

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 25

Independence, Missouri, January, 1948

Number 1

Heavenward

A ladder to heaven,
Is a wonderful thing.
Each round that we take,
Another will bring.

Each thing that we do,
And each thing that we say,
If it be the right thing,
Will help on our way.

One round is for faith—
What joy it will bring.
A faith to behold
At the top—our King.

The laying on of hands
Is faith at a test.
Afflictions are healed:
In this we are blessed.

One round is for hope
In the gospel so true.
That we may not falter
In all our life through.

One round is charity
To begin in our home;
Then spreading to others,
Where'er we may roam.

Each round that we follow
Is harder to make,
But trusting in Jesus
The incline we'll take.

This ladder we climb,
If we are but true,
Will lead us to heaven,
God's kingdom to view.

MARGARET MANN.

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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**.

1 9 4 8

A mingled feeling of fear and anxiety is felt in many quarters as we enter the New Year; and the question keeps bobbing up in the alert and anxious mind: What may a year bring forth?

More and more there is coming to light the ulterior motives of those who are quick to use every argument, and every vantage point, legitimate or otherwise, to stampede us into war, that they may fatten at the expense of the common people.

As we write word comes over the radio that one branch of Congress has passed a bill asking that Secretary Anderson make public the names of those who speculated in grain, bonds, and other commodities, similar to the speculations for which General Meyers has been indicted by a Federal Grand Jury. It is hinted that among these names are those related to foreign nobility (?) who were reaping a harvest while our boys were weltering in blood to save them from a fate to which they were justly entitled, if charges are substantiated. It is revolting to think that while Americans were making unparalleled (and thousands of them the supreme) sacrifices to save their worthless skins, these unprincipled specimens of humanity were devoting their energies to harvesting and lapping up the economic cream of our national and individual sacrifices.

There is no reason why they, in the interests of humanity, should not be tried by the same rules (both those of our own citizens, as well as the foreign contingent) by which the Nazis of Europe and Japan have been and are being tried, and the same kind of justice meted out to them for their crimes. If 1948 succeeds in meting out justice to these arch criminals it will have accomplished something to restore in a measure our faith in our Washington diplomats.

On the other hand, an act to shroud in secrecy the infamous actions of these men, will deepen our distrust, and convince us that we must turn to some one beside those occupying the chief seats in Washington for deliverance from an economic tyranny that is unbearable.

We have garnered a few statistics concerning the assistance rendered by this great country, to needy countries abroad, while some of their "nobility" have been betraying them and us.

A Washington Columnist gives out these figures:

"Since the beginning of the war we have given aid to foreign countries to the tune of \$58,206,741,335. Now, 58 billion doesn't sound so big, but let's see—

"It's two and one-half times the value of all our farm lands.

"It's almost three times as much as all our farms and cattlemen received from their cattle, crops, poultry, etc., in our biggest farm income year.

"It's five times the value of all the farm buildings, houses and barns, in the United States.

"It's ten billion dollars more than the total asset of all our insurance companies—the security for 65 million insurance policy holders.

"It's six billion dollars more than the net worth of all our business companies.

"It would build seven million new homes at the cost of \$8,000 per home.

"It's ten billion dollars more than the total wages and salaries paid in America the year the war broke out in Europe.

"It's three billion dollars more than the total sales in all our retail stores in the year we entered the war."

It is also reported that the economic warfare in France caused by strikes and walkouts, whether justified or not, has cost that unfortunate country virtually all of the \$328 million which represents the sum in stop-gap aid now under debate in United States Congress. Just how long agricultural America can feed an idle world, while it engages in an economic warfare as disastrous in its results to the human family as the other kind, is one of the problems with which 1948 must wrestle. It would seem that somewhere, and some time, the divine injunction, "the idler shall not eat the food nor wear the garment of the laborer," must be put into operation.

It is a wonderful thing that America could make this kind of a contribution to a needy world, in addition to the tremendous war load it carried during those eventful years. But it is a shame and a disgrace that conscienceless speculators, either at home or abroad, should have had so little common decency as to lap the cream of it all.

May God grant that our congress shall take such action as shall forever arrest such pillage in times of war—or peace.

And while Congress is about it, let her go another step and give to the world the names of those who are promoting the "concessions" in foreign countries, and are the men, of the money power, behind our envoys of peace, that are preventing a consummation of the terms of peace, and which is causing other nations to look upon us with scorn, and some are refusing to continue the labor necessary to a consummation of these concessions. As one writer aptly puts it:

"They are aligning the peoples of the whole world

to battle. They **profess** to be trying to "win the peace," but it is evident that their chief interest is to **skim the economic cream from the commercial activities of the whole world;** and that, too, for **the private interests."**

Their names should be published; and they should stand forever disgraced in the eyes of the nation and of the world.

These are some of the problems of 1948, that cause anxiety and dismay, the solution of which will have a boundless effect for good or ill, depending upon the principles of right observed in their solution.

But there are other conditions confronting us that may furnish a basis for hope and encouragement, in the fact that the hand of God is moving to accomplish the fulfilling of his word, regardless of the obstacles piled up by mankind.

We are all well aware of conditions prevailing in Palestine, which is fast becoming the central spot upon which the eyes of all Bible students are focused.

We see the division under way, primarily to conserve the interests of concessionaires of America, without a doubt.

We see the gloating of Gog, as the effort to divide Palestine seems to be backfiring against the United States.

And already Gog is itching to go down and take over. During the New Year ahead of us, this "itch" will increase in intensity until, if he dared, he would move to fulfill his destiny before the year is up. At any rate the "itch" is bound to erupt before many years are gone by.

It is heartbreaking to think that men have wandered so far from righteousness that such a thing must transpire. But the unholy ambitions of Gog and his satellites, the greedy ambitions of unprincipled concessionaires in our own land, and of those of our neighbors who have bought grain from the United States, and then sold it back to us at a profit of a dollar a bushel, all of which adds to the already impossible load of a staggering agricultural class—these things, and thousands of others that could be mentioned, make it inevitable that God's word will be fulfilled; and that the coming of Gog and Magog as a cloud over the land will result in putting an end to the intolerable conditions in the holy land, and to the peculations of the concessionaires, and by the ruthless profiteering leeches upon the public both at home and abroad, and sink them into oblivions with Gog and Magog.

We humbly pray God Almighty to hasten the day when these blessed events shall come to pass; for not until then shall the reign of universal peace begin. For his consolation is:

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28. Thank God for that, and that the dawn of that day is approaching.

For those who are interested in the events as they transpire, and in keeping pace with prophecy fulfilling, it is well to note a few facts.

By referring to Bible maps of the ancient world, as it was in the time of the prophets, we discover that

Gog is the Northern part of Asia, and that Magog includes those countries in and around the vicinity of the Caspian and Black Seas, including Meshech between the Black and Caspian Seas, Tubal south

of the Black Sea, Gomer north and northwest of the Black Sea, and which was later called Germania. Gomer reaches far enough west to include "Junker" Germany where the war lords hibernated and bred between wars, and which is now in the control of Gog, and being trained and disciplined for war. Cush is west of the Caspian Sea, Tiras west of the southern extremity of the Black Sea, and Phut, (or Put, or Libya) south of the Mediterranean.

Taking a modern geography you can determine what these countries are now called, and get an idea of the "many people" God will bring with him in his siege of Jerusalem.

So while we face many problems, many vexations; and we may be sure, some surprises, the most hopeful signs indicate that 1948 will make rapid strides toward the fulfillment of prophecy that opens the way to universal peace, when both economic and military warfare will come to an ignominious end. Praise God for that!

CONFERENCE NOTES

The minutes of the Spring Conference of 1947 were published in the May issue of Zion's Advocate. On page 77 in the minutes of April 12, 1947—2:00 p. m. session it was moved, seconded and carried that when that conference adjourned, it adjourned to meet again on April 6, 1948 at 10:00 a. m.

Wisdom dictates that we remind you of this appointment we have with each other as set by the voice of the people. This early announcement will allow those who plan to attend to make the preparations necessary.

Please take a look at the Directory of Officers as published last month to aid you in making preparations. If you find yourself holding responsibilities on a committee you have yet time to get in touch with your other committee members to formulate a report to present at the forthcoming conference.

Especially, we wish to alert the Reception and Dining Hall committees.

We are hoping great hopes for the coming conference and urge all the members of the Church of Christ to be there even at a little inconvenience. We feel that you will be well repaid for the effort.

Respectfully,

Your General Church Secretary,
FOREST E. MALEY.

IN MEMORIAM

(Written in memory of Ralph Winegar, of Buhl, Idaho, who was killed December 7, 1944, while with the armed forces in Germany).

HALLOWED GROUND

There's a spot in far off Holland,
Only a bit of ground,
Marked with naught but a small white cross
A cross at the head of a mound.

But winter spreads a cover,
A blanket of snowy white;
And the summer winds blow gently;
And the moon sheds a mantle of light.

For me this ground is hallowed,
And set apart with a prayer
That the angels above may guard it,
For a son lies buried there.

Young and full of promise,
Proud and erect he went,
Fighting beside his comrades
Till life's last hour was spent.

He died, as he lived, with courage
Now he sleeps beneath the sod;
His body lies buried in Holland;
But his spirit rests with God.

SUE SMITH.

○

**"WE'VE BUILDED WITH WHAT YOU'VE
SENT UP"**

I dreamed in the midst of my slumbers
That I was in Heaven above,
That I trod o'er the streets all golden
In God's Holy City of Love.
I dreamed that the guard had led me
Among the houses and places fair,
Then led me to one they were building,
The most beautiful place there.
I thought of some popular master,
Some one of renowned fame.
Some one whom the world calls greatest,
Who would soon this mansion claim.
I thought perhaps I had heard of
The one whose home this should be.
And I asked of my guard that he tell me
Who this great favored person might be.
"Yes, lady, I'm sure that you know him,
You have seen him each day for years.
Your gardener! He'll soon be called Heavenward,
This mansion will help dry his tears."
Why! My gardener lives in a cottage,
Just two rooms, in the rear of my home,
He is poor, a cripple and homely,
Will he here to this grand mansion come?
Will he who has never known polish,
Or society's up-to-date style,
Know how to enjoy this fair place,
Or sit idly down the while?
"Each good deed you do in Life's Harvest
To your crown adds a diamond star.
Each sacrifice made—to your Heavenly home,
Always adds a golden bar.
"He is worthy, and God will reward him.
(This palace was building for years).
He shall reap in a glad, happy Harvest,
All that which was sown in sad tears."
Then I dreamed that he led me on farther,
To a house not a palace grand
He led me, then bade me to enter.
But this I could not understand.
For a mansion on earth was my pleasure,
This grandest of all in our town—
I entered and crossed the threshold,
Was given a poor starless crown.
What shame and remorse filled my bosom,
Oh, how terribly bitter my cup;
And I pleaded, oh where is my palace?
And he answered: "I've builded with what
you've sent up."

LETTERS

Houston, Missouri
December 16, 1947.

Hear Advocate: I really enjoy reading the pages of the Advocate, of the experiences of those in the field and the admonitions of other brethren; also the article in the October issue under the heading, "Christ's Church" by Brother Cooper.

The challenge has been placed before us. Are we ready to face and shoulder the task or responsibility that is ours as members of Christ's body?

Love is the motive power that regulates the progress of the redeeming of Zion. Love for God, inspires us to greater heights, greater desires in the building up of the kingdom here on earth. Love for our brethren is the natural fruit of our contact and relationship with God. For how can we say we love God, and hate our brother? If we do not love our brother whom we have seen, how can we say we love God whom we have not seen? Jesus says such a man is a liar, and the truth is not in him. Be ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and given himself for us an offering and a sacrifice to God, for a sweet smelling savour.

We are told the different sectarian groups are patterning their doctrinal creed more after the Church of Christ, making it harder for the world to discern the difference. Many times I have, by observation, by sight, by hearing, learned things which have caused me heartache and caused me to wonder: Are the sectarian groups taking up the principles of the Church of Christ faster than the Church of Christ members are taking up the things of the world, to the extent that an outsider might wonder if they were members? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever.—1 John 2:15-17.

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren."—James 1:14-16.

"Wherefore in receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear."—Heb. 12:28.

We have missed Brother Boyles' coming very much, and will be glad when he can again be with us. Have been having services on the 1st Sunday; also communion and prayer services afterward. We also have prayer service every third Sunday in our homes. Had fifteen members and two non-members at our last meeting.

○

"MOVING FORWARD.

"Oh, the World keeps traveling on his way,
Through the flowers toward the winter, and the snows
toward the May.
And he sings as he travels along the track,
'I have to go forward, because I can't go back.'

"The Moon and the Stars hit a steady pace;
No chance to linger in a restful place;
We must all keep moving, with no time to slack;
We have to go forward, because we can't turn back."
—Washington Star.

We are a small group trying to walk in our Master's footsteps, trying to follow our Savior and guide.

I know, with your prayers, and God's unfailing hand to lead us, we will reach the goal.

ELDER PAUL D. MERCER.

SOME CORRESPONDENCE

The following correspondence may be of interest to Advocate readers, as it touches matters of interest to the Church of Christ. Also there is a story behind it.

While a detachment of our army was stationed in India during the late war, a young man from South Dakota, who had intended to give his life to Christian ministry was there and among his buddies were some young men of the Utah church. They introduced their beliefs to this young man and he became very interested.

After he was discharged he came to Independence with the intention of making a thorough investigation of the latter day movement. He hired a room and spent his entire time while here visiting the various groups in their meetings. This was in the spring of 1946 at the time conferences were being held by both the Reorganized church and the Church of Christ. He attended sessions of the Reorganized church, attended the meetings of the Fettingites and Utahites, but he became fascinated by the claim of the Church of Christ to being the remnant of the old original Church of Christ established on the 6th of April, 1830. Consequently he attended most of the sessions of our conference. Of the doctrine he was deeply impressed, but the conduct of some of the debates on the conference floor astounded him and he left Independence, deeply disappointed.

He did, however, remain for a couple of weeks following the conference and visited in the homes of a number of our members, still paying for a room and still trying to reach a decision.

We had about forgotten the incident, when just before Christmas of this year we received a beautiful card and a letter enclosed. We give the body of the letter together with our reply to it.

B. C. FLINT.

THE LETTER

Watertown, S. Dakota
December 22, 1947.

Dear Friends:

Have thought of you quite often since I left there, so decided I would write you. * * * * *

Has anything taken place within the last year and a half, or, since I was there that, to you, is conclusive proof of the divinity of the Book of Mormon? If not, what, to you is the most conclusive proof of it being of God, outside of your own vision?

I still attend the Assemblies of God church. I am confident that God raised up this church to be a witness just prior to Christ's return, whose return I believe is very near at hand.

Just recently, two Pentecostal Bible students in California picked up a "hitch-hiker." While riding in their car he said, "Jesus is coming soon." This he said three times, only the last time he said, "Jesus is coming more quickly than you realize." They were rather startled by these unusual remarks. Stopping at a filling station, they turned around to get a better look at their passenger when, to their astonishment, he had disappeared. Telling the station attendant of their experience, they were surprised to learn that two other parties had reported a like experience.

God is warning us to get ready for his soon coming. Have you ever read the book, "Living To Tell of Death," by Laura Johnson Grubb? This lady was dead for forty-five minutes, during this time she was given the command to come back to earth and warn the people that Jesus is coming soon. I am confident that this book is authentic, as I have seen this lady, talked with her and heard her relate her life's story including her experience while dead.

Have you heard of any incidents which you think was one or more of the three Nephites manifesting themselves?

In our church, we believe in the Baptism of the Holy Ghost with speaking in tongues as evidence. Acts 2:4. Last summer, a minister from another church received the Baptism in one of our meetings. On the way home (He had a long distance to drive) he became tired and told the Lord He would have to keep him awake. After praying, three men appeared, one riding in front with him and two in the back seat. They sang praises to God all the way. Just before he arrived at his destination all three disappeared.

I thought these incidents might be of interest to you. They would be more interesting if related more fully. I am enclosing a tract which I think you will enjoy.

I would enjoy hearing from you very much. May God guide you and make plain His will for you.

Sincerely,

OUR REPLY

Independence, Missouri,
December 29, 1947.

Mr. _____
Watertown, S. Dakota.

Dear Friend:

Your beautiful card, and very welcome letter received, and we want you to know that we sincerely appreciate thus being remembered. We are all fairly well except me. We had a very successful missionary season, and didn't get home till the latter part of October, then I became very ill, and we had the doctor quite a number of times, and it was found that I had a very serious case of kidney infection. I, of course, was also administered to by the elders, from which I received more benefit than from the other treatments. So we give God the praise. I am still troubled some with it, but it seems that such maladies take time to be entirely eradicated from the system. God lets nature do its work to, you know. That is why he made it.

You ask if there has been any outstanding evidence within the last year and a half that would give

conclusive proof of the divinity of the Book of Mormon? You might, with equal consistency have substituted the word "Bible" for the words, "Book of Mormon," because both of these divine records have been the guiding star to my entire life's Christian experience. It might be better to transpose your question, and ask, "Has there been any outstanding event during the last year and a half that would lead me to doubt the divinity of the Book of Mormon?"

You then follow your question with this one, "What, to you, is the most conclusive proof of it being of God, outside of your own vision?" Well, this is another easy one. That record has been in existence for over one hundred years, and has withstood the most scathing and bitter attacks and from every source, and from the most learned critics. Yet it stands undisturbed and its critics have been put to shame. No believer in it ever fears for it, nor objects to the severest tests being made. What other record, outside the Bible could possibly stand such a test? And infidels have made some logical criticisms of the Bible, as you well know, yet it has stood the test.

In the first place the Bible itself is incomplete without the Book of Mormon. Just an instance: The Bible the "stick of Judah" of Ezekiel 37, makes great promises to the "House of Joseph," setting it ahead of the promises made to all the rest of the family of Jacob (Israel), yet it, in itself is silent concerning the fulfillment of those promises. So, the Book of Mormon, "the stick of Joseph," in that same prophecy of Ezekiel, carries on the story, and that too without any conflict. Certainly this would be a greater miracle than those you mention of disappearing auto assistants, so much so, that when one of the leading officials of the State of Wisconsin, to whom I loaned a copy of the Book of Mormon, after he had read it told me this: "If I didn't know that the Book of Mormon had been in existence for over a hundred years, I would have to say that it had been written recently, because it is so preeminently a prophetic record of the history that America has made." And, he added: "Anyone who would attack that record now would only make himself ridiculous by his ignorance."

Now you will readily realize that this is only a small part of what I might say on this subject. The archeological evidence that is constantly coming to light, proving even more than we have contended, need not even be mentioned here.

So much for that. Any time that you may want a fuller and more complete defense of the Book of Mormon, I shall be glad to hear from you at any time. You must also remember that I told you that I, myself, was once one of the most bitter opponents of the Book of Mormon and had to be converted the hard way.

The other things you mention about strangers announcing the near approach of Christ and then disappearing sounds much like the work of the "Three Nephites," and so is, and always has been, an almost common experience among restoration people for the last hundred years. Furthermore, I have no hesitancy in believing that they might appear and be helpful to any good, honest, seekers after truth. On the other hand, what would those same young Pentacostal preachers say if you told them about the three Nephites

and the Book of Mormon? Would they accept it? Again, what possible object would those Nephites have in appearing to men, and giving them encouragement who knew nothing about their existence, and would not believe in them if they did? Why would they give encouragement to a movement that never would have existed if the latter day restoration had never come into existence and so broken down the barriers of sectism? Again, why would God now raise up a church to, at this late date, tell the people what the angel told the young Palmyra seer, and has been proclaimed for the last hundred years by the restoration missionaries? If this new movement has any mission it would be that their eyes were opened to the truth, and that they get in and "pitch" and so help the divided forces of the restoration, that the devil is trying so hard to keep divided, get united and so make what GOD HAS DONE successful and not to be merely trying to steal some of their thunder. What church, of the sectarian world ever taught the "new birth" of the spirit with the spiritual gifts, including the speaking in tongues, before the coming of the angel's message? For any, to now arise and in boastful language say, "We killed a bear," when that bear has been in plain sight ever since the "little stone cut out of the mountain without hands," began to crumble up sectarianism. And, the only Bible statement to be found in that book about God's work in latter days, says an angel was to restore the everlasting gospel. R.ev. 14:6, 7.

Now a word about "signs" that you mention and the lady that died so that she could come back and tell what it was like on the other side. I will be frank and say that I do not believe her because I am not a Spiritualist. The Bible has a story, and Jesus is the narrator, where just such a demand was made, and it was denied. You will find it in the 16th chapter of Luke. Here a man down in hell, asks another who is in Paradise, to send a man who had died, to the earth to warn his five brothers, so they come not into hell, and he was told that they had the scriptures and the prophets. If they would not hear them they would not believe even if one arose from the dead. Personally, early in my gospel experience, I saw a man killed by lightning, and he was dead more than forty-five minutes, and who came back through administration, yet he was given nothing from the other side of the veil. So again I say, I do not believe this lady's story. Furthermore, I am no "sign seeker." Christ rebuked such in very strong language. He said: "An evil and adulterous generation seeketh after a sign, but there shall no sign be given, except, etc." Matt. 12:33, 34. True, God **does** give signs to CONFIRM believers, but not to make believers. Paul in 1 Corinthians 14, seems to admit that "tongues" might benefit unbelievers, but at that, while he does not exactly discount "tongues," yet he does rate them second to "prophecy." Besides our Lord warned that there would be those who would come claiming marvelous powers, yet he would say to them, "Depart from me ye workers of iniquity, I never knew you." A better translation says, "Ye never knew me." If Christ never knew them how could he judge them? So, while in my life and in my ministry I have been privileged to enjoy EVERY sign or miracle such as is described in the Bible, I have never felt that the truthfulness of the restored gospel was dependent upon

signs, because the devil also can work signs. I have ever found the rule given us by the Prophet Isaiah as being the safest to follow where he says, "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Let us have the true gospel FIRST, then, as the Book of Mormon says of the Church of Christ, "Then will the father show forth his own works in it."

3 Nephi 12:22. Reorganized Ed.

Well you have gotten me nicely started, but I will forbear, as I do not wish to tire you, and we DO appreciate your friendship, and have only a desire to be helpful to you if we can. Wishing you a very happy and prosperous New Year.

I am as ever, yours in gospel bonds.

(Signed) B. C. FLINT.

A DREAM

(Given to Vida E. S. Yates in January, 1943)

I dreamed I stood near the top of a wide stairs. It was gloomy and cloudy. The group were nothing to me who crowded the balcony back of me.

A man approached from the steps. He was the happiest looking man—a man I have known—dead for some years. He was going to speak—had a message from Christ. He was one of the many, come from Christ. He was to speak on something of the preparation for the millenium.

Steps like these had been built all over the land, with a wide balcony for each one. Suddenly a Circle of beautiful Light covered the steps.

Elder H——— C——— came toward the man. He wanted to introduce the speaker, who waved him back, and he did not get into the Light, but went quickly back into the gloom.

The speaker stood in the Light. I feared I would lose my place in the crowd, and I wanted to hear him. All seemed clothed in light summer garments, I with the rest.

The Circle of Light came near to me. The steps were Snow White, and eight feet across. I thought of many now dead, who would be speaking, but not of the living. As he began to speak I awoke, full of eagerness to hear.

His face was radiant. Such happiness I never saw on land or sea; and the Circle of Light was Glorious.

Can you read this? I hope so.

If we are partakers of the More Abundant Life, will it not reach the heart, and make us happy any way? I wish you could be near enough to talk to.

Yours lovingly,

Signed: VIDA E.

This dream of Vida's, found among my papers, clearly indicated her departure to the Spirit Realm of Light, which was her experience not long thereafter. It was written in Independence, Missouri, in a letter to her husband, James E. Yates, and dated January 28, 1943. The name of the man, H——— C——— is withheld, lest by any means he might hear of it and be embarrassed.

J. E. Y.

**TRACING THE SABBATH
Chapter 20.**

Memory Verse: Thou shalt therefore keep this ordinance in his season from year to year.—Exodus 13:20.

1. A reading of the whole chapter will show that the above text is referring especially to "this day in which ye came out of Egypt," and the ceremonies connected therewith, and which in the very nature of things must include also the observance of the instruction to count seven sabbaths, until seven weeks are complete, and the day after the seventh sabbath would be the Day of Pentecost. To refresh our minds, let us look at the top line of the calendar again, up to and including the seventh sabbath after Abib 15:

	Abib	Iyar	Sivan
Saturday	15 22 29	6 13 20 27	4
Sunday	---		5

2. These must always be observed in their season from year to year. There could be no deviation to any other dates of the months. The count must be made, beginning Abib 22. While the 15th was the first Sabbath after the Passover, the 22nd was the first Sabbath of the seven sabbaths they were to count, and was called the "second-first" Sabbath.

3. And these dates must always be observed from year to year; but as we have learned, the day of the week changed every year.

4. The year they came out of Egypt, these dates were on Saturday.

5. The second year, these dates came on Sunday.

6. The third year these dates came on Monday, the fourth year on Tuesday, and so on.

7. This forever destroys the thought of a fixed-day-of-the-week Saturday Sabbath under the Law of Moses. It could not be.

8. Saturday proponents sometimes make the argument, without a shred of evidence, that these were "annual sabbaths;" and that beside these there was the weekly Saturday Sabbath.

9. An annual sabbath is one that occurs once a year. A weekly sabbath is one that occurs once a week.

10. The above sabbaths were always weekly sabbaths. A weekly sabbath may also be an annual sabbath, but it continues to be a weekly sabbath just the same. We are able to find only one annual sabbath named, which is not a weekly sabbath. Here it is:

11. "Also on the 10th day of this seventh month there shall be an atonement . . . ye shall do no work in that same day; . . . it shall be unto you a sabbath of rest: . . . in the ninth day of the month at even, from even to even, shall ye celebrate your sabbath." Leviticus 23:27-32.

12. This language precludes the possibility of the Bible day beginning at "even." Because if they began to celebrate this sabbath the 9th day at "even," and observed it until the next "even," their sabbath would be on the 9th day of the month instead of the 10th. This was an annual sabbath, of which we shall speak again; but it was never a weekly sabbath.

(Continued on Page 15)

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.

REMINISCENCE

In my travels over the different states, and in Canada preaching the old, old story of Jesus and his Love: When we come to the signs following the believer, we often quote Mark 16:15-18. Jesus said to his apostles and others: "Go ye into all the world, and preach the gospel to every creature. He that believeth **and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.**"

If you will read the 10th chapter of Matthew carefully, you will learn that these gifts and blessings were to continue unto the end of this wicked world, or until the **return of our blessed Lord.**

In the closing chapter of Matthew you may read the wonderful experience, of the people of God. It starts with the two Marys going to the grave of Jesus our Lord, and finding it empty. The angels of the Lord had come and rolled back the stone from the door and sat upon it. There had been guards placed around the grave for fear his disciples would come and steal his body; but these all fell back as dead men. And the angel said to the women, "**Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come see the place where the Lord lay.**"

He sent them to tell his disciples the news, and also to tell them that Jesus would go before them into Galilee. As they hastened to break the glad tidings, Jesus met them and said, "Be not afraid; go tell my brethren that they go in to Galilee, and there they shall see me."

Some of the watch came and told all that was done, and the chief priests called the council together at once; and they gave large money to the soldiers, saying, "Say ye, His disciples came by night, and stole him away while we slept." Yes they were offered money to tell this most shameful lie; and the "saying is commonly reported among the Jews until this day."

So they met Him in the place He had appointed, and oh, what wonderful words did He speak unto them, Hear Him:

"And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore (or because of this, J. E. B.), and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe **all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.**"

A great part of the religious world now says that the day of miracles is past, and that the people need not expect such things now! But the foundation which I have laid in the above scriptures, proves that they were to continue unto the end of this present world.

And another thought I want to notice is the statement, "And, lo, I am with you always, **even unto the end of the world,**" which means that God will be with that official body in His church until the **end of the world;** and that the things which the original quorum were to teach, those who should hold the same official position in the end of the world must teach.

We have been asked many times to show a miracle now, and we will believe, listen, my friends, these signs were not to make believers; but were to follow them that believe.

Matthew 13:57, 58: "And they were offended in him. But Jesus said unto them, a prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief."

We turn now to Mark 6:5: "And he could there do no mighty work, save that he laid his hands on a few sick folk, and healed them. And he marvelled because of their unbelief."

We learn from the above statements that notwithstanding Jesus had all power both in heaven and on earth, He could not, or would not, heal folks who had no faith in Him and in His power to save. But none failed to receive the blessing who came in faith. You may remember that the woman who had been sick for many years, when she heard that Jesus was coming that way, said, "**If I may touch but his clothes, I shall be whole.**" **This woman made her way through the multitude and touched His clothes, and was healed.**

We see from the above scripture that all blessings are given only to those who have faith in God and in his Son, our Saviour, and will serve as a basis to establish the facts I relate.

The first I offer is a case concerning myself. The first two years after I came into the church I was somewhat neglectful, and I began to feel pains in my chest and they continued to become worse daily; and I would often go out in secret prayer asking that God would heal me. One night I sat up some time after wife and baby had retired, and just before lying down I knelt in silent prayer and again asked God for the same blessing. I turned out the light and went to bed. As I lay there still praying the room began to light up with a brighter light than ever before, and I opened my eyes to see the cause of it, and there was a crowning shaped light on the table which was near by head, and a personage standing at my head which said, Go to the

church tomorrow and have the elders administer to you, and your lungs will be healed. I did as I was commanded, and was healed. This has always been a bright spot in my memory.

Many times since that wonderful blessing was given, we have received the promised blessings among our children. And this has brought to us much comfort, as well as a certain knowledge that the signs follow the believer now as well as they did in Bible times.

My sister had a small girl who was very ill with some lingering disease which the doctors pronounced incurable. I went twenty-five miles and brought my sister and her child up to attend a church reunion. She asked Brother T. C. Kelly, who was doing the preaching, to administer to this child who could see but very little and had not walked for some time; and after the administration she got out of her mother's arms and walked around, and could see again.

In spite of the burdens that trouble us all

In spite of life's sorrow and anguish and care,
There are always some glorious days to recall,

There is always remembrance of happiness rare.
However we grumble at life, we still own
Some memories pleasant we're glad to have
known.

There are many other cases of healing I have witnessed, but will only relate a few of the outstanding ones.

Soon after we came to Knobnoster, Missouri, there was a family living close to the church. They sent a message, calling me to their home at once. I asked Elder Beebe to go with me. We found a child of about four years of age in a very serious condition. We administered to it and the child was healed; but the mother was still crying and wanted us to come back in the afternoon. I told her that it would not be necessary, the child would be well. But she insisted that we come, and I promised we would. Brother Beebe called me to one side and said, "Brother Bozarth, do you know what is the matter with the child?" I answered, "I don't know what was the matter with the child; but it doesn't make any difference what it was, the child is healed."

We then went back to church, and returned after noon as promised, our wives with us, and saw the child out playing before we got to the house.

Another case in Knobnoster was a son of Elder Dan Palmer, who lived in southeast Missouri the last time I heard of him. His son, Floyd was a young man who had tuberculosis of the lungs, in the last stage, and would have spells that would almost take his life. He took one of these spells in the night, and asked his father to pray that he might live till morning, saying, "I don't want to die without baptism. I want Brother Bozarth to baptize me in the morning." So they called me early and told me what they wanted.

I went at once, baptized a younger brother first. Then Floyd came forward, and when he came up out of the water he had a pleasant smile on his face. The pastor of another church joined places with the Palmers, their places being only four or five feet apart. He was sitting on the back porch only fifteen to eighteen feet from where we confirmed Floyd. When Floyd heard me say I must go, he called and asked me to

wait, then came in where we had confirmed him, and asked to be administered to. We complied, the other minister still sitting where he was, and looking on. Floyd was healed instantly, and the news of it spread for miles around Knobnoster.

One more case at Knobnoster: I now refer to the case of a young man, the son of Brother Jason E. and Estella G. Kirkpatrick. This happened back in 1917. This young man had been ill for some time. They called all the doctors in Knobnoster, and he continued to get worse until he became unconscious, and was given up by all of the doctors. They also had all of the elders who lived in town to administer to him, and he continued to get worse until it was hard to tell whether he was breathing or not. We could only see a bubble of froth, and that very seldom. I sat by the bed a minute and no one spoke, I said, "I suppose you called me to administer to this boy?" Sister Kirkpatrick said, "I guess not. Maybe we are trying to cling to life too long." I told her that it was not the intention of God that one should die so young; but if they fail to keep the laws of hygiene they will die before their time, perhaps.

Brother Kirkpatrick handed me the oil and said, "Yes, administer." Before I could close my prayer, I felt his head turn under my hands, and when I said, Amen, his eyes were looking at me as clear and bright as usual, and the foam was all gone. I gave God the praise and glory then, and will ever more.

Some things of life have been sweet and
tender;

Some friends we've loved have been gentle
and true,

In spite of the difficult tasks we must do.

Still some things of beauty and splendor
remain

To comfort the heartache and pay for the pain.

I must relate almost as great a miracle as is recorded in the Bible. It was in the case of my oldest grand daughter, Beulah May Bozarth. When she was three or four years old, she and her brother Forest were out about the back porch, where there was some coal-oil in a pint cup that they used to start fires with. Beulah picked it up and drank it, and fell unconscious. They called a doctor, also Elder W. S. Macrae and me. Wife and I went as fast as we could in a buggy. When I saw the condition of the girl, I walked to the barn and offered a fervent prayer, and returned to the house. The doctor had put her on the bed, to die I am sure. I asked Brother Macrae to anoint her head with oil. He said, I have administered already. I said, Please anoint anyway. We then laid our hands on her head, and I offered the prayer with the assurance that she would be healed, and she was healed at once, got off the bed, and went to her mother.

You may wonder why I am relating these wonderful blessings. Do you wonder why the early apostles and the ministry of Bible times wrote of just the same kind of experiences, and why they promised that these things should follow the believer till the end of the world? It was, and is to give faith, hope and courage to the people of God in all ages of the world, who ac-

cept the pure gospel that Christ and his ministry preached to the world in Bible times, and promised that the same gospel should be preached in all the world as a witness unto all nations; and THEN SHALL THE END COME. The end has not come yet, so it must be preached now. If it had continued being preached from the time of Christ's earth life until now, it would not be a "witness" that his coming is near.

There are but few nations who have heard its sound yet. Take our own country, the United States, and there are millions who have not heard its sound yet. We hear a great deal said about the radio carrying the gospel to the ends of the earth. That is a mistake. There must be a living representative present to conduct those who accept it into the Kingdom of God; for it is not the hearer of the word that shall be saved; but THE DOERS OF THE WORD that are to be saved.

It is not as the modern radio preacher says, who, after quoting a long string of scripture, the most of which proves there is something to do if you want salvation, will say, "Now won't you get down on your knees while we pray, and be saved? Oh, won't you accept Christ as your Savior, now? There is nothing for you to do only to say, Lord have mercy on me, and you are saved."

Folks that is one of the greatest deceptions ever put up to the human family, and will lead more people to hell than the gambling hall will. Why do I say that? Because when you get people to believing they are saved when they are not, they will not listen to the truth of the gospel of Christ.

These broadcasters are like the scribes and the Pharisees, they compass sea and land to make one proselyte, and when he is made, he is two-fold more the child of hell than he was before. Why? Because he is deceived into thinking he is saved, by merely believing that Jesus is the Christ, the Savior.

But do not forget that Jesus said, "Why call ye me Lord, Lord, and do not the things which I say." If you hear, but do not obey, when you stand before Christ in judgment, you will hear the sad word, Depart from me; ye never knew me. Then won't you accept him as your Savior by doing the things he has given the world to do, in the great plan of salvation. Do not put it off until it is too late, as did the five foolish virgins. For while they were trying to find oil the Bridegroom came, and all that were ready went in with him to the marriage, and the door was shut; and those who were not prepared were not admitted.

Accept Christ on his own terms. Then we can say:

But always we find we have memories glad,
Built of the friendships and joys we have had.

Back in the days of the church established by our Lord Jesus Christ, there were many who saw the sick healed, devils cast out, and all of the blessings mentioned in the word of God. Did it make them believers in the gospel, or did they say, that Christ cast out devils by Beelzebub, the prince of devils? Yes that is what they said about Christ. And I suppose that many who have witnessed the sick healed, and devils cast out in this present time, have attributed it to the same power. Please read Matthew 9:32-35; 12:2, 2-25. I quote verses 25 to 28:

"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation and every city or house divided against itself shall not stand: and if Satan cast out Satan he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you."

So it was in the days of Christ; and so it is today. The church has again been restored with apostles, seventies, elders, etc., and with the same gifts and blessings that was had in the church of Christ then. And the cases I have given you in this article are true, and as great as we read of in the word of God: Then why ask for a sign that you might know? You have had many signs and yet you would not believe. Of such cases as the above I could write volumes, but will close with the following experiences:

My phone rang one night at about 11:30 o'clock. The message was from Sedalia, Missouri; and as soon as I heard the voice I knew what the trouble was; I could feel the power of Satan. The man on the line said to come at once and bring another elder. I called Brother W. S. Macrae to meet me at the station here in Warrensburg. When we met, he said, "I can't understand why they call us at this time of night." I answered, "I know." He did not say anything, so I thought he understood; but I learned afterward that he did not find out for several hours after we got there. It was a plain case of an evil spirit.

We took a walk the next morning, and I told him the woman was possessed. "Do you think so," he replied. I said, "I know it." This evil power would leave for a short time and then return.

I had to return home, but I sent Elder I.M. Smith up on the next train. In the meantime Elder Macrae who was left alone soon found out that this woman was possessed, and when the elders returned he was prepared with them to ask God in faith to cast out those evil spirits. And they indeed left her, and so far as I know never returned again.

"Praise God from whom all blessings flow,
Praise Him all creatures here blow;
Praise Him above, ye heavenly hosts;
Praise Father, Son, and Holy Ghost."

I part from you, with these words of the poet:

"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

"He'll call, persuade, direct aright—
Bless him with wisdom, love and light—
In nameless ways be good and kind,
But never force the human mind.

"Freedom and reason make us men.
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell."

May God bless you all with health, happiness and peace, both here and hereafter.

—APOSTLE J. E. BOZARTH.

ANSWERING A QUESTION

The question you ask concerning priesthood is not a simple one to answer. It is a complex question.

One phase of it must take into consideration the conditions that would cause priesthood to cease, or disappear, or be withdrawn or cancelled.

Looking at the church established by Christ and the apostles in that period, we find that apostasy began even in Paul's day, and yet priesthood continued for centuries, and we are not warranted in saying that priesthood ceased prior to the year 570 A. D., when the "man child" of the 12th chapter of Revelation was caught up to heaven. From the second and third chapters of Revelation we learn the sad condition the churches had drifted into, and yet it was about 500 years later that we can say with a degree of certainty that priesthood had disappeared from the earth.

The reason is made clear in the Book of Mormon, Alma chapters 9 and 10, where we are told that when the Melchisedec Priesthood is bestowed upon men they hold it forever, unless they by individual transgression forfeit that priesthood, of course.

Now let us analyze the Utah position.

Concede that their priesthood was 100 percent authentic at the death of the Prophet, and at the time of the migration of the great body of the church westward.

Concede that even at the time they voted in Brigham Young at winter quarters as president of the church, their priesthood authority was still intact.

Concede that the introduction of the doctrine that all must be rebaptized and reordained, was a step that would nullify their former baptism, and cancel their priesthood; and that the practice of polygamy sealed their apostasy and forfeited all right to the priesthood, then what have we?

Statistics seem to show that only five per cent were rebaptized and reordained; that only two percent practiced polygamy, and where does that bring us? That 95 per cent held their former baptism sacred, and of the priesthood among that number theirs was still good. Then what have we?

An organization in which priesthood is divided, some of it good and some of it rejected. This puts the organization in a precarious condition, because many men might be ordained by those whose priesthood was unauthentic, and their ministrations not recognized of God.

On the other hand many might be ordained by those who had held their baptism and ordination sacred from the start, and their ministry would be genuine.

In an organization where we will assume that the heads of the church were all in transgression deep enough to cancel their priesthood, the first thought would be that most of the calls would come through them (without inspiration), and most of the ordinations by them, therefore the line of legitimate priesthood would soon run out entirely.

But there is another angle to this that we must consider.

In nearly all ordinations two or more are called upon to officiate.

While one of a trio might be spokesman, we recognize that all three are ordaining the man, and that he is

ordained as much by the ones not speaking, as by the one who is.

This being true, then two of those ordaining might be of the leaders, and their priesthood forfeited; but the other one called upon be of the legitimate line, and his priesthood effective. Thus we see that it might take a long time for priesthood to be completely lost.

This is the condition of the Utah church. Just to what extent their priesthood is effective and recognized of God, He alone knows.

At first thought, it would seem that many then would be baptized, confirmed, etc., by unauthorized ministers.

But in this, too, the Lord intervenes, and those of the unauthorized class soon become inactive, and possibly in all their ministerial career are never called upon to baptize, confirm, bless or ordain, thus the number who are still-born may be comparatively few, and increase by slow degrees.

The Church of Christ recognizes the possibility and the probability that there may be authentic priesthood in all divisions of the Restoration; but in the case of such organizations as have gone extensively into the preaching and practice of doctrine contrary to the original church teachings, the Church of Christ protects itself by requiring that those who desire to transfer their membership must trace their baptism back to authentic original sources through a line of ministry that has come down from the original church, free from the taint of rebaptism, reordination, and the practice of polygamy, or other heretical or disreputable doctrines. It also requires that their ministerial status must be reaffirmed by inspiration and the call of God to be acceptable in the Church of Christ. Thus the Church protects itself from the still-born and the unauthorized.

What I have said about the Utah church applies also to all other divisions of the Restoration to the extent that they have departed from the teachings of the original church. In those divisions in which the departures have not been so great or so grievous, it is much easier to trace baptism and ordination to valid sources.

The Church of Christ traces its authority back through such men as Geo. Cole, David Judy, John E. Page (one of the twelve in Joseph's day), and Granville Hedrick, who received their priesthood under the hands of Joseph Smith and Oliver Cowdery, who were ordained by the angel. Thus in unbroken line the priesthood comes down to the present day, without having to pass through doubtful circuit of some division that taught and practiced doctrines that constituted a distinct departure from beliefs and practices of the original church.

When the Prophet was slain, there were four branch organizations that remained intact, in the regions round about Nauvoo, and which never affiliated with any of the many factions that began to rebaptize, reordain, and reorganize. They retained their original name, Church of Christ, taught the original doctrines of the Church of Christ, and finally joined together in one body and moved to Independence and bought up the original temple lot site dedicated by Joseph Smith and Sydney Rigdon and others. At one time Granville Hed-

rick suffered himself to be chosen First President of the church, but repented of that, and resigned. But at no time did the Church of Christ accept or approve of the doctrines of Polygamy, Adam God, Blood Atonement, Sealing Marriage for time and eternity, Baptism for the Dead, or Secret Chamber work and Endowments that some other divisions fostered.

In the Advocate for October 15, 1931, I find a bit of history, that gives the items more fully than I have above, concerning the Church of Christ, after the death of the Prophet. It reads:

"It did not organize or reorganize, but continued the organization affected in 1830 by Joseph Smith and his fellows. This was the Bloomington Branch in Illinois. The life of this branch reaches back to the early 30's, and after the death of Joseph Smith, three other branches joined with it in continuing the organization of 1830. The branches were Eagle Creek, Crow Creek, and Half Moon Prairie. These four branches amalgamated and in 1867 moved, as a body, to Independence, Mo., and bought the Temple Lot."

Among those early elders, not already mentioned, were also Jedediah Owen, Zebulun Adams, and Adna C. Haldeman.

As to the Church of Christ's claim that they have held to the faith of the Original Church, their claim is admitted by a Reorganized Church leader in an editorial published in their official Organ, the Saints' Herald, April 24, 1918, in which the editor, Elbert A. Smith, said: concerning the action of their General Conference just past, which had adopted a working agreement with the Church of Christ:

"Though arguments might be advanced upon both sides of the question, as is usually the case, this assembly conceded that our Church of Christ brethren had established their claims as far as they may be involved in tracing baptism and priesthood back to valid original sources. As an organization they have held to the fundamental doctrines of the church and have been guilty of no moral lapse. In fact, in the face of adroit efforts to bribe and seduce from their trust they have kept themselves clear from evil forces and designing men. Hence no charge of apostasy from the original faith could be supported, were there any among us inclined at this time to make such a charge."

This is a concise statement of facts as clear and definite as any official of the Church of Christ could make. And these facts being true it follows that priesthood came right down the line from 1830 through the four locals originally established under the leadership of the Prophet, unsullied, and without a break.

An interesting account that has a bearing on this question is found in the Advocate for April 15, 1830, in an experience written by Angela Wheaton, wife of Apostle Wheaton.

The experience took place in March, 1917, about a year before the adoption of the "working agreement," mentioned concerning which the above editorial was written.

Clarence was troubled over the propriety of permitting members of the Reorganized Church to transfer to the Church of Christ on their original baptism—he was personally opposed to it, and every night for weeks he had searched the church publications to find the evidence to support his position.

With fasting and prayer, his studies continued until just prior to the convening of the April conference. Angela writes:

"Diligently he searched, and the evening before conference I became worried for his physical welfare and tried to persuade him to desist from his study and get some much needed rest, knowing the strain of the morrow would be hard on him. But it was of no use. He was sure that the Lord would come to his assistance and he would soon find what he was looking for. Finally between two and three o'clock, I heard him close his books, not too gently, and say, 'If the Lord wants to keep the Josephites out, He will have to do it himself.' (For Josephites' is what we used to call members of the Reorganization, just as they called us 'Hedrikites.') Then he came to bed.

"On waking the next morning he said, 'Angela, I feel encouraged this morning. I know that in some way the Lord is going to help us.' And he related a dream he had had in the night. He seemed to be suspended in space, and before him at the edge of a great precipice was a large tree which seemed to be dead. A voice told him to bear his weight on one branch, then another, and as he did so, it would snap off and go crashing to pieces on the jagged rock below. Then the voice said, 'Bear your weight on this branch,' which looked very much like the others, but it held up his weight, having some life in it, and it was shown him that this was the Church of Christ on the Temple Lot. The same voice said, 'Except ye cling to this branch ye shall go down to destruction.'

"So we went to the conference feeling confident that God was with us. The meeting was opened with song and prayer and a second song, with Brother Wheaton in the chair. As the second song was being sung I noticed my husband's face had a peculiar look. He seemed to be staring into space just above the people's heads and seemed unaware of his surroundings. The song was finished, and still he did not seem aware of us nor where he was. A hushed silence fell upon us all as we waited, feeling, sensing that the Lord was showing him something. Then he began to look about him as if just realizing where he was and what we had gathered for, and rising to his feet he declared the conference open for business. The routine work was taken care of and Brother Wheaton stated, before presenting the main issue of the day, the resolution regarding receiving members from other factions on their original baptisms, that he would like to make a few remarks.

"Now it had been the custom for years for the presiding elder to make a few appropriate remarks before business sessions, especially when matters of importance were to come up, encouraging and exhorting us to do our duty before God and toward our brethren, which seemed to stimulate our love and arouse the highest and noblest in our natures.

"So Brother Wheaton told us of the dream he had had in the night and said as he sat there, while the second song was being sung, he had been given an open vision of this particular branch of the tree representing the Church of Christ on the Temple Lot; that he had seen the buds swell on it, had seen it blossom and the young fruit appear, develop and ripen before his eyes, and a voice said, 'Beginning with this conference the Church of Christ will begin to bear fruit.'

Then his eyes fell upon an article in *The Truth Teller* which he had laid upon the stand with some other books, and while talking he had unconsciously opened it to this article, pages 62 and 63: 'Who Are Members of the Church?' He asked us to bear with him while he read it to us, not knowing himself what it was. I shall quote it here in its entirety for it may be of benefit to you:

"Who Are Members of the Church?"

'When the publication of the *Truth Teller* was commenced, it was not, or is it now, the design of the publishers to devote its columns to the exposing of the false positions of any particular division of the church. In the first number of *The Truth Teller* no direct allusion was made to any particular party, believing as we then did, and now do, that every person, no matter with what division they may be identified, if they were a proper subject for baptism at the time they were baptized, and the ordinance of baptism was administered to them by one who had acknowledged authority from Jesus Christ to administer the law of his kingdom, all such persons thus obeying the all-important commandments of Jesus Christ, enters this new and everlasting covenant, they become new creatures, they are in Christ, they are born again. Having obeyed his commandments, every such person becomes members of the new and everlasting covenant, and they remain in Christ until they alienate themselves by transgressing the laws of the kingdom of which they are members. No person comes into Christ without consent of their will, coupled with an act of obedience to the laws of his kingdom. No person goes out of Christ without the consent of their will. A person in the covenant may wander, their minds may become darkened, they may get out of the way not willingly but ignorantly, they 'have and advocate with the Father Jesus Christ the righteous.'

"In view of these truths, we feel it our duty to address as brethren, all who have from their hearts obeyed all commandments of our Lord and Saviour Jesus Christ, by which they become members of his kingdom, "For by one Spirit are we all baptized into Christ." It was not required at the rise of the Church of Christ, of those who applied for membership that they should believe that any particular person should be the President of the church. They were only required to confess Christ, obey the laws of adoption by which they migrated from the kingdom of Nature (of which they were members) into the spiritual kingdom of Jesus Christ. To be more specific with regard to the several subjects that are now agitating the minds of the readers of the *Herald* (at Plano, Illinois) and *The Truth Teller*, our belief is that as many of the members of the "new organization" as have obeyed the principles of adoption into Christ, the law of adoption having been administered to them by those who were in authority of Christ's kingdom, are our brethren according to the new and everlasting covenant. It is in view of these facts that we are able to know why it is that honest members of every division that has grown up in the Church of Christ are blessed with the gifts promised in the gospel to those who believe. Not understanding these facts have been the cause of many honest and accepted members going astray, in uniting themselves with the

different divisions that now exists, they having seen in these different divisions its members enjoy many of the promised gifts, taking it for granted that they as a party were right because many of them were thus blessed when in fact it is no evidence at all in support of the claims advocated by the leaders and aspirants of the party. If the existence and enjoyments of these spiritual gifts promised to the believer is evidence of the truth of the different organizations, whether they be "new" or old, then every organization that has come into being claiming to be the church organized by Joseph Smith would be right, for there can be testimony in abundance adduced to prove that members of every organization that we have any knowledge of, that has been effected by members of the Church established by Joseph Smith in 1830, do enjoy the gifts of the gospel and even among the Brighamites, many of the honest, though deceived, enjoy to some extent the promised blessings. The divisions who claim that J. J. Strang, William Smith, Colons Brewster, Sidney Rigdon, are the successors of Joseph Smith, enjoy the gifts to some extent, some more than others. Hence it will be seen that it is no evidence that any of these parties are right because its members enjoy the promised gifts, no matter when they obeyed the gospel. The existence of these very essential gifts prove this and nothing more than this, that those who enjoy them are accepted believers in Christ, no matter to what division they belong. May God the Eternal Father hasten the day when divisions and discords shall cease, when the honest in heart in every land shall be united, when they shall all speak the same thing.'

"He finished the reading, but the last of it and most of his remarks I did not catch, for I too was receiving a revelation and beholding a vision, which will follow. He told them how he had studied and searched and how he thought, when his eyes fell upon that article, that at the last minute God had put into his hands the weapon to keep the 'Josephites' out, but the Lord had used it as a means of turning him squarely about. So with joy beaming in his face and in his voice a note of gladness he said, 'I submit my will to that of my Creator. Brethren, I am now ready to vote in favor of the question.' There was not another speech made on the motion, if indeed that could be called a speech, for the motion had not yet become the property of the body. The sweet spirit of God seemed to fill the house and bear witness to every soul that this was one step further in the fulfillment of God's promise to us years before, that He would make known to us from time to time our duty and preparation toward our brethren.

"As Brother Wheaton was reading that article the Spirit of the Lord came to me and showed me what is meant by the 'family of God.' It was illustrated by a comparison with our earthly families, the blood in our physical bodies being likened to the Spirit of God in our spiritual bodies.

"A man starts out to build a home and rear a family, giving to his children his name and his blood. They in turn grow up and scatter out, making homes of their own, giving to their children their name and their blood, and so on and on, all having in their veins the blood of the first man. In some particular branch of that family arises a dissension, growing to the extent of hate. One son is disinherited, being refused recog-

nition as a relative; but do what they will, the fact remains that the blood of the father flows in the veins of one son the same as in the others. And sometimes when the light of the law is focused on this particular dissension it is found that the transgression of the son was not such as to render him unworthy of his inherent right, and the will of the father is set aside and the erring son is given an equal share with the other sons.

"Then God is the spiritual Father, and those born into his spiritual kingdom or family (by obedience to his gospel—faith, repentance, baptism, etc., by those to whom he has given his Spirit or Priesthood) are His children, His posterity, 'Heirs and joint heirs with Jesus Christ.' Joseph Smith receiving the priesthood from God, begat in a spiritual sense sons and daughters by means of baptism and laying on of hands through the Spirit of God which was in him and his spiritual posterity. Thus, we of latter-day faith are all of the posterity of Joseph Smith, he being the only one through whom God restored His authority in these last days; and all the contention, all the hatred, all the denial of relationship, can not change the fact that we all, no matter with what faction we have been associated, trace our spiritual lineage back to Joseph Smith. So then, those who have received their authority in this manner, having been 'called as was Aaron,' retain that authority and the right to beget 'Spiritual posterity' no matter where they may be, until they themselves personally transgress to that extent that God, who is all-wise and knows the secrets of our hearts, disinherits them.

"Then it was clear to me that there must be many scattered over the face of the earth whose authority, received pure and kept pure, was as good as ours. Then who was I to deny relationship with them?

'I was well aware that there were some who had not kept their priesthood holy and some who, never having been called of God but of man, had not really received the priesthood of God, and that those whom they baptized were not born into the kingdom of God, and those on whom they laid their hands for ordination did not receive authority to represent God. I realized the danger of such a condition, and, calling upon God for wisdom, He showed me a vision. Would that I might enable you to see it as I did.'

"I saw multitudes gather into the Church of Christ, and among them some who had certain ambitions and some whose purpose it was to overthrow the Church of Christ. Now I was shown that it was necessary that some tares be gathered in that we might be sure to get all the wheat. These, by arts of deception gathered many followers, some of whom were honest in heart, but not rooted and grounded in the faith of our Lord and Savior Jesus Christ. Great dissensions and strife arose, but it was not made known to me what the questions of dispute were, and as the dissensions arose to great proportions and many of the people seemed to be in a seething mass, clamoring and milling around one who seemed to be their leader, they, leader and all, would drop from the vision, taking many who had been earnest and honest in heart but weak in faith, leaving the ranks thinned and on the faces of those who remained mingled expressions of pain and sorrow and love and hope, with grim determination to do well the

task laid upon them by a loving Father in the face of adversity. Again and again a similar scene was enacted. And I was able to see that our only salvation, our only hope of accomplishing the blessed task laid upon us of establishing the kingdom of God on the earth was by putting our whole faith and our trust implicitly in God the Father and His Son Jesus Christ, and by individually purifying our souls and our lives of anything not strictly in harmony with the Spirit of God, and to make a personal consecration of our lives, our might, mind, and strength. The injunction to me seemed to be, not to worry or fear when these things come, for God's work would be accomplished despite the efforts of Satan to overthrow it, or retard its progress, but that all who would be instruments in God's hands must 'individually' be very careful that Satan got no wedge into their hearts, and by weakening the individual, weaken the collective body.

"For every one was tried and purified, and he who could be turned to the left or to the right, went out of the picture before me."

There is another illustration I have heard, and which I have used sometimes, which teaches the same truths. You may take a stream of pure water, which may run for a long distance in peace and tranquility; but someone conceives the idea of building a dam and drawing a large quantity of the water into a pond for his own special purposes. It is the same water, and unless it become contaminated with something foreign to its former purity, it remains the same water, and if it found its way back into the mother stream, would still be the same.

That happened to the mother stream of the Restoration as it flowed from the work and teachings of the latter-day prophet, under the authority of the angel of God. It started out pure, and continued its course for fourteen years, and to the extent that it kept itself from the pollutions of the world, was the same pure sparkling water as at the beginning.

Then at the death of the prophet, ambitious leaders came to the front, some of them no doubt well-meaning men, and others being designing men, and built dams and gates and turned the water into various ponds for their own gratification.

One of these pools, and the largest, was the one that was turned from its original channel and drained away to Utah.

It was the same water as found in the original stream, and to the extent that it remained free from pollutions and earthly contaminations has continued to be the same water to this day.

We concede that rebaptism and reordinations constituted a pollution, and that polygamy was an earthly contamination. But if it is true as claimed that only two percent of the people accepted and practiced polygamy, and only five percent submitted to the rebaptizing and reordinating (the two percent most likely being included in the five percent) then approximately 95 percent remained true to their covenant, and their spiritual heritage and priesthood authority continued.

As an organic structure it might reach the point where its official and organic status was no longer recognized of God; and still spiritual heritage and

priestly authority continue in individual members who had been true to their covenant.

For the people of any division who trace their spiritual lineage back to valid original sources to begin to draw "holier than thou" robes about them, with relation to people of other divisions who trace their spiritual lineage back to the same valid original source, is to manifest a touch of the pharisacial.

The people of the Reorganized division were admonished by their President against that, in this language:

"That the work of the restoration to which the people of my church are looking forward may be hastened in its time, the elders must cease to be overcareful concerning the return of those who were once of the faith but were overcome in the dark and cloudy day, fearing lest they should bring in hidden heresies to the overthrowing of the work; for verily, there are some who are chosen vessels to do good, who have been estranged by the hindering snares which are in the world and who will in due time return unto the Lord if they be not hindered by the men of the church."

This was spoken some forty-three years after the "dark and cloudy day" when the prophet was slain, and is as true today as when uttered. It will always be true so long as there is a single person in any division who can trace spiritual lineage back to valid original sources.

It is obvious that in any division whose leaders have gone so far afield that the organic structure of the division is no longer recognized of God as being his church, if it continues in that condition, in due time its adherents will find themselves unable to trace their heritage back to authentic sources. But until that time comes we have no right to put up the bars to any who wish to return. And after that time comes there is no need to put up the bars, because none will have the credentials that warrant them in making an application.

For men to act hastily in setting a date when the Lord shall cease to recognize the spiritual standing of individuals in any division of the Restoration is an unwarranted act of assumption, and can be attributed only to an egotistical desire to puff themselves up in their own estimation and in the eyes of others; or, on the other hand, it may be due to a shade of doubt or fear that their own spiritual and official standing is in the balance, and needs bolstering up with a restrictive resolution.

The position of the Church of Christ, from the days of its early publication, The Truth Teller, and before, from the period of the "dark and cloudy days," is sound, and must be continued if the work of uniting the forces of the Restoration is to be carried out and completed.

As to the authenticity of the priesthood of any division of the Restoration, it is beyond our province as a church to judge, except through the means the Church of Christ has adopted to govern in receiving members from other divisions upon their original baptism.

Yours very truly,
LEON A. GOULD.

WHO ARE THE RUSSIANS?

Where did they come from? What are they doing? What are they going to do? This is a much debated,

yet a much disputed question that is troubling the minds of the people, and the nations of the world today.

Are they the heritage of the patriarchal blessing of Israel on his death-bed in Egypt, who as the mouth-piece of God could bind on earth and it would be bound in heaven; and what he loosed on earth would be loosed in heaven?

Are they the ones who would be shot at, but would abide in strength and become a powerful nation, a multitude of nations, a powerful nation of one hundred and ninety million people, that went north with Shalamezer and became the lost tribes of Israel, the people that Christ referred to while speaking to his disciples on this continent, in which he said, They are not lost to me or my Father, as is recorded in the last part of the Book of Mormon?

Are they the descendants of Ephraim, the favorite son of Joseph in Egypt, the one man nearest to what God would have him to be, except his elder brother, in the cause of establishing the kingdom of God on earth, Jesus Christ? Are they descendants of the brother of Manasseh, who was the elder son of Joseph, the American Indians (Lamanites)?

Are they living the law that the our leader and commander, Jesus, taught us while on earth, that was practiced by his disciples when they had all things common?

As professed followers of Christ, what are we doing? Are we living the celestial law? or are we saying by our actions, God, you made a mistake; we will do things our own way.

The people called Russians are the most wicked and ungodly people on earth, or they are nearer in their economic life to what God-wants his creatures to be. Let us not be too ready to judge others. My desire is: O God give me ability to know, and courage to do what you want me to do.

JAMES M. ANDERSON,
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13. If the contention were right, that all these fixed date-of-the-month sabbaths were annual sabbaths, and that in addition they observed a weekly Saturday Sabbath, this is a sample of what we would have:

14. In the second year, for instance, they would have to observe every Saturday as a weekly Sabbath, and every Sunday as a fixed-date-of-the-month Sabbath, and their calendar would look like this:

	Abib			Iyar			Sivan	
Saturday	14	21	28	5	12	19	26	3
Sunday	15	22	29	6	13	20	27	4
								5

15. All the above dates would be sabbaths; so in the second year they would work five days and rest two, which would be contrary to the commandment: "Six days shalt thou labor," etc. Until they got to the third month, then after having worked five days, they would have three sabbaths, Sivan 3, 4 and 5.

16. But in other years it would be worse than that.

Take the fifth year for instance, when the fixed date sabbaths would come on Wednesday. Then they would have a calendar like this:

	Abib		Iyar				Sivan
Saturday	---	18 25	2	9	16	23 30	7
Sunday							
Monday							
Tuesday							
Wednesday	15	22 29	6	13	20	27	4
Thursday							5
Friday							

17. We are just putting in the sabbaths, as they would be under such an arrangement. You can supply the other days if you wish. In the above example we would see that from the Passover to Pentecost, then, the fifth year, they would rest the 15th, labor two days, rest the 18th, labor three days, rest one, labor two, rest one, labor three, rest one, and so on until Sivan 4 when, after having labored three days, they would rest two, labor one, then rest one. And in the light of the command to labor six days, and then rest on the sabbath, such an arrangement is unthinkable.

18. Turning now to the second year illustration above, you will notice that Abib 15 comes on Sunday, and the 14th on Saturday. But the 14th could never be a sabbath, because the 14th was always a day of housecleaning and butchering preparing for the Passover feast.

19. Then again, in the seventh year, when Abib 15 came on Friday, the 16th would be on Saturday; but the 16th could never be a sabbath; because they must always begin their harvest on the 16th, and bring the first fruits of the harvest to the Lord as a wave offering.

20. So it is certain that Saturday, as a fixed day-of-the-week sabbath had no part in the Hebrew Sabbath keeping from Exodus to the crucifixion.

21. Rabbi Hirsch says, "The Sabbaths had no connection with a fixed week." This we've proven to be true; and it should be remembered always, that all their weekly Sabbaths were fixed date-of-the-month sabbaths, and not fixed day-of-the-week sabbaths.

Two Fast Sabbaths.

22. There were two annual "fast Sabbaths," one which we mentioned above, which was also a fixed date of the month sabbath, coming on the 10th day of the seventh month, and was to be observed from "even" (sundown) on the 9th day of the month until "even" (sundown) of the 10th day. This, in connection with the fact that the weekly sabbaths were observed from "even" (sundown) on the 6th day of the week to "even" (sundown) on the seventh day of the week, is additional evidence that the Bible day began at midnight, as we proved in one of the early chapters of this series.

23. The weekly sabbaths were invariably observed as feast sabbaths, with one exception. The "high sabbath" the 15th, in every year, from even (sundown), to even (sundown), was begun by the observance of the Passover Feast, from sundown to midnight of the 14th. And so with the other sabbaths; they were feast sabbaths, with the exception of the 17th day of the fourth month, the day in which the Israelites worshipped the golden calf, and Moses broke the tables of stone, and

three thousand were put to death for polluting the sabbath. Tradition says that Moses made the 17th day of the Fourth months a fast day, as well as a weekly sabbath which it already was. So the Jews recognized two fast sabbaths annually, required by "the law," one the 17th of Tammuz, and the other the 10th day of Tisri.

24. The translators have made the Pharisee say, in Luke 18:12, "I fast twice in the week;" but a literal translation would be, "I fast twice on the sabbath." Not on a single sabbath; but he fasted twice, once on each of the two sabbaths required by "the law." It is true that the Pharisees had instituted many other fasts of their own invention at the time of Christ's appearing; but they were not the fasts "of the law."

25. Responsive reading: Deuteronomy 14:22, to the end of chapter 15.

26. Topics for Discussion: 1. What was the rule as to days of labor? and of rest? 2. Was there any exception to this rule? 3. Who made the exceptions? 4. Does "the exception prove the rule?" 5. If the Saturday sabbaths had been observed, as some erroneously claim, would the multitude of exceptions have destroyed the rule? 6. What about the double-day sabbath? the double-year sabbath? 7. What about the tithe years, of our responsive reading? the year of release?

MOTHER BADGEROW

The following was written by Sister Badgerow before her death, with a request that her daughter send it in after her decease. It was mislaid for some time, later discovered and forwarded as per her request:

I live by faith in my soul, with the gift of God's Holy Spirit; and my body is nourished and furnished by the Welfare. My daughter, Viola, is my nurse, cook, and caretaker—a wonderful daughter—and she and her husband are dear, loving children.

The history of my Christian life: Ellen Williams was born January 9, 1859, in Wellington County, Ontario, Canada. She became a member of the Christian Church. In July, 1873, she went to Oxbridge Village to live with a Presbyterian family, and joined the Presbyterian church in 1876. Two years later she went to Sanilac County, Michigan, to live with her sister, Mrs. Henry Wismer, and was united in marriage to Charles Badgerow, April 6, 1879. In March, 1880, while still living in Sanilac County, they joined the Methodist Church. In May, 1884, they moved to Maple Ridge, Michigan, where Ellen joined the Baptist Church. In July, 1886, they moved back to Sanilac County, where Charles, on account of his father's ill health, helped to operate the farm.

On March 22, 1891, the Badgerows were baptized and confirmed by Elder Andrew Barr, of the Reorganized Church of Jesus Christ of Latter Day Saints.

In December, 1913, they moved to Hawthorne, California, and in October, 1925, to Placerville. In September, 1927, Charles and Ellen both transferred to the Church of Christ on the Temple Lot, Independence, Missouri, through the ministry of Apostle James E. Yates.

Ellen Badgerow died March 16, 1947, aged 88 years, 2 months and 7 days.