in Christ, who at the coming of the Lord as he sets his feet upon the mount of Olives, will be convinced of his Messiahship, and "a nation will be born in a day."

It would be easy to comprehend the nature of these two battles a thousand years apart, if we have a proper understanding of Christ's second coming, and the nature and purpose of the thousand years' reign; that it is not the culmination of the hopes of the saints, but a reign of peace, under the personal direction and authority of Christ, where the righteous will be instructed, perfected and prepared for the earth, and the holy city which shall come from God out of heaven.

It would be easier to comprehend these crowning events, I say, if we have a proper understanding of the conditions that will obtain; when we know that "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout and the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds," a comingling of the mortal and the immortal to continue through the thousand years reign.

There will be the "sucking child" there to "play on the hole of the asp;" there will be the "weaned child" there, to "put his hand on the cockatrice—den." The fear and the ferocity of the beasts of the field and of the forest will depart, and the calf and the young lion and the fatling shall feed together, "and a little child shall lead them." (Isaiah 11:6-9.) Men will labor, but "they shall not labor in vain." They will bring forth; but they shall "not bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." They and their children "shall not die, but shall live to be an hundred years old" (Isaiah 65:20-23) For as Paul says, concerning those "who remain," "We

shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye" (I Corinthians 15:51, 52.) At the sound of a trumpet, he says, these changed conditions shall begin, and men will not sleep in the grave, moulder to dust, and be resurrected to put on immortality; but in a moment, in the twinkling of an eye, as Isaiah says, at the age of hundred years, this mortal will put on immortality, during the millennial reign.

After this first great battle there will be kings in the earth, and nations. And Zechariah says, "Jerusalem shall be safely inhabited;" no more fear of the Arab, or of the Turk, or of the hordes of the north; "for this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth."

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of the tabernacle."—Zechariah 14:11-18.

This is after the resurrection of the just, and the changed conditions upon the earth that obtain at Christ's second coming, when the mount of Olives splits in two.

And after that great battle, there will be men of continual employment, for seven months, to bury the dead. There will be passengers going through the land from sea to sea; and seven years will be required to clear up the debris.

These kings upon the earth, and their multitudes, are the ones whom Satan, when he is loosed out of his prison will go forth to deceive, "to gather them to the battle of that great day of God Almighty," when the righteous have been gathered to "the camp of the saints," the "Beautiful Hill of Zion," "a place called in the Hebrew tongue Armageddon," (See Revelation 16:16.) where the battle of the great God shall be fought.

These things are in the scriptures. If we "search the scriptures," we shall find them. And if we lack wisdom to understand them, "ask of God," as James directs, and he will give wisdom and understanding.

The latter-day prophet portrays these events in a very clear and concise manner:

"And it shall come to pass that he that feareth me, shall be looking for the great day of the Lord to come, even for the signs of the coming of the Son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapors of smoke."

"But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud." ". . . and

the saints shall come forth from the four quarters of the earth.

"Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

"And then shall the Jews look upon me, and say, What are these wounds in thine hands, and in thy feet?

"Then shall they know that I am the Lord: for I will say unto them, "These wounds, are the wounds with which I was wounded in the house of my friends.

"I am he who was lifted up.

"I am Jesus that was crucified.

"I am the Son of God.

"And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

"And then shall the heathen nations be redeemed, and they which knew no law shall have part in the first resurrection;

"And it shall be tolerable for them; and satan shall be bound that he shall have no place in the hearts of the children of men.

"And at that day when I shall come in my glory, shall the parable be fulfilled which I speak concerning the ten virgins:

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived;

"Verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance;

"And they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Law-giver."

"Wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye."

"And Satan shall be bound, that old serpent, who is called the Devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies; and Michael, the seventh angel, even the archangel shall gather together his armies, even the hosts of heaven. And the Devil shall gather together his armies, even the hosts of hell, and shall come up to battle against Michael and his armies; **and then cometh the battle of the great God;**

"And the Devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all."

Christ came in the "first watch" as the babe in the manger, grew to manhood, proclaimed the Kingdom of

God among men, and through his death and resurrection brought about the redemption of the race from the fall occasioned by Adam's transgression, and made possible the breaking of the bands of death, and the resurrection of all men.

When Christ comes in the "second watch," with all the holy angels with him, to raise the righteous from the grave, gather the righteous living with them, and descend to set his feet upon the holy mountain, deliver Israel from bondage, convert them to his Son-ship, extend his rule over all the earth, He shall become Lord of lords and King of kings, and "of the increase of his government there shall be no end," but under the changed conditions, move steadily toward the perfect culmination.

And when he comes in "the third watch" (see Luke 12:38; also the Inspired Translation, Luke 12:41, 42), it will be to final victory, the vanquishing of Satan and his hosts, at Armageddon, with the saints fitted and prepared for the new heaven and the new earth, and "the holy city, new Jerusalem, coming down from God out of heaven," when "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." (See Revelation, chapters 21 and 22.)

With the battle of Armageddon in the third watch, old things shall be done away—greed, graft, self-seeking, hatreds, strifes, pain, sickness and death, even mortality itself, and all things shall become new.

With the first great battle at Jerusalem, will come changed conditions in the earth, for Satan will be bound, the misery of mankind assuaged, and a thousand years reign of peace ensue.

In the language of an oft repeated phrase of the day, "The time is nearer than you think."

LEON A. GOULD.

#### PASTORAL

Having been appointed as Missionary in charge of Missouri and Nebraska, I am desirous of reaching those outside of the Church with the story of the gospel, and would be pleased to hear from anyone who would be willing to assist by opening their homes, or arranging for school house or other places in which to hold meetings. Please get in touch with the undersigned, and efforts will be made to arrange for holding some meetings in your locality. Week end services at least can be held in near by points to Independence, and farther away points arranged for.

Will you help in this work, "When you are warned, warn your neighbor is as pertinent today as it ever was. HELP US.

Very sincerely,

WM. F. ANDERSON,  
619 South Crysler,  
Independence, Mo.

## FROM THE LOCALS

### INDEPENDENCE NEWS

Today is beautiful after a heavy rain last night. Its been rainy, cloudy and cold so much this spring, that a bright sunny day makes us all feel good.

The lawn at the church is beautiful; so much rain has caused the grass to make a luxurious growth. Many people, passing by, stop to say how nice the place looks, and some stop to rest on the lawn seat under the tree.

Brother Maley from Mt. Ayr, Iowa, was an over Sunday visitor here with relatives and friends and to attend the Sacrament services.

Miss Alice Bell, on her way home to Ava, Mo., from her school in western Nebraska, stopped for a short visit with her sisters, Mrs. Leslie Case and Edith Bell. We hear wedding bells will soon be ringing and she will return to Nebraska to make her permanent home.

Brother and Sister Arthur M. Smith, son Joseph and young grandson of Ava, Mo., spent the week end in Independence with relatives and friends. They came for the blessing of their new grandson.

Forrest Maley of Toledo, Ohio, spent the Memorial week end here. He brought a gift of a new electric clock for the church, which has been installed and is now telling us if we are there on time or if we have let something stop us from keeping our appointment, ON TIME, with the Lord. The old clock which has told the time for so many years, has been hung in the church office.

At the beginning of the Sacrament service, we again saw the beautiful ordinance of the blessing of a little baby, and we thought of the time so long ago when Jesus was here among men, how He called for the children to be brought to him and He layed his hands on them and blessed them. I thought how wonderful the plan he has given us, how early in life, we can bring our little ones and have the protection of God placed around about them, that will lead and guide them through life. Little Kenneth James, son of Brother and Sister K. J. Smith was blessed by his grandfathers, Brother A. M. Smith and Brother B. C. Flint.

So many things have prevented having the monthly birthday party, that Tuesday the 3d of June was the night when every one who had had a birthday during March, April and May had their party. Every one had a fine time and all the good things to eat that they wanted. A birthday card with the names of all present was given to each honored guest.

Brother and Sister Wm. Nast and daughter Carol of Bemidji, Minnesota, are expected the last of the week for a three or four weeks' stay in Independence.

The United Workers are having some very good meetings, that every one is enjoying. Our lesson and program the first hour and work on some worthy project and light lunch, occupies the second hour. Two hostesses volunteer each week to serve the following week. We hope the ladies throughout the church are planning on starting their little groups too and writing to the Advocate about what they are doing.

Our attendance at church has been fair during the past few weeks. Our local priesthood have been the speakers, except in the evening of the first Sunday of the month when Brother A. M. Smith of Ava, Mo., was our speaker. He does not come very often, so we all enjoyed hearing him again.

ORA B. DERRY.

### MINNEAPOLIS

On their way home from conference, Brother and Sister Winegar and Brother Gould stopped for a few days in Minneapolis. We enjoyed a splendid visit with them, and also some interesting sermons.

A little later Brother and Sister James E. Yates stopped in Minneapolis, and we had a grand visit with them; and on Sunday Brother Yates gave us a splendid discourse. It is so good to have the elders come through; and we wish we could see them oftener.

We are hoping that we can have some missionary services here in Minneapolis before long.

The telephone rang last Sunday morning; and when I answered I heard the voice of Irene Wentworth, from Bemidji, who has come to Minneapolis, and is working as a receptionist in the alteration department at the Thomas Department Store. She is coming out to church; and we will be glad for another one in our group.

Elder Horace Darby was called to Madelia, Minnesota, to preach the funeral sermon of Sister Margaret Weldon, who passed away at the I. O. O. F. home in Northfield, Minnesota, where she had been for several years; and for the last two or three years had been confined to her bed. Her niece, Sister Mildred Hooker, lives at Independence, Missouri.

Joseph Darby is feeling fine after an emergency operation for appendicitis, at the Veteran's Hospital. He has now resumed his studies at the University of Minnesota.

We have had a few days of nice weather; but for the most part it has been rainy. A letter from my brother, living on a farm, says that things are so late the farmers are working all night when the weather is good. With tractors and modern machinery they can do that. In the old days they had to let their horses rest. We are living in a fast changing world; and right now things are moving rapidly. Let us be ready to meet them, ready to take hold and do the work that lies ahead, after the next great destruction that is coming to the world.

Alice Darby.

Whoso stoppeth his ears  
At the cry of the poor,  
He also shall cry himself,  
But shall not be heard.  
He that oppresseth the poor  
To increase his riches,  
And he that giveth to the rich,  
Shall surely come to want.

\* \* \*

Rob not the poor, because he is poor:  
Neither oppress the afflicted in the gate:  
For the Lord will plead their cause,  
And spoil the soul  
Of those that spoiled them.

—Proverbs 21:13; 22:16, 22, 23.



### LETTERS

Dear Saints, and Readers of the Advocate:

Just a few lines in greeting, and to report these items concerning the church work here in California. We are few in number here in this region, and very much isolated.

Some of us are old in years, and aged also in the Faith, but still holding on to the rod of iron, with our hopes set Zionward.

On the 6th of October we met at the home of Sister Salter in Wilmar. Elder Fred Daiken, of Ontario, California, in charge, with myself serving as assistant. Elder Daiken gave us the sermon, which had the good old gospel ring of former days.

Then on December 2, through the kindness of Brother Daiken and his everready companion, and the use of their car, we were brought together for a meeting at the home of Sister Harper in Ontario. Apostle James E. Yates and Sister Yates met with us, and this was indeed a spiritual feast.

The great event of this reunion of saints was to receive a new member, my dear companion, by baptism. As myself, she is also up in years. After four years of earnest study and prayerful investigation, she decided to enter the Church of Christ by a divinely authoritative baptism. She was formerly a faithful member of the Seventh Day Adventist Church.

Like my own decision made fifty-seven years ago, she gained light to KNOW, and had courage TO DO just what our Heavenly Master requires of us if we expect to inherit a place in the Kingdom of God on earth when He comes to reign.

There is no local organization of the Church of Christ in Southern California. So we were permitted to use the baptismal font in the Baptist Church in Pomona, for our baptismal service. There, through the waters of baptism, and by the reception of the Holy Spirit by the laying on of hands of the ministry at the confirmation service, my good wife's heart was brought to a new rejoicing by this spiritual birth into the Kingdom of our Lord. Mrs. Roana Marie Anderson was born March 20, 1869, in St. Croix County, Wisconsin, near the town of Hersey, and was united in marriage with Elder James M. Anderson, September 11, 1942; baptized December 9, 1946, by Apostle James E. Yates; confirmed by the same minister, assisted by her husband, Elder James M. Anderson, and Elder Fred Daiken.

Your brother in Christ,  
JAMES M. ANDERSON.

Dear Advocate Readers:

There were two items in our little paper telling of our Bemidji reunion. I was with the car load that went from Regina. I had no notion of going and had made it known I could not see that the reunions were doing any good. I was discouraged and felt there was no use in thinking of going. Sister Mary Jordan phoned in the morning. They were leaving that afternoon, and wanted to know if I had changed my mind. I said I would let her know. I felt they must want me to go, so I better tell her I would go. I had little time to prepare, but I managed.

I was well-pleased over the grand meetings, and we were so well provided for. Meals were splendid,

with chicken, and fish caught same day. Two of the brethren offered to get supper, while the women went to town. They didn't mind a little advice, and got along fine. Sister Gould said she had plenty in the reunion fund to feed us again next year, so I hope we are all alive, and well enough to go; and we hope to see some of our people from the South.

I did not need a second invitation to go to the Viceroy reunion. My daughter and her husband came to Regina and went with us. They had not been in these parts for twelve years. He was baptized by Elder Long, and went to Nova Scotia to live, where they had no church privileges, but he had not forgotten the covenant he had made. He was well satisfied with the reunion; said he would not have missed it for anything. He was called to the office of elder, so he has gone back to Truro, Nova Scotia, to be among a people who are sure that BELIEF is all that is necessary. We were well provided for at Viceroy, but that is nothing new; but we were greatly surprised when we got pie for Sunday dinner. The sisters all worked so hard, but I do not think they missed any meetings; and it was all free, no collections.

Brother Jack O'Neil was called to the office of priest. We all wish him the best, and hope he will be strong through trials and temptations, and qualify to fill the office. We need young men to tell the gospel story.  
SARAH GIBBONS.

### NOTICES

The editorial staff of the Advocate desires to encourage, as much as possible, your submission of letters of common interest to the church, such as, gospel experiences, news of local work, etc.

We consider letters and local news as very valuable material for space in the ADVOCATE because we feel it helps strengthen the bond of love and fellowship amongst the membership. We all may thus share our joys, and, where hardship has been met, and overcome, share our strength with each other.

There are many who do not have the privilege of meeting with their brethren in frequent services of prayer and testimony. These friends would undoubtedly be especially grateful.

THE EDITORS.

### MINNESOTA REUNION

The Minnesota reunion will be held August 29, 30, and 31 at Bemidji, on the same grounds as last year. Meals will be supplied on the grounds, and sleeping quarters arranged for all who come, at no charge. A cordial invitation is extended to all who can come, to join in the spirit of the occasion, and a good time is assured. For further information write to any of the committee, R. F. D. 1, Bemidji, Minn.

B. A. WINEGAR,  
MRS. JAMES SPARGO,  
AMY GOULD,  
MRS. ARLO GOULD,  
Committee.

# 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.*

## TAKE UP THE CROSS AND FOLLOW ME

My Scripture Lesson is Found in Matthew 11:20-29.

Then began He to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the son, but the Father; neither knoweth any man the Father, save the son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

From the 20th to the 23rd verses of this reading, Christ tells them of their awful wickedness, and also the course which was hanging over them; and that it will be better for Sodom in the day of judgment, than it will be for them; which proves that even wicked cities will be rewarded according to their works.

Then, beginning with the 25th verse, Jesus thanks his Father because he had hid these things from the wise and prudent, but had revealed them unto babes.

We learn by reference to the 27th verse of the above reading, that no man can know God or the Son without a revelation. John 17:3, says "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

I will now call your attention to another text found in Matthew 16:24: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then 'he shall reward every man according to his works.'"

Luke 9:23: "And he said to them all, if any man will come after me, let him deny himself and take up his cross daily and follow me. The apostle Paul says, in I Corinthians 1:17, 18: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved **it is the power of God.**"

This harmonizes with Paul's statement in Romans 1:16. He says, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." And if we believe it, (the gospel) we will show our faith by our works; and in doing so we will have to take up our cross and follow in the steps of his wounded and bleeding feet.

Again, Jesus says in Matthew 10:38: "And he that taketh not his cross, and followeth after me, is not worthy of me. . . . And he that loseth his life for my sake shall find it."

In the next quoted from Luke 9:23, Jesus says, "If any man will come after me, **let him deny himself . . . and follow me.**"

What are we to deny ourselves of? Everything that is not pleasing to our Lord and Master, He says we shall not do so and so, among which are these things mentioned: In Luke 18:17: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. In the eighteenth verse we are told of a man coming to Jesus and asking the most momentous question ever asked by man; and we quote, "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?" Jesus said unto him, "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother." The man said, "All these have I kept from my youth up." So these things seemed to be easy for this man; but let us note the next statement by Jesus: "Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shall have treasure in heaven: and come, follow me. Who was this man to give his money to? **to the poor.** We find that here is where his cross appeared. And when the man heard this, he was very sorrowful; for he was very rich. And when Jesus saw that he was very sorrowful, he said, "How hardly shall they that have riches enter into the kingdom of God!" So this man went away very sorrowful.

It seems that Peter was somewhat worried at the answer. "Peter said, Lo, we have left all, and followed thee." (They that heard it had said, "Who then can be saved." And Jesus answered Peter's question, and said unto them, "Verily I say unto you, There is no

man that hast left house, or parents or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come **life everlasting**. Who is there among the men of the church today, who has left all to tell the gospel story to an unfriendly world, that hasn't at some time along the way felt like Peter did when he asked the above question? We all know that the cross is very hard to bear some times, but we, like the apostles of old, have found that the blessed Lord gives us strength by the power of his Spirit to carry our cross with a smile.

I will give the reader a few incidents mentioned in connection with a few who have taken up their cross and followed Christ; and the results when they came to the end of the way. In the 18th and 19th chapters of Genesis the Lord and two angels appeared unto Abraham and promised him a son, which was almost unbelievable, but it came true. Later he was commanded to walk that blood-sprinkled path, and to offer his son on the altar. You will find this story in 22nd chapter of Genesis, and we quote the second verse: "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, . . . and took two of his young men with him, and Isaac his son, then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here, . . . and I and the lad will go yonder and worship. "And Isaac was carrying the wood which was to make the fire to burn his own body, but did not know it at that time. As they walked Isaac looked at his father, and said, "Behold the fire and the wood: but where is the lamb for a burnt offering?"

Can you not see that the cross was getting harder each step of the way? Think of it. Three days and two nights with that awful load to carry; but the hardest part is not reached yet. When everything was ready Abraham had to tell the sad story to his darling son; but when Isaac heard it he willingly submitted, the cross still getting harder every breath! But when the hand was raised to strike the death blow, it was then that the angel of the Lord called out to him out of heaven, and said, lay not thy hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son "from me." Abraham looked behind him and there was a ram caught in a thicket by the horns; and he took the ram, and offered him up for a burnt offering instead of his son. Then the cross fell off, and two souls were made happy in a Savior's love; and wonderful blessings were given to them because they proved their willingness to do whatever God might ask them to do.

Now go to the 18th and 19th chapters of Genesis, and we find a very heavy Cross was placed upon a family in Sodom: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, "I will know." Abraham remembered Lot and his family, so

he plead with the Lord for them, and the Lord promised to spare that wicked city if there could be even ten righteous persons found therein. So you here see the effect of what only a few good people will have with God. But there were not ten found. So the Lord took Lot by the hand and led them out, and told them not to look back. But this cross proved to be too heavy for Sister Lot, and she looked back, and the pillar of salt stood there from that time to the present, or it was there only a few years ago. They had left all of their wealth and a part of their family, so do not think that their cross was an easy one to carry. That might have been the last hard trial that she would have had to pass through, but she failed to hold out to the end.

When your cross seems heavy, and the pathway steep, just drop to your knees and offer this short prayer:

Father, bend thine ear and hear me  
While I call on Thee in prayer.  
Let thine angels linger near me  
In my time of grief and care.

Like the sun upon the river,  
Let thy love upon me shine;  
Till my life shall sing forever,  
In the boundless deep of Thine.

Father, when my lips are pleading  
For the weary march to end,  
Homeless, lonely, torn and bleeding,  
Let me find in Thee a friend.

When, like leaves, my hopes are falling,  
And despair has filled my breast,  
Let me hear thy low voice calling,  
Come, and I will give you rest.

If we will do this, it will help us to bear up under the weight of the cross.

Back to the statement of Jesus: "And he that taketh not his cross, and followeth after me, is not worthy of me." Daniel took his cross and had to go into the lion's den, but the Lord sent his angels with him; and he spent a peaceful night with them, and was brought out, and no manner of hurt was found upon him, because he believed in God. Belshazzar the king made a great feast to a thousand of his lords, and drank wine before them. And the king commanded to bring the golden and silver vessels which his father had taken out of the temple which was in Jerusalem, that the king and his princes, his wives, and his concubines, might drink therefrom.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. Yes, they thought they were worshiping God, but they were only making a mock of it; and in the same hour came forth fingers of a man's hand and wrote upon the plaster of the wall of the king's palace. He cried aloud for help, but the wisdom of the wise perished. They could not read the writing. The queen came in to offer comfort to the king. She told him about Daniel in whom was the Spirit of God. So he was called in, and the king told him that the wise men had failed to



read the writing, and to make known the interpretation. The king had offered a great reward to whoever could do so. Daniel said, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing and the interpretation." Daniel told how God had blessed Nebuchadnezzar with every thing his heart could wish, but he refused to obey, and was deposed from his throne, and his glory was taken from him, and his heart was made like the beast's, and his dwelling was with the wild asses. They fed him with grass like oxen. His body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointed over it whom soever he would. "And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." No, the king and all of his host had failed to take upon them the cross, and we see the sad end of them all. At this point the part of the hand appeared, and their doom was written on the wall. It was the doom of one and all, it was the sinners' condemnation that was written on the wall; and Daniel was made the third ruler in the kingdom. They clothed Daniel with scarlet, and put a chain of gold about his neck. But in that same night the king was slain. Daniel's cross seemed very heavy, it served a good purpose, while all who failed to have the cross on were destroyed. Take up thy cross and follow me, said Jesus. Will you do it? You know the story of the fiery furnace; but before we go into that I want to give you this little poem.

It is no untried Way;  
That takes us home to God;  
The road that leads to realm of day,  
By Christ himself was trod.

The Lord of love has borne  
The burdens of this life;  
The man of Sorrows oft was worn  
With earth's incessant strife.

See from his throne of light  
He now in grace looks down;  
He holds within faith's piercing sight,  
And bids us win the crown.

Our hearts can never faint  
With such a goal in view;  
But doubts dismissed—hushed each  
complaint—  
We will the way pursue.

Nebuchadnezzar made a great image of gold, and set it up in Babylon, and decreed whoso would not fall down and worship it would be cast into the midst of a burning fiery furnace. Shadrach, Meshach, and Abednego well understood that if they failed to bow to that great image, that they would be cast into the furnace

which was heated seven times hotter than ever before; but they remembered that God had said that they should not bow down nor pray to any other God, but the God of heaven. So they stood erect. Just what these rulers and governors wanted them to do. For they, like Daniel, were blessed with more wisdom; and above all they had the Spirit of God to guide them. Though the cross, was getting very heavy at that moment, they carried it all the way. The King offered them a second chance, but they refused and said, "Our God is able to deliver us and He will; but if not we will die." The last part of my last text, Matthew 10:38, says, "And he that findeth his life shall loose it; and he that loseth his life; for my sake shall find it." If these boys had let their cross fall off there, that would have been the sad end of life here and hereafter, and they never would have met their loving savior this side of the judgment bar; and that would be to hear that sad word, Depart into everlasting fire. But they were willing, and did carry the cross into that furnace.

I will give you their own words in answer to the King, found in Daniel 3:16, 17, 18. They said to the king, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

So the king commanded mighty men to bind them and to cast them into the furnace, and the flames slew those men that cast them in. The three Hebrews fell down bound, into the fire. The king was astonished, and rose up in haste and said, Did we not cast three men bound into the fire? and, Lo, I see four men loose walking in the fire, and the form of the fourth is like the son of God. And all the king's nobles saw this great miracle, the king called these men to come out, and they walked out—they upon whose bodies the fire had no power nor was a hair of their heads singed. And the king made a strong decree: If any nation or people spake anything against the God of these men, they should be cut to pieces, for there is no other God that can deliver after this manner.

Did it pay these boys to carry their cross? You see that it did! And so it will pay you.

I will call your attention to the cross which Job had to carry. He was a true man of God, and was blessed with health, wealth and happiness; in fact all that his heart could wish. Now there was a day when the sons of God came together to present themselves to God, and Satan came also. You will find this story in Job, chapter 1, and I quote verse 8: "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man?" Satan said, "Put forth thine hand now, and touch all that he has, and he will curse thee to thy face." And the Lord said, "All that he hath is in thy power." And then a very heavy cross fell upon Job. Did he carry it? Yes! but not without some complaint. News began to come to him from all directions of some great calamity that had happened to his children or herds. Then he was afflicted with sore boils from the soles of his feet unto his crown. His friends all turned against him; and the one most dear to his heart, the wife of his bosom, peaked in and said, Job,

curse God and die. Could there be a more heavy cross than that? But Job bore up under its weight, but began to think about death and its results, in the 14th chapter, and 14th verse, he asked the most pertinent question ever asked by man under the conditions in which he was in: "If a man die, shall he live again?" In the 19th chapter of his book and the 23rd verse he answers his own question: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

When he received this wonderful testimony, his cross was made lighter, his health, wealth and happiness returned. But suppose that he had obeyed his wife's request, and cursed God? He would have died, and also lost his soul in hell.

John the Baptist, though he was sent as a forerunner of Christ, sealed his life's work and service to God, with his own blood. So James, and all of the apostles walked the same lonesome way, but met Jesus at every turn along the way. Peter was delivered from prison by the angels of God, though he was bound with chains. The jail door opened with its own accord, so did the big gate to the city. You may read this in Acts 12. Paul was dragged out of the city for dead, yet he, confirmed the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. See Acts 14:19. Back to the text, Matthew 10:98: "And he that taketh not his cross, and followeth after me, is not worthy of me. And he that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

### CHRIST'S FOOTSTEPS

If you're looking for Christ's footsteps  
And know not which way to go,  
Don't look for a path strewn with roses  
For such paths He never knew.

Don't hunt where the velvet mosses  
Form rugs for your light footfall;  
Go through where the thorns grow  
thickest,  
Or He'll never hear your call.

Don't rush to the stately mansions,  
Nor the boasted halls of fame;  
Go through the cold dark marshes  
Where no ray of sunlight came.

Or perchance through the lonely valley  
Where night it's dark shadows throw:  
Yes, look for His bleeding footsteps  
On the whitest path of snow.

His crown of thorns was so heavy,  
No pearls were glittering through,  
But the diamonds that'll deck your brow  
Will be the tears that He shed for you.

One hour with Jesus, the true friend of the weak,  
Is very consoling on land or the deep.  
The path may be thorny or the waves mountain high,  
There's joy in the thought that my savior is nigh.

APOSTLE J. E. BOZARTH.

### LIVES ARE FIELDS

Sermons are like seeds that grow and yield fruit and grain and more seed after their likeness. Perhaps the most fruitful, seed-yielding sermon ever preached, was the one we call the Sermon on the Mount. Wouldn't it be pathetic if the people who were there that day and heard that sermon were the only folks who could ever enjoy the comfort, the philosophy, the wisdom, and the pure gospel contained in that wonderful sermon? Yes, that would be worse than pathetic. But, it is not true. God has caused that it be written in the scripture in order that the seed in that sermon could find lodgement and bear fruit in the hearts of men.

The seed of the gospel of Christ has found fruitful lodgement in the hearts of thousands of honest men and women since Christ walked and taught among men. So, lives are made fruitful and souls made happy by reason of learning to live and obey the teachings of Christ. They, also, by their lives and sermons, sow the seed in other hearts. So, like begets like and the gospel enriches the lives of all who will allow that seed to find welcome lodgement in their hearts.

Some powerful gospel sermons have been preached to us here in Independence in recent weeks.

Sometimes we may ask, what kind of a sermon did you hear this morning, of an individual who has attended a service where we were not present. The answer may be, oh it was a wonderful sermon. You continue your questions. What was the subject or what were some of his good points? "Well, I can't remember just what he said, or tell you much about it, but it was a good talk."

I am reminded of a story that is told of a man sitting in an easy chair reading a Sunday paper. His wife said, "John, what did Brother Smith preach about this morning?" John answered, "Sin," and kept on reading the paper. Wife—"Yes, but what did he say about it?" John—"Oh, he was against it," and kept on reading the paper.

There are people who are that lightly concerned about the sermons they hear.

There are folks who are deeply concerned and do get a lot of good out of a sermon. And, if they were asked to make a summary of what was said, it would be very hard for them to do. But they have the capacity to nourish that seed which was sown in their hearts, and their lives become powerful sermons even though they cannot talk much.

I have a habit of jotting down notes when I hear very impressive sermons. I like to have something to help me remember the good things I hear.

From my notes and memory I am going to try to pass along to the readers of the "Advocate" some of the good thoughts brought out in our local sermons recently.

Sunday evening, May 25th, Brother William Sheldon was our speaker. His subject was, "We must be born of the Spirit." He brought many scriptures to show what people would be concerned about and what they would be doing if they were truly born of the Spirit.

In his mild manner, Brother Sheldon said, "Brothers and Sisters, I do not stand here tonight to condemn you." "But I hope to harrow you up to where you will look to your souls and prepare yourselves that you may be blessed with the things you need. If I can cause you to get more blessings, then my efforts will be blessed."

"I am concerned with the welfare of your souls, and mine."

"It is pleasant to know that God will come to us all when we are in need, and I need His help. I thought God blessed me today in my study for this service. All of us need His help. I desire that the Lord will come down and bless and strengthen us. I know He can and will bless when He sees our need and worthiness."

"We need not depend wholly on the minister for our learning and instruction; for the Bible says, 'If any lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not.'"

"But we must be born of the Spirit. Oh yes, we may have been baptized and have our names on the church books, but if we are not trying to do God's will, we are not born of the Spirit."

"I desire that our souls be fed, tonight, that we might be strong to resist evil. For Satan is doing all he can to hinder God's work. One of the devil's most successful plans, one of the most workable against God's works, is to get people to be born of the spirit of lethargy. Oh, how easy it is for the devil to lull some of us to sleep in a disinterested attitude, to have little or no concern for the welfare of our souls. What profit is there to a man to gain the whole world and lose his soul."

"We need to seek wisdom of God and not of man. One of our faults is intolerance for the other fellow. We are too determined to defend self, and judge others. We should be concerned in judging ourselves, and not others."

"If we be born of the Spirit, we will let the fruits of the gospel come forth in us, and if we do that, oh the joys that are promised for us here, and hereafter."

"I want to call your attention for a moment to II Peter 1:1-10." Brother Sheldon read it all, but I will quote only a portion of it. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

"If we have not striven to do these things we have not been born of the Spirit. Christ said we must be humble. I feel that we must seek to draw ourselves apart from the world; search our souls to see if our ways be God's ways."

"Let us harrow up our souls to find in our natures the things that are separating us from God."

"God is able to supply our needs daily."

"I hope you take these words into your hearts." II Peter 1:8-10. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

This is not a full report of Brother Sheldon's entire sermon, nor is it altogether his exact wording, but to my mind, it is the main thoughts of his discourse, expressed partly in my own language.

About a month ago, we listened to an impressive sermon by Brother Leroy Wheaton. He didn't name the subject of his sermon, but I think a good title for his discourse would be, "The Lives of Men are Fields."

He brought many scripture readings to confirm the truthfulness of that scripture, "Whatsoever man soweth, that shall he also reap." It appeared to me that Brother Wheaton had given much study in the preparing of his thoughts, for they were very fittingly joined together. A report from my notes and memory, I know cannot do justice to such a splendid sermon, but I'll mention some of his good thoughts.

He said, "Nations sow the seed of strife and selfishness, and they reap destruction."

"A farmer has much to do before he can reap. The sowing alone, is far from the many things a farmer must do before he can reap the harvest. His cultivation must be a continual battle against thorns and thistles to keep them from choking out the good grain. The careful pruning of fruit trees is very essential to the producing of abundant, sweet and tasty fruit. So, likewise, the sowing of the gospel seed in the hearts of men, or receiving the seed in our own hearts, is not all that is required of us. There must be a continual battle of cultivating the good and eliminating the bad in our lives. Our faults and our bad habits are the unnecessary branches that offend God. Continually, we need to learn how to detect the dead wood and prune it from our lives."

At this point, Brother Wheaton read from Matthew 13, and I will quote from the 18th to the 23rd verses: "Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dwelt for awhile: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty."

"The gospel is the seed. Christ came into the world to sow it. Many ways the seed is received into us who are the ground. Christ sowed the seed into only one kind of ground that bore good fruits."

Some say, "I cannot understand these things." Yet, it is so easy to understand. If any lack wisdom, let him ask God. He will make us to understand how to prepare our lives for a seed bed that will receive the gospel seed, and yield into a bountiful harvest. And referring to our lives as vineyards, he will help us to understand how to prune out the dead wood, the unnecessary, the unfruitful branches. He will make us to see the good that should be nourished and cultivated.

"If we sow spiritually, we will not only reap spiritual blessings, but temporal also."

"There are two kinds of seed—beds: the earth and the lives of men. The seeds in the earth must have favorable conditions and warmth that changes them before they can come forth. Likewise the seed in our hearts must undergo a change before it can spring forth. It must be warmed with righteous desires—warmed with the hunger for righteousness before it can yield fruit."

"Reading from Leviticus 19:19: Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed . . ." Here we see a commandment given not to sow mingled seed. So, also, we dare not sow mingled seed of good and evil in our lives. We cannot mix worldliness with righteousness. We cannot serve two masters. It is up to us to decide what we sow and what type of seed we receive into our own lives. Christ is sower of the good seed; it is the gospel. The seed that grows into thorns, thistles and tares is sown only by one source—satan."

"We may cultivate thorns, try to make folks think it is good grain. We may try to disguise the thorns, yet the fruit will not be good, nor wholesome. Many people, today, try to justify themselves in sin and make believe that the results will be wholesome, but the wages of sin is death. Misery and suffering is the fruit of the seed of wickedness."

"Our part of eternal life will be won by the seeds that find lodgement and yield good fruit in our souls. It is our job to get the dead wood out of our lives; prune out the things that offend God."

This lacks much of being a full report of Brother Wheaton's sermon, but it is merely my style, and partly my words expressing some of the good points I enjoyed in listening to his sermon.

JOSEPH E. YATES.

Hear Instruction, and be wise,  
And refuse it not.  
Blessed is the man that heareth me,  
Watching daily at my gates,  
Waiting at the posts of my doors.  
For whoso findeth me  
Findeth life,  
And shall obtain favor of the Lord.  
—Prov. 8:33-35.

## MY EXPERIENCE WITH CANCER

In 1927 I was troubled with a pain in my right side, apparently in my liver. This pain started in June and kept getting steadily worse until November. By this time my condition was so bad that at times I could hardly dress myself, while at other times I was able to be up and do some house work.

We had decided that doctors would only want to operate, and this I could not persuade myself to submit to. I believed the gospel and had, in the past, experienced some wonderful manifestations of God's power. I knew He could heal me, if He wanted to, and if He did not want to heal me, and I resorted to an operation, I would not get well anyway.

One morning as I was about to get up to try to get breakfast, I felt the presence of a heavenly personage about an arm's length from me, and a voice said, "Rub your side with salt; salt will cure a cancer."

It was broad daylight and I was wide awake. When my husband came in from the barn, I told him of my experience, so we decided to follow the instructions.

I made a strong brine, about a tablespoonful of common dairy salt with just enough water to dissolve it, and my husband would rub my side until the skin would become too tender. Every day he would be able to rub me just as much as the day before, and in four day's time the pain stopped, although my side still seemed to be very sore. With every treatment I seemed to improve, but after three weeks I became so nauseated, and I felt so discouraged, that I was tempted to stop using the salt treatment.

I had not expressed my feelings of discouragement to anyone, but I asked my husband to administer to me. He did so, warning me to be diligent and faithful in carrying out the instructions that had been given me. Then I told him I had been tempted to give up the salt.

Soon after this I went to a specialist and had a lot of X-ray pictures taken, etc.; he said I was a very sick woman, and asked me why I had not come to him before. He sent me home, with orders to have my gall bladder entirely removed. He would not tell me what the trouble was.

I did not follow the doctor's instructions, but stayed with the salt treatments. I continued the salt treatments, and my waist line lessened four inches in five months, yet I did not lose a pound in weight.

About three years afterward, I saw the doctors and nurses, where I had had the X-rays taken, and they seemed so surprised to see me alive; especially after they had asked me if I had the operation, and I told them, "No."

Whether I had cancer of the liver at the time the X-rays were taken, or not, I do not know; but I did have gall stones, for they passed away. The rubbing with the salt seemed to relax the muscles so they could pass.

After several months I felt so much better, that I gave up the use of salt.

About this time I began treating a Mrs. O. J. Bandolin of Sandpoint, for inside cancer. When she started with the treatments, she could not do her own house work for the family of four. In three weeks' time, she was not only doing her own housework, but she would take the bus to Sagle, walk a mile to our home, take



her treatment and go back home again. She looked the picture of health, and seemed to be improving as rapidly as anyone could; but the doctors, and her husband and friends, kept insisting that she go and have the cancer taken out, so she finally gave in, and went back to Savannah, Missouri, and had it removed, but she only lasted a few months.

Then my husband and I treated a brother John Graves, who had a large cancer inside the abdomen. It was so large that it caused an enlargement on the outside, half as large as his head, just as hard as a rock.

We treated him from December until June, and although the abdomen seemed unnaturally muscley, yet the lump had entirely disappeared. He never would allow us to treat him only just long enough to stop the pain, so the cancer went down into the generative organs and lower bowel. When the doctor finally told him what the trouble was, he seemed to lose his mind, so much so that we couldn't do anything more with him, and we had to send him to the hospital where he soon died.

Soon after this I began having very severe hemorrhages, although I was past the age of puberty. This proved to be cancer of the female organs, and after months of suffering, I was healed through fasting and prayer and administration.

About this time an outside cancer made its appearance just below my left breast. This one only got about the size of a five cent piece, but it took about seven months to cure it. I would just cover the cancer with the dry salt, then bind it on with cotton and a bandage, and in just a short time the acid in the virus from the cancer was so strong that it would soon kill the strength of the salt, and I would have to put on the fresh salt, three or four times a day. This was very painful. This was in 1936, and although it left a small purple lump, it never has shown the least sign of soreness or aggravation.

About the time I had this cancer, we had a dear old sister living with us who was eighty-four years old, Sister Ann McConnell. One day she told me of a place on her cheek that had itched and formed a scab.

She said, "Every time I pick the scab off it comes right back; I'm going to leave it alone." Well, it grew very rapidly, and formed a hard, dark grey lump, that in two months' time was about one inch long, and one and one-fourth inches wide, and looked exactly like a calf's horn. We did not know what it was, until it formed a red, angry edge around it, and began to run, then we knew it must be a cancer. We finally asked the doctor what it was, and he said it was what they called a horn cancer. He wanted to cut it out, but Sister McConnell (we always called her Grandma) wouldn't let him cut on it, as her mother-in-law died from having a cancer cut out. So we persuaded her to keep salt on it, in spite of the doctor's instructions to "leave it alone, that she would, more than likely pass on, at her age, before it would be apt to give her much trouble." However, after about three weeks of the most diligent effort with the salt, the red angry edge began to fade, and the lower side of the horn began to come loose from her cheek; and one morning, soon after

this, Grandma took her bandage off and there it was loose in the bandage. Her cheek healed quite rapidly, and all the scar it left was a small round, rather colorless mark on the skin, that one would think she might have had a boil there sometime.

Grandma lived to be almost ninety years old, but the horn cancer never came back; however, after she had gone to live with her son for about three years, she told me she had killed several small cancers that had started on her face, by just rubbing them quite hard with the moist salt. Grandma died with pneumonia.

Since that time, I have cured seven more cancers on myself; eight in all. Two inside cancers and six outside.

I had three outside cancers on my back, just at the right of the spine and over my liver, in less than three years' time. All of these ranged in size from a fifty cent piece to a third larger than a dollar. The larger and last one began to have a very offensive smell, in spite of the fact that it had begun to get better. In spite of our every effort, we seemed unable to stop the putrid smell, until I happened to remember that we had cured some very bad cases of blood poison with alum, so we thoroughly rubbed around the cancer with a strong alum water, then we covered the cancer with the dry powdered alum. This not only took away much of the soreness, but formed a thick scab, or crust, and stopped the putrid smell.

The application of the salt, after the alum has formed the scab, is not as painful, but penetrates the cancer just the same. In time the thick alum scab will loosen, and cause a part of the center of the cancer to loosen with it, then when that is removed, it will be necessary to again apply the alum as before, then the salt, as it is the salt that kills the cancer.

During the time that one of these cancers was bad, on my back, my stomach and liver began distressing me very much. I got so I could scarcely eat anything, my stomach hurt so badly, and I lost over fifty pounds in weight, in just a short time. A hard muscley condition formed over my stomach, just below the breast bone, and it became almost impossible for me to straighten up and throw my shoulders back. I could hardly raise my arms, both at the same time, above my head, as my muscles across my stomach and liver just felt tied down. When we would apply salt to the cancer on my back, sometimes it would be very painful and the pain would go straight to my liver, and that would pain as badly as the cancer on my back. When the paid would stop on the outside, it usually soon stopped on the inside. However, with our unceasing effort in rubbing with the salt brine, my stomach and liver soon began to get better, as did my general condition.

We were sure, at least, that we could cure cancers, both inside and out, but what to do to keep them from forming, was the problem, as my system just seemed to feed them. When one's living depends on their labor, and especially farm work, where there are so many chores, we found it impossible to get our necessary work done, and do the proper amount of doctoring, and still have our much needed rest.



I will just say, now, that I am sure that because of the lack of the proper length of time to devote to the care of the body, is the main reason it has taken so long to obtain the desired results with several of the cancers.

Being confronted with such a condition, there was nothing left for us to do but to appeal to the One who gave the instructions in the first place. So my husband and I both fasted and prayed to know if there was not something I could take to prevent cancers from forming.

I was impressed to take cream tartar. I did so, and found that it not only flushed the kidneys, but caused an unusual amount of virus to collect and run from the outside cancers. As the amount of virus diminished, the salt seems to heal the sore faster.

After taking the cream tartar about a week, places on my body that had looked as though they might break out in cancer cleared up and disappeared, and my health, in general seemed to improve.

Before we had prayed about what to take to stop the cancers from forming, we had heard that grapes would cure cancer of the stomach, so after I was impressed to use the cream tartar, we looked in the World Books to see what cream tartar was made from, and we found it was made from grapes.

I have gained back all of the weight I lost, and although I am past sixty-one years of age, I pitched two tons of hay, a day, from the wagon into the barn last summer, besides doing my house work, and my half of the dairy work.

I do not know just how far along a cancer would have to be, that it could not be cured, but I suppose that would depend on how badly it had eaten into the vitals.

The virus in a cancer seems to be an acid, and if a few drops get on healthy, tender flesh, it does not start another cancer, but it does seem to eat the flesh, something like lye, only it doesn't sting, or burn.

People that are subject to cancer, seem to have an acid system, especially the digestive organs, and judging from this view point, it would seem almost impossible to operate on cancers, with any lasting success.

For several years before my cancers became so bad, I was very nervous, and could not either lie still, or sleep nights, so I started testing out different foods. I found that sugar was the one thing that was causing my restless, nervous condition, and also caused me to dream such miserable, disturbing dreams. What little sleep I was able to get was under the arduous struggle of some dream. When I stopped using sugar, I quit dreaming and slept like a baby.

Honey is a natural sweet and can be used by most people.

As far as I have been able to observe, those that care little for sweets never have cancer, while heavy sugar users almost inevitably contract cancers, diabetes, rheumatism, etc.

I'm just wondering if the sugar rationing isn't a blessing in disguise to sugar loving Americans.

About two years ago, I was selling eggs, one day, from house to house, in Sandpoint, and I came to a Catholic lady's home. She had a terrible looking nose, and as soon as I got a good look at it, I knew it was cancer. However, I asked her what the trouble was and she said, "They tell me it's cancer." Well, I told

her about the salt, and she used it, and when I saw her last, I would never have known by the looks of her nose that she had ever had a sore of any kind on it. Her name is Mrs. Riffle, Sandpoint, Idaho. She still lives there unless she has moved away recently.

Mrs. Nettie Sheffler, Post Mistress at Sagle, Idaho, (Grandma McConnell's granddaughter) will verify my statements about her horn cancer.

Mrs. Nettie Sheffler, and Mrs. Mabel Croxen also of Sagle, saw some of my cancers.

Doctor Evans of Sandpoint, (now deceased) told my husband eight years ago, that I could not live but a short time, the condition I was in.

Mrs. Pearl Stackhouse, head nurse now at the Community Hospital in Sandpoint, Idaho, and a school mate of mine, saw one of my cancers, but she seemed very skeptical when I told her what I was doing with the salt, and I showed her the scar of one I had cured several years ago. She insisted that I should go to a specialist in Spokane and have it killed. I have seen her several times since, but she never even asks about the cancers.

Now I wish to add that salt and alum, about equal parts, with just enough water (hot) to dissolve it, and rubbed on the effected parts, is wonderful to relieve neuralgia, sore throat, mastoid, rheumatism of the joints and muscles, pneumonia, pleurisy, lumbago and bunions, etc.

I had gallstones so bad at one time, that when my husband would rub my side, we could both hear the stones grate over each other, and that is all I ever did for them except take olive oil.

I have been requested to write my experience for publication, and I sincerely hope it may prove a blessing to those in need of such help; however, I have only been able to give a brief outline in this article.

I realize that every case is more or less a case by itself; one may require the same treatment as another would have, but should be applied differently.

Salt penetrates clear through the live flesh just the same as it does pork, or anything of the kind, and being a germicide naturally dispels germs that cause decay.

Never use iodized salt, or lysol, as both of these disinfectants are very poisonous to a cancerous person.

In taking cream tartar, start in with only a small amount, no larger than the size of a bean, and gradually increase to not over a half teaspoonful twice a day, as cream tartar is hard on some stomachs.

Sister Bertha Bronson can give a beautiful testimony concerning the salt remedy, if any one would ask her, or if she knew of this article.

LILY SHIRKS,  
Sagle, Idaho.

The evening sermon the first day of conference was preached by Apostle R. R. Robertson. Here are some of his thoughts as I got them. It was Easter Sunday, but he told us that he didn't intend that his whole discourse would be an Easter sermon, and that his subject would be what Christ told us to cry unto the people—"Repentance." He told us that his presence at conference was because of an urge other than his own, and that he felt that the cry of repentance was his message to us, for we need to realize anew the great importance of putting the gospel principle of repentance into operation. He told us not to flatter ourselves by

thinking that repentance was only for the folks who had not joined the church. He said we church members have need to repent—we have not reached perfection. There is fallow ground in our lives. Stir up that ground and let Christ sow some seed in it!

If we fail to achieve our conference objectives, it is because we fail to take care of our fallow ground.

Repentance is for us! With pride we point to the Temple Lot. We feel that we stand in the gateway of the restoration, where God is going to usher in some great accomplishment.

The things we have neglected to do are going to move us out of the way, unless we bring meet for repentance for our neglect. We need to warm up that love that we felt when first we received the Holy Spirit. To repent of our wrong doing is the kernel of this work. It will keep our love alive!

We claim to have the restored gospel. We must do something about it. We are allowing the things God has given us to die. We are spiritually sick. Repentance can make us well.

Take an inventory—see if we are in the proper mood, humble, clean of soul, to do work for God. We can have enough of His spirit to examine ourselves. "Let us seek the Lord while he can be found." May the Spirit of God come into our souls to guide us in the things we shall do.

If I could write shorthand, the readers of the "Advocate" could read these good sermons verbatim. But I have to rely on a few scribbled notes and what lodges in my memory when I try to pass along the good I hear in a sermon. I know I don't put over the thoughts as full and complete as I hear them. I am sure, however, that we may profit by thinking good thought over and over again.

JOSEPH E. YATES.

## TRACING THE SABBATH

### CHAPTER NINE

#### The Tenth Day.

Memory Verse: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.—Genesis 12:2, 3.

1. This was the blessing promised of the Lord to Abraham as he left his home and kindred to seek a new land.

2. In tracing the Sabbath thus far we have considered that the first six days of creation were six thousand years, or six days of a thousand years each, after which there was a thousand-year rest day, in which God finished his work, and then rested; and he blessed it as a Sabbath Day, because in it he had rested from all his labors.

3. Then we considered the events that took place in the first thousand-year day after the Sabbath, which we called the eighth day, and also the events occurring in the second thousand-year day after the Sabbath, which we called the ninth day. In these two thousand-year days we found there were 104,000 of our weeks, but not a thing said or commanded, or recorded concerning a sabbath day observance by man, notwith-

standing a gospel dispensation had been inaugurated, teaching the principles of faith, repentance, baptism of water and of the Spirit, with the cleansing power of Christ's blood constituting the new birth; and its grand culmination in the translation of a righteous city from earth to heaven.

4. With the close of the ninth thousand-year day (the second thousand-year day after the Sabbath), we reached the period of the confusion of languages, and the birth of Abraham, which occurred about the year 1913, counting from the time of Adam's physical creation, Abraham reached manhood's estate before Noah's death.

5. With the ushering in of the tenth thousand-year day we begin the Abrahamic period. As near as we can gather from the information given, Ishmael was born in 1999, when Abraham was 86 years old. Fourteen years later, in 2013, Isaac, the child of promise, was born. And when Isaac was 37 years old his mother died at the age of 127, in 2050.

6. Ishmael lived to be 137, and died in 2136.

7. Abraham lived 75 years after Isaac was born, and died in 2088.

8. Isaac was married in 2053, three years after his mother died, and 35 years before Abraham died, during which time Abraham remarried and had six sons born to him.

9. Esau and Jacob were born in 2073, twenty years after Isaac's marriage; and Esau was married when about 40 years old, and Jacob about nine years later, in 2122. Joseph was evidently born about 2129, six years before Jacob left Laban's employ.

10. Joseph was sold into Egypt about 2146, when he was 17 years old, a long time before his grandfather's death, since Isaac died in 2193. Joseph, therefore, was about 39 years old when Jacob came down into Egypt in 2186, and 57 years old when Israel died, 17 years after he came into Egypt, or in 2203, he being 147 years old when he died.

11. It is probable that Benjamin was born about 2136, when Joseph was 7 years old, and was therefore 10 years old when Joseph was sold into Egypt, and 32 years old when he went with his brethren to buy corn (the second time). In Genesis 46:21, we find that Benjamin was married, and had ten sons, at the time Jacob and the family moved down into Egypt.

12. Joseph lived 53 years after his father died, making him 110 years old at the time of his death in 2256.

13. These dates will give us an approximate idea of the time that elapsed from the birth of Abraham to the death of Joseph, which was about 343 years, taking us down to 256 years in the tenth 1000-year day; a period of time in which some of the most remarkable events in Bible history took place—remarkable because of their relation to the events that were to follow.

14. Responsive Reading: Genesis 31:17-55.

15. Scripture Study: Genesis, Chapters 13, 15, 18, 22, 24, 29, and 32.

16. Topics for discussion: Abraham's call, and the promise made to him. The covenant as renewed to Isaac, and then to Jacob. Evidence of Abraham's faith and integrity. Jacob's new name, and what it signifies.

## THE CHILDREN'S CORNER

### BARNABAS AND SAUL

#### Fellow Workers for Christ.

In our first story of Paul, we learned that a man named Barnabas helped Paul convince the saints at Jerusalem that he was sincere and had truly been converted to Jesus.

This was the same Barnabas of whom we read in the earliest days of the Church, who had sold land which he possessed, and brought the price of it to the apostles to be distributed to those who were in need.

Reports reached the elders in Jerusalem that the Jews, who had scattered abroad when Stephen was persecuted, had preached the gospel to other Jews as far away as Cyprus and Antioch; and in Antioch they had even preached to the Grecians, a great many of whom listened, and were converted to the Lord Jesus.

The elders sent Barnabas to Antioch to investigate these reports; and when he found them to be true he hurried to Tarsus to tell his good friend, Paul, the news.

The two men returned to Antioch, where they worked together for a whole year, converting many to the gospel of Christ. It was in Antioch that the believers in Jesus were first called Christians.

One day the saints in Antioch received visitors from Jerusalem. Among them was a prophet named Agabus, who told them that there would be a famine in the land of Judea, and the people there would need help from any one who could send it. So all the disciples at Antioch gave of their means, each according to what he had, to be sent to the relief of the believers in Jerusalem; and they appointed Barnabas and Saul to bear their gift to the elders.

When Barnabas and Saul had fulfilled their mission in Jerusalem, they returned to Antioch, taking with them a young man, John Mark.

At this time certain prophets and teachers in the church in Antioch, met together in fasting and prayer before the Lord; and the Holy Ghost said to them: "Separate me Barnabas and Saul for the work whereunto I have called them." So the elders fasted and prayed again, and laid their hands on Barnabas and Saul, and sent them away to preach and teach according to the commandments of God.

Barnabas and Saul traveled to the island of Cyprus, and preached in the synagogue of the Jews, who had already received the teachings of John the Baptist. On the island they found a false prophet, a Jew named Bar-Jesus, who had great influence with Sergius Paulus, the Roman deputy of the island.

Paulus sent for Barnabas and Saul so that he might hear the word of God; but Bar-Jesus did everything he could to keep the deputy from accepting the words of the disciples.

Then Saul, "filled with the Holy Ghost," looked at the sorcerer and rebuked him for his evil word and deeds, and said, "And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." And immediately the false prophet was struck blind, and went about seeking for someone to lead him by the hand.

When Paulus saw the workings of the Holy Ghost,

through Saul, he was greatly amazed, and he accepted the doctrine of Christ.

HELEN JENSEN.

### OBITUARY

Phyllis Lucile Black, daughter of Leon A. and Alice E. Gould, was born May 21, 1903 at Lamoni, Iowa, and was married December 9, 1922 to John H. Black. She passed from this life March 26, 1947, at her home, Bemidji, Minnesota, after a year's illness. Suffering from what the doctor said was a growth that might turn to cancer, she was persuaded to submit to an operation, when it was discovered that the growth was already cancer, and although repeated and regular X-ray treatments were resorted to, she steadily grew worse until the end.

She was baptized into the Reorganized Church when a child, and was administered to from time to time, and during the last month especially was free from some of the distressing symptoms that accompany this affliction, much to the surprise of the doctor, who could not account for it.

While she desired to remain to help bring up her six children, she expressed herself as not being afraid to die, and during her sickness had some experiences of a spiritual nature that were comforting and reassuring.

Her husband, and children, one daughter, Harriet, and five sons, John, Winfield, Jewel, Malcolm, and Duane, her parents, four brothers, five sisters, and a host of relatives and friends mourn their loss.

The funeral services were in charge of Reverend Williams of the Oak Hills Fellowship, and interment was in the beautiful Northern cemetery, six miles north of Bemidji.

Just a week after the death of the daughter, Brother Gould's aged mother, Ella J. Gould, widow of W. W. Gould, died at her home on King's Highway, Independence, Mo. She was nearly ninety years of age, and had been a life long member of the Restoration.

Of each we can say in the words of James Whitcomb Riley:

I cannot say, and I will not say  
That she is dead—She is just away!  
With a cheery smile, and a wave of the hand,  
She has wandered into an unknown land,  
And left us dreaming how very fair  
It needs must be, since she lingers there.

And you—O you, who the wildest yearn  
For the old time step and glad return,  
Think of her faring on, as dear  
In the love of There as the love of Here;  
Think of her still as the same, I say:  
She is not dead—She is just away!

I am a Christian in the only sense Christ wished any one to be—sincerely attached to his doctrine in preference to all others.—Thomas Jefferson.