

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, February, 1948

Number 2

Myself and Me

I have to live with Myself, and so
I want to be fit for Myself to know.
I want to be able, as the days go by,
Always to look Myself straight in the eye,
I don't want to stand in the "setting sun"
And hate Myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about Myself,
And fool Myself, as I come and go,
Into thinking that nobody else will know
The kind of a Man I really am,—
I don't want to dress myself up in sham.

I want to go out with my head erect,
I want to deserve all men's respect.
But in the struggle for fame and pelf,
I want to be able to like Myself;
I don't want to think, as I come and go,
That I'm Bluster and Bluff and Empty
Show.

I never can hide Myself from Me,
I see what others may never see;
I know what others may never know,
I never can fool Myself, and so,
Whatever happens, I want to be
Self-respecting and Conscience-free.

—Author Unknown.

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ZION'S ADVOCATE

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EDITOR IN CHIEF, L. A. Gould, Rt. No. 1, Bemidji, Minn.

ASSOCIATE EDITORS, Wm. A. Sheldon, 11427 E. 16th St., Independence, Mo.; Joseph E. Yates, 1602 North River, Independence, Missouri.

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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**.

THE MISSION OF CHRIST

"For the Son of Man is come to seek and to save that which was lost."—Luke 19:10.

"I came not to call the righteous, but sinners to repentance."

"The true light that lighteth every man that cometh into the world."

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—Isaiah 61:1, 2.

In his earth ministry he was concerned chiefly with the house of Israel, and said, "I am not sent but unto the lost sheep of the house of Israel."—Matt. 15:24.

Likewise, when he sent forth his twelve special ministers he said, "Go not into the way of the Gentiles, and into the city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."—Matt. 10:5, 6.

But after his resurrection, the restriction was lifted, and he commanded them: "Go ye therefore, and teach all nations"—Math. 28:19. "Go ye into all the world, and preach the gospel to every creature."—Mark 16:15. "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."—Matt. 28:20.

"Good Tidings to the Meek"

Or as Christ quoted it in the fourth chapter of Luke: "He hath anointed me to preach the gospel to the poor."

For the gospel was the good tidings he had come to proclaim; and we are told that "the common people," the "meek," the "poor," "heard him gladly."

No man of that time, or before or since that day, was better qualified to preach the gospel than Christ the Lord. Hence the doctrines, the teachings, and the ideas of men that are in contradiction to the teachings of our Lord, are unworthy a moment's consideration.

We can find no more authentic source of information concerning the gospel, and the plan of salvation than that given by Christ himself. He received it from His Father, and His disciples received it from Him. For he says:

"I have given unto them the words which thou gavest me: and they have received them."—John 17:8.

And these are the words he sent them to teach, and we read:

"As thou hast sent me into the world, even so have I also sent them into the world."—John 17:18.

Christ began his mission to the children of men, by declaring:

"The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the gospel."—Mark 1:15. (See also Matt. 4:17).

A study of his life and teachings clearly defines the meaning of repentance and belief, and the necessity for their acceptance by those who would be his followers.

There are not many gateways to the kingdom of heaven as some would have us believe, but **one**. This truth is emphasized by Christ himself:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:13, 14.

This strait gate and narrow way is further emphasized in His statement to Nicodemus:

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3.

Explaining the nature of this birth he said:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—Verse 5.

The importance of baptism of the water and of the Spirit as a means of entrance into His kingdom is thus established; and to make it even more pronounced, he added:

"Marvel not that I said unto thee, 'Ye **must** be born again.'"

That man has no right to deviate from this pattern, nor to devise other means of his own choosing, is made clear in this language:

"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10:1.

This is the doctrine the Father sent Him to teach; and he said:

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:16, 17.

This is the doctrine that Christ sent his disciples to teach; when he said unto them:

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

Those who, having been sent of God, teach this doctrine, have naught but the glory of God at heart, but those who teach contrarywise, are seeking their own glory; for Christ said:

"He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."—John 7:18.

"A tree is known by its fruit;" and a preacher by the doctrine he teaches, or fails to teach.

This, then is the essential doctrine of Christ's ministry to the poor, to the meek, to the common people, which the Lord God had annointed him to preach, to the "lost sheep of the house of Israel," to those who have lost their way in the maze of roads and paths and ways and gates devised by man, who seek their own glory, and speak of themselves and their learned devisings.

Christ's mission was to "seek and save" these lost ones, to call these sinners to repentance, and to be a light to every one who ever has come, or ever will come into the world, from Adam's day to the end of time. Hence some provision was necessary for those who, for any reason, failed to have a fair opportunity to hear the gospel in this life.

That such provision was made is a shining testimony to the justice of a righteous and all-wise God.

The Prison House.

That a prison house was prepared for the wicked is an indisputable Bible doctrine, and we are given a graphic description of those who are confined to that prison:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isaiah 24:21, 22.

The plight of those who are confined in the prison house is indicated by Christ, when he said:

"Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."—Matt. 5:25, 26.

Those who have an opportunity to repent and obey the gospel in this life, and refuse, must pay the utmost penalty, in the prison house, consistent with the nature and extent of their disobedience.

Concerning those who are cast into the prison house, Ezekiel has this to say:

"Wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit."—Ezekiel 32:18.

"Ashur is there and all her company" (verse 22).

There is Elam and all her multitude . . . which are gone down uncircumcised into the nether parts of the earth, which caused terror in the land of the living; yet they have borne their shame with them that go down to the pit."—Verse 24.

"There is Meshech, Tubal, and all her multitude," (Verse 26) "There is Edom, her kings, and all her princes," (Verse 29) "There be the princes of the north, all of them, and all the Zidonians . . . with them that go down to the pit." (Verse 30).

"Pharaoh shall see them" (Verse 31), for he and his host are there, in the pit, prison house, or hell, the nethermost parts of the earth, and their graves are set in the "sides of the pit."

We must differentiate between the spirit which is in the pit, or prison house, and the body which is in the grave, in the side of the pit "round about."

A desperate effort is being made by modern theologians to dispose of hell by explaining that it means Shoel or the grave. One of the scriptures cited by those who would thus confuse the mind, is found in Psalm 9:17.

"The wicked shall be turned into hell, and all the nations that forget God."

If their reasoning is correct in this instance, that the word **hell** means simply the grave, then there is no point whatever in making such an assertion; for it would be equally true that "The righteous shall be turned into the grave, and all the nations that remember God."

But their reasoning is not correct. Cruden's concordance says, under "hell:" "This word is generally used in the Old Testament to translate the Hebrew word Shoel, which really means simply the place of the dead without reference to happiness or the reverse."

Hence in speaking of the wicked it has a double meaning, the grave, the place of the dead body; and the pit, or prison house, the place of the departed spirit.

These in the prison house are among the "lost" whom Christ was "anointed to seek." The "sinners," whom he would call to repentance, when he should "proclaim liberty to the captives, and the opening of the prison to them that are bound," which Isaiah tells us was comprehended in Christ's mission.

But, says, Christ, "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."—Matt. 12:29. Or as Luke expresses it: "When a strong man armed keepeth his place, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."—Luke 11:21, 22.

Christ came, suffered, died and rose from the dead that he might obtain power to bind the strong man, and take away his armour wherein he trusted, and after his resurrection he announced:

"All power is given unto me in heaven and in earth, go ye therefore and teach all nations," etc.—Matt. 28:18.

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1:18.

With the keys of death and of hell, he can bind the "strong man," and take away the armour in which he trusted, and John the Revelator tells us that he saw an angel come down from heaven, with a great chain, bind Satan, cast him into the bottomless pit, shut the door, place a seal upon it, and there he was to remain a thousand years. (See Rev. 20).

Therefore, the time will come, when

"The strong among the mighty shall speak to him out of the midst of hell with them that help him."—Ezekiel 32:21.

He will speak to the multitude of Egypt, to Asshur, Elam, Meshech, Tubal and their multitudes, Edom and the princes of the north, and the Zidonians.

"Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God."—Ezekiel 32:31.

For God says, of the mission of Christ:

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah 42:6, 7.

That is speaking of these prisoners that are gathered together, "as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isa. 24:22.

For the blood of his covenant was designed to reach even into the prison house, as we read in Zechariah:

"As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee."—Zech. 9:11, 12.

The "rich man" had a sad experience in that "pit," and begged for some one only to dip his fingers in water and touch his parched tongue; but there was a great gulf fixed which no one could bridge, until Christ arose with the keys of hell and of death, and with all power in heaven and in earth.

Concerning the beginning of this mission to the prison house, Christ said:

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—Matt. 12:40.

This did not refer to the time spent in the tomb. Because Christ was not in the tomb three days and three nights; and the tomb was not in the heart of the earth. Christ's body was in the tomb two nights and a day; but his spirit was in Paradise, so, as the Son of man, he was not in the tomb three days and three nights, nor in fact any length of time.

But after his resurrection he went and preached to the spirits in prison to whom the promise was made that "after many days they shall be visited." These spirits were in the prison house, the pit, or hell, the nethermost parts of the earth, or the heart of the earth.

Speaking of this beginning of his mission to the captives in the prison house, Peter said:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being

put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient" (the Inspired Translation says, "some of whom were disobedient") "when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Peter 3:18, 19, 20.

The reason for preaching to these spirits in prison is given in the next chapter: "That they might be judged according to men in the flesh, but live according to God in the spirit."—Verse 6.

Thus they are prisoners of hope, and may attain to a measure of glory, after having paid the uttermost farthing.

We are not warranted, however, in saying that they attain to Celestial glory in the presence of God. And if anyone is toying with the idea that they can sin away the day of grace, willfully rebellious or unconcerned in this life, and then repent in the prison house, and thereafter attain the highest glory, let them beware. For nowhere is there given to us the assurance that such will not continue to be rebellious and unconcerned in the life to come, and eventually reap the reward of such a course, which is the second death.

Paul informs us that there are at least three heavens, and that he knew a man who was caught up to the third heaven, also to a paradise, and heard unspeakable words which it is not lawful for a man to utter (See 2 Corinthians 12:1-4.)

He also informs us that in the resurrection there are three glories: The celestial, likened to the sun; the terrestrial, likened to the moon, and a third glory likened unto the stars.

From our study of the scriptures we have learned that the saints, who have made themselves ready, will come forth at the sound of the trump: these are Christ's "the first fruits," and are the ones to inherit the Celestial glory.

"Afterwards," says Paul, "those that are Christ's at his coming," shall be resurrected. These are the heathen, and those that knew no law, the honorable men of the earth; and all those who by reason of upright living have earned a place of rest in paradise, and are not of the wicked who are consigned to the prison house. These are they who have part in the glory of the moon, or the terrestrial glory.

These all come forth in what is termed the "first resurrection."

Then there are those who come forth in the second resurrection (see Revelation 20:13), when death and hell deliver up the dead which are in them, and they are judged every man according to their works. Some have attained to a place of reward, are permitted to stand upon the right hand of God, and are those who shall inherit the glory of the stars, where one differs in glory from another, even as the stars differ in glory.

But there is still another class; those who have spurned the overtures of mercy, and are placed upon the left hand. They are the ones "who remain filthy still." And "they who remain filthy still, are the devil and his angels."—Book of Mormon, page 108.

These are the ones who go away into the lake of fire, which is the second death.

Christ's mission is to preserve the righteousness found in us, to develop it to the highest estate that we are willing to accept. To this end he seeks to save that which is lost, both in this life and the life to come, and to perfect all who will come to him, both in this life, and during the thousand years reign with him, until he shall have finished his work, and can present the kingdom to his Father without blemish, "without spot or wrinkle, or any such thing."

But at the great and last judgment, after the second resurrection, when all have come to him except those who refuse to come,—these who refuse, together with death and hell, and the Old Serpent, the Devil, will be cast into the lake of fire. We are not warranted in saying or believing that any will be cast into the lake of fire before that time.

Upon us each, as individuals, because of our efforts and our attitude depends the place we will occupy in the eternal world.

LEON A. GOULD.

WEDDING BELLS AT LICKING

Miss Mary Jane Keeney, daughter of Mr. and Mrs. C. E. Keeney, of Licking, Missouri, and Harry C. Ware, son of Mr. and Mrs. Cook Ware, were united in marriage, August 8, at the home of the bride's parents, by Elder P. G. Mercer of Houston, in a double ring ceremony.

Miss Mary Jane Keeney, cousin of the bride, played the piano solo: "Always."

The bride wore a white dress with black accessories, and a single strand of pearls. Her corsage was in pink roses. She is a graduate of Licking high school, and has attended S. M. S. for the past two years. She will teach the first grade at Licking.

Mr. Ware is a graduate of Cromwell, Oklahoma, high school, and is a veteran of World War II.

Those attending the wedding were Elder and Mrs. P. G. Mercer; C. E. Sallee of Alice, Texas; Mr. and Mrs. Clyde Ware; Mr. and Mrs. Cook Ware; Mrs. Florence Keeney; Miss Betty Scott; Miss Mary Jane Keeney; Miss Norma Jean Ware, and Mr. and Mrs. C. E. Keeney, Ireatess and Florence Marie Keeney.

After a short honeymoon, Mr. and Mrs. Ware will be at home at Licking, Missouri.

WEDDING BELLS AT COUNCIL BLUFFS

Sister Helen Marie Jensen, daughter of Brother and Sister Henry Jensen, of 2223 Avenue A., Council Bluffs, Iowa, and Mr. Raymond Dewaele, son of Mr. and Mrs. Adolph Dewaele, of Crescent, Iowa, were united in marriage at high noon, January 1, 1948, at the home of the bride's parents, by Elder Leon A. Gould. The double ring ceremony was used.

It was a quiet home wedding, attended only by a few near relatives, of the families of the contracting parties, and after the ceremony all partook of a sumptuous wedding feast.

After a short honeymoon the newlyweds will be at home at their farm near Crescent, Iowa.

THE VILLAGE BLACKSMITH

Carrie and I have been married over sixty years, and she has been as true to her wedding vows as was the virgin Mary; and a wife with a sweeter disposition would be hard to find.

Over three years ago I had a severe stroke, and have been confined to my bed ever since. My right side, both arm and leg, are half dead, hence this short letter.

I regret very much the blunders I have made in life. I love the little church on the Temple Lot; and I have a warm place in my heart for all believers in the church of the Restoration of 1830.

I have been reading the story of the life and teaching of Christ, and was greatly touched to read of his suffering on the cross. To think of it, for three long hours on that cross, with nails through his hands and feet, his head tied back with a crown of thorns, his body oozing sweat and blood at every pore, his side punctured with a spear, and no friends. His suffering was so intense, he really thought God had forsaken him. It is awful that one could treat any living thing so cruelly.

But wait! He said he would come back to earth again. But his next visit will be much different. He is coming next time as a judge; and he won't be kicked around by every Tom, Dick, and Harry.

He is "coming to take vengeance on them that know not God, and obey not the gospel of the Lord Jesus Christ."

He will be a swift witness against adulterers, sorcerers, liars, hypocrites, and those that oppress the poor.

His greatest enemies have always been among church going people, posing as his followers; those who contradict his words by saying, We don't need this or that, are the class that would have taken a hand in his crucifixion, had they lived in the day of his first coming.

Every bit of his sermon on the mount, and in fact all his teaching is essential to salvation. He was not dealing in non-essentials. He said what he meant; and he meant what he said.

The following verses tell a dream given me. I write it as given me:

The Dream

Last night as I lay on my pillow,
And dead to the world in my sleep,
I dreamed I was racing with others
For a prize, and some honors, to keep.

The race was for every nation;
'Twas open to all, black and white;
'Twas a race like the race for salvation;
But the race must be run with our might.

The road was a long and straight one;
A day's journey for the strongest of men.
Among those who entered the marathon,
Many fell by the way, now and then.

The race was to start in the morning,
And end ere the close of the day.
No dodging, nor twisting, nor turning,
'Twas a straight and a long narrow way.

Though the road it was straight, it had valleys
 And mountains, and obstacles, too.
 'Twas a test for one's power and valor;
 A test for the tried and the true.

Near the end of the day, and the journey,
 I came to a road house, or inn;
 A decoy for the struggling runners,
 So, in weakness, I entered therein.

Discouraged, despondent, and weary,
 I gave up the fight in the race,
 And entered the place, rather dreary—
 Temptation was there face to face.

In this house of decoy there were women
 Who tried for to keep me away;
 They urged me to put off the racing
 Till the break of the morning next day.

But among them stood a woman of virtue
 Devout and sincere, a good face;
 She counseled me just like a mother:
 "George, don't do anything mean in the
 race."

I listened to the voice of this stranger,
 Though the tempter kept urging to stay.
 Determined to get out of danger,
 I jumped out the window—away.

So I gazed on the track, and I listened
 To see if our chances were gone;
 But something would say in a whisper,
 "You can win, if you run right along."

Another strange part of this story,
 To tell I'm reluctant to try,
 Was the fact that we led in the glory,
 "You are still in the lead," was the cry.

So back to the race track I wandered,
 Determined our errors to mend,
 Regretting the time we had squandered,
 And thus the dream came to an end.

Hence I've learned what Paul meant, by these
 verses,

"By faith are ye saved," did he say;
 For Satan does plan our reverses—
 And leaving the race-track don't pay.

Our loss is a great educator
 To others who wander away;
 The reward would be much the greater,
 Had we run the race all of the day.

The last two verses are no part of the dream, and
 are added only as an addenda.

GEORGE BUSCHLEN,
 1146½ Vista St.,
 Hollywood, California.

INDEPENDENCE NEWS

Christmas is over and the New Year is well on its way. The worst ice and snow storm of the winter, speeded the old year on its way and also welcomed in the New. For several days, it was very difficult to travel the highways in this part of the country. Since the snow has melted off, we have been having some beautiful, cold, crisp days.

Sister Edith Bell spent the Christmas holiday with the home folks—the Harvey Bell family at Ava, Mo.

Brother and Sister Wm. Nast, who came here from Bemidji, Minn., have purchased a home, here, and are going to make Independence their permanent home. We are glad to welcome this fine family to our Church circle.

We had a beautiful Christmas tree in the church this year, which Brother Joseph Yates brought from the Ozarks for us.

Brother W. F. Anderson has been on the sick list this past month, but we are glad to see him up and around again.

John, youngest son of Brother and Sister Roy Frisbee, has been released from his service in the army. He was permitted to come home in time to spend Christmas with his loved ones. His coming helped to make a Merry Christmas for the Frisbee family.

The Christmas program was enjoyed by a good crowd. The program was in two parts. The younger children of the Sunday School, under the direction of Sister Metta Anderson and Supt. J. Maynard Case gave us a short program of songs and recitations, telling of the birth of the Christ child so long ago in the little town of Bethlehem. And the Choral Club, under the direction of Sister Marion Sprague, rendered parts of the Cantata, "Other Sheep I have," which told of Christ's coming to the American continent, a short time after his death and resurrection. The entire program was enjoyed by all.

The Choral Club went carolling to the shut-ins before Christmas, and their singing was greatly enjoyed.

Mrs. Robert Case of Columbia, Mo., with her small daughter, stopped a short time with the J. Maynard Case family, on their way to spend Christmas with her people in Texas. Robert met them here on their return and they spent the New Year holiday with his people. They returned to Columbia, where Robert is attending school, after a few days visit here.

Brother and Sister Nicholas Denham were on the traveling list this past month. One week end they spent with friends in Clinton, Mo., and the next, they visited his sister, Edna, and family in Wheaton, Mo. They report a very enjoyable visit in both towns. This past week, Brother Nicholas' work has called him to Jefferson City, Mo.

Sister Mildred Hooker and daughter, Alice Faun, spent the Christmas holiday with relatives in Weeping Water, Nebraska.

We were glad to see Brother and Sister Elmer Hunter out to our services again. Brother Hunter has been ill and unable to attend for some time.

Little bags were made by members of the United Workers to give to those who were willing to save a penny a day to turn over to the United Workers, to be used in helping the needy.

The Y. P. C. L. is sponsoring a talent night at their regular meeting. They have asked everyone to attend, to see and enjoy the young people's talent in music, art and culinary art.

During the past month, Brother Rolland Sprague, Brother K. J. Smith, Brother C. L. Wheaton, Brother Ernie Premoe, Brother B. C. Flint, Brother Nicholas Denham, Brother J. Maynard Case and Brother Charles E. Derry have been our speakers. Each in his own way has been trying to encourage us to put forth a greater effort to do the Master's will.

ORA B. DERRY.

INDEPENDENCE NEWS

I am sorry the news from Independence was late last month, but hope you will enjoy it just the same if it is late.

Mr. and Mrs. Birchie Welton, and small daughter, have come to Independence to make their home here. We are glad to have them with us. Lorraine is the daughter of Apostle A. M. Smith.

Brother and Sister John Sweem of Hamilton, Mo., attended our morning service on the 8th of February. Brother Sweem came to attend a meeting of the Bishops that was held in the afternoon.

Brother D. Ray Bryant and family were here on the 8th, and Brother Bryant attended the Bishop's meeting, also.

Miss Myrle Lee Smith of Ava, Mo., is visiting in Independence with relatives and friends. She is the daughter of Brother A. M. Smith.

The Choral Society was entertained with a Valentine party at the home of the director, Sister Marion Sprague. Everyone enjoyed themselves very much except our hostess and her daughters. They were having a swell time with the mumps.

Brother and Sister J. Maynard Case spent the week end in Columbia, Mo., with their son, Robert, and family.

Quite a few of our members have been on the sick list the past month. The Sprague family have been ill with the mumps; also Sister Doris Hedrick's children have all been down with them. Many have had colds and flu. Sister LeRoy Wheaton and children have all been down at once.

The weather has been cold and stormy and gloomy for so long that when the sun comes out bright and pretty we all can feel a little better. We should not complain about the weather, when we read in the papers of the terrible storms they are having in so many places. We feel that we have been indeed fortunate in the kind of weather that we have been having here in Independence.

Our speakers during the past month have been Brother Forrest Maley, Brother Wm. Sheldon, Brother C. L. Wheaton, Brother Wm. Anderson, Brother Maynard Case, Brother Bert Cooper, and our pastor, Brother K. J. Smith.

A REPORT OF THE INDEPENDENCE UNITED WORKERS

We are wondering how the women's organizations in the different local branches are progressing.

We, at Independence, feel greatly encouraged, in spite of our few numbers. In looking over the minutes of the last nine months, it is surprising how much has been accomplished.

We wish to thank those who have made donations, or helped in any way.

A baby layette was prepared for an expectant mother; a grocery shower was sent to a needy family; two boxes of food and yard goods, and also a Bible were sent to members in Germany.

Some children's clothing has been made. One needy family received a Christmas basket from us. A Bazaar was held with good success and we find no place to stop in doing good.

The study class is enjoyed by all. There is a short program each week, each taking her turn at participating—and light refreshments are served.

We hope in 1948 to carry out a still better program.

Sincerely,

MRS. MARGARET MANN,

Secretary.

REQUEST FOR PRAYER.

I write to request prayers for my brother, David H. Baggerly, late of Rome, Indiana, who has a cancer of two years duration, and for which doctors say there is no cure. It is a cancer of the colon. He has lived a life of unselfish Christian conduct, and is worthy of the prayers of all saints and good people.

In gospel bonds,
JAMES M. BAGGERLY,
Orlando, Florida.

Cleverness is serviceable for everything—sufficient for nothing.—Amiel.

Life is made up of sobs, sniffles, and smiles, with sniffles predominating.—O. Henry.

More leisure for men who work hard, and hard work for men of leisure, would cure a multitude of ills.

Nothing is improved by a display of anger, except the arch of a cat's back.

The wisest resolution is to do the best you can, with what you have, where you are.

Destiny gives us our choice—climb—or slip. She won't let us stand still.

He who loses money loses much,
He who loses a friend loses more,
He who loses his courage loses all.

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.

WILL IGNORANCE SAVE?

In the days following Adam, sin and ignorance gained supremacy to such an extent that the Lord destroyed all living things by a flood. Man had an opportunity to hear the plan of redemption, but chose rather to follow the enticements of satan: "And God saw that the wickedness of man was very great in the earth, and that the imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he made man on the earth, and it grieved him at his heart. And the Lord said I will destroy man whom I have created from the face of the earth." Gen. 6:5, 7.

We follow along in the history of that time, and we learn the Lord did destroy all living things, with the exceptions of Noah and his family, and we are told that Noah was a just man and perfect in his generation, and he walked with God, and we are told Noah was a preacher of righteousness. To preach righteousness one must preach the gospel. Paul says, "For I am not ashamed of the gospel of Christ: for IT is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." Rom. 1:16, 17. It would be well to continue reading to the end of the chapter as it has a bearing.

Noah then, to preach righteousness, must have preached the gospel, for, if God had one plan for those of his time and another plan for our time, then God would be changeable. He says, "I am the Lord, I change not;" Mal. 3:6. Continuing with the early history, we find that following the flood, God established his covenant with Noah and his sons, Gen. 9:8; and in the 11th chapter we find where they forgot the promise made by the Lord and they sought to build a tower that would reach to heaven, and again God punished them. Their language was confounded, and they were unable to understand one another, and they were scattered upon all the face of the earth, Verse 9. They had disobeyed God, and put to naught the "covenant" he had made with their fathers. Thus sin and ignorance again became dominant all because man rejected the council of God. Nations developed, one not knowing the language of the other.

Mankind drifted so far from God that He again found it necessary to select one man, he being the only one through whom He could work, and He ordered him out of the land of his nativity and directed him to another land,—I refer to Abram. You, dear reader, no doubt are familiar with the story, and the coming of Isaac the promised son of Abram, and the final twelve sons and the raising up of Israel as a nation, God making choice of them as his people, that through them the

nations might again learn of God. You, no doubt, are familiar with the story of the wanderings of the children of Israel and their rejection of God, and worship of idols. They were referred to as a rebellious and stiff necked people, and they were taken captive by Babylon, suffered long years as slaves, and yet they were not willing to listen to God.

I ask, Were they excusable because of their ignorance? There is no doubt they were far from being educated in the things of God while in bondage. They became ignorant because they were willing to listen to evil rather than good. But we follow along and find that Israel finally was divided as a nation, and we have the nation of the Jews and of Israel. The Jews became prominent in history, and they rejected the prophets and those who were sent to them. Was it through ignorance? No, it was because they preferred to follow instructions from another source; thus we see they departed from God and became ignorant because of sin.

Then we have the coming of John the Baptist; another time when man had gone so far astray from the teaching of God through prophets, that He had to raise up a man especially. There were none that he could choose from among the living, so he gave to Zacharias and Elisabeth a son, and he was especially sent to "make straight the paths." If the paths had continued straight all down the line, there would be no need for sending one to straighten them out. Ignorance was, and is, a direct turning away from the teachings of God through whatever means he taught, and children and children's children suffered through ignorance, or a failure of their parents teaching them the right way.

Thus God raised up John to turn men once again to God. He told the people of the coming of the promised redeemer, and pointed them to the way of salvation.

Now dear reader, if man can be saved because of ignorance, then why did God go to all the trouble to send John to be beheaded, and Christ to be nailed to the cross? Surely God is not a monster. God is not a respecter of persons. Acts 10:34.

But to follow along through history, we find the gospel was preached in all the world during and following the life of Christ and for a few hundred years the Church of Christ was on the earth. But history, as also scriptures, tells us of an apostacy, or turning away from the teaching of the Christ, and we figure that took place about 570 A. D. I ask, what was it that brought on the apostacy? Was it not because they refused to continue in the way the Master had mapped out? Thus we have sin and ignorance once more in domination. They had destroyed the Christ and his ministry, and another force

took over, and for hundreds of years controlled the hearts and minds of mankind, setting at naught the councils of God.

Now, dear reader, if God was going to save man because of his ignorance, why, did he send an angel to visit the boy of Palmyra. In other words, why did he go to all the trouble of appearing in vision to Joseph Smith to have the Christ tell him the creeds were all wrong, and he was to join none of them, when he knew that Joseph would be persecuted and killed with many of the saints. Passingly strange, is it not, that he would go to all that trouble if folks could be saved if they did not know? It rather looks as if God did have respect of persons, and required more of some folks than he does of others. We find that is rather out of harmony with the character of God. "In God there is no variableness, or shadow of turning." So says James the Apostle of old, and another writer says, "Whatsoever God doeth it is forever." If there has been one or more change in the plan of salvation, then God is changeable and does not tell the truth.

We ask, therefore, would it not be consistent to suppose that God would treat all men alike, and give every person an opportunity to hear, obey, or reject the gospel as they saw fit?

When the angel appeared to the shepherds, he said, "Behold I bring you good tidings of great joy, which will be to" those who hear it in this life? No. "All people." All people does not leave anyone out. Then again, "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." Every "creature" must hear before he or she can be saved or condemned. Mark 16:15, 16, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost." Matt. 28:19.

We know that "every creature" has not heard the gospel, and will not in this life. Therefore, provision must be made for ALL to hear, and that does not hold out the idea of a second chance for anyone, but if God is just, unchangeable, and no respecter of persons, he must give every "creature" an opportunity to hear, obey or reject as he sees fit. Let me repeat, there is no second chance. If a person hears, or has the opportunity to hear, and rejects that opportunity, he or she will not have any other opportunity.

But to be fair: those who have not had that opportunity, have a right to have it. There might be some who would be saved against their wishes, if saved in their ignorance.

Christ went and preached to the spirits in prison, 1 Peter 3:19, 22, also 4:6. Through the Prophet Isaiah, the following: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1, Luke 4:18. In the latter citation, we find Christ calling attention to the statement through Isaiah, and applying it to himself. Thus we find Peter saying that Christ went to the prison house, but further, "As for thee also, by the blood of thy covenant I have sent forth thy

prisoners out of the pit wherein there is no water." "Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee." Zech. 9:11, 12. This prophecy also refers to Christ, and they are called "prisoners of hope" and they to be brought out of "the pit wherein is no water." Why the reference to water if there were no significance attached to it, and men were to be saved in, or, because of "ignorance?" "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. "Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee; and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; "That thou mayest say to the prisoners, Go forth; to them that are in darkness, shew yourselves. They shall feed in the ways, and their pastures shall be in high places." Isaiah 49:7, 9. It would be interesting to read the entire 49th chapter of Isaiah.

Turn to the 4th chapter of Ephesians and read from the 8th verse to the 10th. "The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword." Ezek. 32:21, also the next few verses.

If there is any truth in the scripture cited, Christ was concerned with those who had died and gone to the pit or prison; he went down and preached to them. There is nothing to indicate that any person who had heard the gospel, rejected it, or accepted and fell away, would have a second chance, but the scripture points out that all mankind would have a first chance, for if the angel spoke a truth when he came to the shepherds and proclaimed, "Glad tidings of great joy," that would be to "ALL PEOPLE." The gospel was to be preached to every creature, Mark. 16:15. The gospel has not gone to every creature, or to all people during this life.

Had we the time and space, we might go into detail on the resurrection of the dead. It is true that all men shall be resurrected, some to ever lasting life with Christ and God, and some to be given various rewards. The heathen may come forth during or at the time of the resurrection of the "just." To be resurrected from the dead does not infer that it means celestial glory: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall SEPARATE them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." We note from the foregoing that there was to be a separation, but read on, and we will find some did good because they believed in human kindness, others had no wish to be human, and their conduct to a third group was the measure of their reward. The sheep were given a kingdom prepared from the foundation of the world. The others were cast out into outer darkness. The third group was referred

to and the sheep and the goats were given their reward as a result of their conduct towards this third group. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:31-46. "Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 'But he answered and said unto him that told him, who is my mother? and who are my brethren?' And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren." For **WHOSOEVER SHALL DO THE WILL OF MY FATHER WHICH IS IN HEAVEN, THE SAME IS MY BROTHER, AND SISTER, AND MOTHER.**" Matt. 12:47, 50.

To sum up. The gospel was in different periods of the world's history. We find the gospel was preached to Adam. Read Gen. 4: and note the Lord visited Adam after he was cast out of the garden, and following along we learn of Enoch and his city. Surely it was the gospel that brought the results there. We find that Paul says, "Know therefore that they which are in faith, the same are the children of Abraham. 'And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall ALL nations be blessed,'" Gal. 3:7, 8. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 'That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.'" Gal. 3:13, 14. Read the rest of the chapter. Read also 1 Cor. 10:1, 4. "And I, if I be lifted up from the earth, will draw ALL men unto me." John 12:32. If the masses are to be saved through ignorance, then is Christ's mission of none effect, for if he is successful only in saving the few, then Satan has proven to be the stronger, and Christ must accept them as they come from ignorance and superstition.

"He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." But he that entereth in by the door is the shepherd of the sheep. "To him the porter openeth and the sheep hear his voice." John 10:1, 3. Now, if you will turn to Matt. 3:13, 17, you will find there the story of the porter (forerunner) opening the door to let Christ through. He had to be obedient to his own law, and had he not been baptized he would have committed the sin of omission. If it were necessary for Christ to "enter" through the door, then it becomes necessary for all who enter to come through the door. Another point: Jesus said it had to be done to "fulfill all righteousness." Then if Christ had to fulfill all righteousness through baptism, how about sinful man?

"Every man judged according to his works." See Revelation 20:13. Now let us turn to another scripture. "I am come a light into the world, that whosoever believeth on me should not abide in darkness. 'And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. 'He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day,' for I have not spoken of myself; but the Father which sent me, he gave me commandment, what I should say, and what I should speak." "And I know that his commandment is life everlasting." John 12:46, 50.

If Christ's words are to judge in the last day, then all that are judged must be judged by them, and if they do not hear those words, they cannot be judged thereby, and the words of Christ become of none effect.

All through the ages, man has rejected the council of God, and as a result nations and peoples have dwindled in unbelief, and in the due time of the Lord, another effort was made to once again lead men back. A commission was given to the Restoration to go into all the world and preach the gospel. There are thousands in the United States who have not ever heard the name of Christ. Some where there has been failure to carry out the injunction. Christ, speaking of the last days said, "And this gospel of the kingdom, shall be preached in all the world for a witness to all nations; and then shall the end come," Matt. 24:14. Note it was to go to all nations before the end came. The end is after the Millennium. Then, would it be heresy to say that provision has been made and, that the gospel was preached to the spirits in prison, or would it be heresy to say that provision would be made for the preaching of the gospel during the thousand years when Christ will be here with his people? Is it heresy to say that God's work is not all confined to this life? It is said somewhere that his work never ends, or am I wrong?

We turn for a glance at the Book of Mormon on the question.

A man by the name of Lehi, a prophet of the Lord, had prophesied to the people of his time, and warned them of calamities to come, unless they repented. They sought to kill him, and he was warned to take his family and depart from the land of his birth, and go to a land to which he would be led. We note that the people to whom he prophesied were disobedient, and had allowed themselves to be led away from God, refusing to hear the prophets of their time. Superstition and ignorance prevailed; ignorance was a result of disobedience, and to the listening to the enticements of Satan. If ignorance was an excuse, and they could be saved in their ignorance, then why go to all the trouble of sending prophets to tell them of their ignorance? God selected Lehi and his family and they left Jerusalem and went into the wilderness. There were four sons; each had an equal opportunity (CHANCE) of knowing why they were leaving their own land, and of the directions given of the Lord, yet we find two of those boys were continually rebellious, and refused to listen to either Lehi or Nephi. The result was a separation after arriving in this land, becoming two nations. Was it because they had no opportunity to know, or because they refused? Do we need to follow, in this article, the journeys of those peoples? You readers of the Book of Mormon know the story. Suffice it to say that the Lord led them to this land that he might raise up a righteous people. They had, with them, many of the prophecies they had received in Jerusalem. They had their prophets on this land. God continued to warn them of their many wanderings, but we find that wickedness became rampant, and only a few believed the prophecies of the coming of the Christ, and were ready to accept him when he came. The more wicked part had been destroyed; thus we find their ignorance did not save them from the calamities that overtook them.

We follow on, and find that the people, both Nephites and Lamanites, obeyed the gospel, and there were no divisions among them, and for two hundred years they had peace and were obedient. Then we find they began to drift again, and many churches rose up. Yes they professed to believe in Christ, yet "they denied the more part of the gospel." 4th Nephi 1:29. Because of their iniquity, Satan gained strong hold on the hearts of the people. Once again, we find rejection of the teaching of Christ, and those whom he sent, brought about ignorance, and will I add, superstition, and finally the church was destroyed.

Now for hundreds of years those people have been in ignorance. If ignorance is an excuse, why go to all the trouble of having the gospel carried to them in these last days? Why not leave them in ignorance? They will be saved if they do not hear.

Now dear readers, we have no disposition to advance the idea that all men will not be redeemed from the fall, for the scriptures hold out that truth. Christ died that all men might be raised from the dead, and Christ to put down all enemies, the last enemy death, referring to physical death; all men to be raised to immortality; some to everlasting life; some to everlasting banishment from God; every one to be rewarded according to their works. Read Mormon 4:72, 74, 2 Nephi 6:36—"Must be judged according to the holy judgments of God." If to be judged according to the "judgments of God," how will the ignorant be judged if they do not know? How will they know if they do not hear sometime, somewhere? Read in this connection Rev. 21:12, 13. Alma 19:58, 60. That which is unclean cannot enter the kingdom of God: "And now why tarriest thou, arise and be baptized, and wash away thy sins." "Except a man be born of water and of the spirit he cannot enter," "Repent and be baptized every one of you—for the remission of sins." "I am the Lord, I change not." Mosiah 8:61, 65. Mosiah 1:124, 127.

This Article has become lengthy, and wisdom says I must close, and in doing so, I wish to say: that all men have drifted into ignorance because of their refusal to do as God directed, and their children suffered as a result of being led into ignorance. Then is it ungodly to say that the mercy of God will reach out to them through the hearing of the gospel?

God, to be just, and unchangeable, must give every person an opportunity to hear the gospel, NO, NOT A SECOND CHANCE, but a first chance for all. If men are saved in their ignorance, then is God not telling the truth, for he has pointed out to us that the gospel was to go to every CREATURE, Mark 16:15, Christ being the speaker. In our search, we have found nothing to show that any would be saved because of ignorance. Yes, those who die without the law will come forth in the first resurrection, but there is no place where it says they shall enter celestial glory.

Much more could be said, but we refrain.

All emphasis mine,

WM. F. ANDERSON.

AN EPISTLE

To the Narragansett Tribe of Indians, and to All American Indians, Everywhere:

Greetings unto you in the name of the Great Spirit or God the Eternal Father, and of Jesus Christ our Lord, and of the Holy Ghost, whom we all worship, and in whom we all have our being:

By the Grace of our Lord Jesus Christ, who has sent me to bear witness to you and to all the world, of the loving kindness of our Heavenly Father, I, Clarence L. Wheaton, of Independence, Missouri, an apostle of Jesus Christ in this generation, and a blood brother to you, by white and by Indian descent, greet you on this day which you have designated as Rhode Island Indian Day. Mrs. Wheaton and myself consider it a great privilege and a pleasure to thus join with you on this day, which shall long be remembered as one of joy and gladness on which we may share with you the blessing which this occasion affords.

In the sacredness of that brotherhood, we wish to bear witness to you that Jesus Christ is indeed the Son of God; that He walked with men on the earth; and taught them the hidden mysteries and truths of eternal life; exemplifying His teachings by submitting himself to the same rule of faith which is required of us, namely, confessing God as His Father, and being baptized by immersion in water in order to fulfill the righteousness of God; afterwards He organized the church, chose his special witnesses, the apostles; commissioned them to act in His name and by virtue of the same authority which He, Himself, had received of His Father; afterwards he suffered persecution and death upon the cross, bringing about an atonement for the sins of all men, and arose the third day, proclaiming the resurrection, thereby making it possible for all men who obey his gospel to have hope of eternal life and to return to the presence of God and receive immortality. These things I testify to you are true, and that God has made them known to me, not by flesh and blood, but by the revelation of his own will through the Holy Ghost, which has been sent into the world to lead us into all truth and righteousness, and to show us things to come.

Before Jesus finished His mission at Jerusalem, He said He had other sheep or people who were not of that fold, who, not having the opportunity of hearing his voice there in Jerusalem or Palestine, were to hear his voice and hear His gospel, that they might all be of one fold and led by one shepherd. To this promise all the holy prophets of old did bear witness, saying that some of the posterity of Jacob, or Israel, would be preserved and by the direction of the Lord, migrate over the sea to this land of America, which was a chosen land above all other lands, because of its rich resources brought forth from the earth and its precious things found in the ancient mountains, as well as the precious gifts from heaven that were to give rise to greater religious liberty than had previously been found in the world.

It is recorded in the Holy Scriptures that a sealed book was to be hidden up, even to the time of the end, or the time of harvest, when knowledge was to increase among men, and they would run to and fro upon the earth in search of truth, that this book when unsealed would be a companion book of the Bible, having a kin-

dred spirit which would harmonize with its teachings, and when unsealed, or translated, it would be done by an unlearned young man a short time before Jerusalem and Palestine should be restored, after hundreds of years of desolation, to its former fruitful condition. This sealed book was to contain the record of the posterity of Joseph, the son of Jacob who was sold into captivity in Egypt by his brothers, and would be in the hands of Ephraim in the last days. We, therefore, bear our testimony to you in all soberness of mind, in full consciousness before God, that this record has come forth and has been translated by the power and gifts of God; that we have handled it and read it, and received the witness of its truth by the Holy Ghost. This sacred record shows that Jesus came to America shortly after his resurrection, and declared our fathers to be part of the sheep or people who were to receive His gospel; teaching them the same gospel principles as He did at Jerusalem; and how for many years after He had left them, they lived in obedience to His teachings and prospered and had a system of government and a standard of living by which they were all equal in the enjoyment of spiritual and material opportunities, where there was neither rich nor poor, but all received the gifts and bounties of God.

This sacred book further tells us that the American Indians are the descendants of Manasseh, the son of Joseph, who was sold into Egypt, and that God led them out of Jerusalem some 600 years before the coming of Christ, to escape the Babylonian captivity and the destruction of Jerusalem, and that He established them in this great Western Hemisphere for the purpose of raising up a righteous people unto himself. It also tells us that so long as our fathers kept the commandments of God, they flourished, became a great people, who developed a civilization that has not been surpassed in modern times; they were a wealthy, prosperous, and delightful people, who enjoyed, indeed, the abundant life promised in the word of God. They became a numerous people, and their civilization spread from Central America, where they first colonized, to both north and south, and today we find mute evidences of their culture, industry, and ingenuity, in the jungles, the sands of the deserts and sunken into the depths of the sea, that bear witness of God's favor on them.

This sacred record, designated by the prophet Ezekiel, as the "stick of Joseph in the hands of Ephraim" was written and sealed up by the hand of a prophet among our forefathers by the name of, Mormon, after whom it was named the Book of Mormon, and by which name it is known among men. It tells that a few hundred years from the time that Christ was here, that the people began to fall away from the ways of the Lord, and as the result that greed, selfishness, hatred, jealousies, and strifes began to be manifest among them, until such evils led to open hostilities and wars, which in time caused their overthrow and destruction, and the disfavor of God rested upon them. From a highly civilized and delightful people, they degenerated, according to the words of this book, into a barbarous state, and became divided into tribes and wandered all over the face of this land, seeking for a place of peace where they could escape the terrible conditions which had come upon them. Notwithstanding those things, it

is written, God shall not utterly cast us off, but we are promised by the prophets, that in these last days God would extend his hand toward us again, calling us back to the ancient faith of our fathers.

For this reason, I testify, of a truth, that the time is near when the Lord will favor Israel, of whom we are a part, and bring them into their own lands again, therefore, if you will exercise faith in God to ask him the truth of these things, yea, "If ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost, and by the Holy Ghost ye may know the truth of all things;" for such is the promise of the Lord as contained in this book. It is my prayer, therefore, that your Star may never set, that it may ascend in the transcending rays of the Sun of Liberty; may your drums ever beat the message of the Son of Peace, and at last may we sit in the Great Council where the final Pipe of Peace will be lighted with our Elder Brother Christ.

Most sincerely,

CLARENCE L. WHEATON,
Cranston, R. I.
August 10, 1946.

SALVATION—FOR WHOM?

There are at least two or three applications of the term "Salvation" as found in the Scriptures. We find numerous pleas by different individuals to God, desiring that He might save them from their enemies—save their physical bodies. It is a good and proper thing to seek the Lord when our lives, our health, and such things as may be necessary for our general well-being are endangered. However, if I rightly interpret God's Word, our primary need and responsibility is to do what we may and seek God's help in saving our eternal soul, or that spirit which has been placed within these earthly tabernacles. Thus, it is toward the understanding of God's purpose and design and His will concerning us, that I endeavor to write. It is my hope and prayer that I may properly represent the Church of Christ in this matter.

In discussing this same subject with persons not associated with the Restoration Movement I have encountered several, completely diversified, general opinions—this, in a matter so important to every professed Christian.

It seems to me that the crux of the situation lies in determining what the individual means when he speaks of being saved, or of obtaining salvation. There are some who will emphatically affirm that at some particular time of their life they felt the Spirit of God working within them, and will say, "I was saved at that time," and then will say that because of that experience they are now in a saved condition, forever, and can never fall from grace.

When I hear of them having felt the Spirit of God within them, I sometimes tell them that I hadn't a doubt in the world of the possibility; but then I just as emphatically as they, deny that because of the Spirit's presence they are necessarily in a saved condition for all time.

There are places in the scriptures, almost too numerous to make it necessary to mention, as proof, where the Lord has revealed His will, not only to men of God, but also to the wicked that He might accomplish a purpose. For example, we cite you to the Book of Daniel wherein is found the spiritual vision presented to King Nebuchadnezzar, which was a prophetic dream concerning the Lord's Work in these latter days. However, the point we wish to make is that the king was a wicked man, lifted up in the pride of his heart. He fell from his kingship because as a beast of the field until he had humbled himself and recognized the God of Heaven as Lord of all men. So, in spite of having received God's Spirit, he was by no means saved because of it.

Now to see what the scriptures may reveal concerning God's Mind in the matter: Ezekiel 18:23 says, "Have I any pleasure at all that the wicked should die? saith the Lord God: And not that he should return from his ways, and live?"

Now, we quote to you from the story of the birth of Christ as found in Luke 2:8-11, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: For behold, I bring you good tidings of great joy, which shall be to **all** people. For unto you is born this day in the City of David a **Saviour**, which is Christ the Lord." (Emphasis mine, W. A. S.). You will note that the good tidings was to all people, and this news was that a Saviour was born.

Right here, someone might ask, very logically, "How can it be possible that all people will come into contact with this wonderful message since there are so few, in comparison to the billions of people who have lived on earth, who have even heard of the name of Christ?" Well, this being true, and if God did intend that the angel message should be one of joy to all men, then he must have some provision made whereby they may have the opportunity of hearing of Christ and thus to accept or reject His teachings. Let me say here, in passing, that God will never force man's hand or take away his free will agency for then we would be mere automations. But nevertheless, in our study of God's word, we cannot accept the opinion and belief of some, that a few are destined for eternal glory while the great majority of God's children must spend an eternity in complete ignorance of God's plan of salvation—this being, we believe, incompatible with the written word concerning both Divine Justice and Mercy. So, the only conclusion we may draw in that God has provided a chance in the hereafter for those who have had no chance in this life.

Please note that I do not say a **second chance**, but, a chance. We hear it said that ignorance of the law is no excuse. That may be with man's laws, but not so with God. Hear the Lord: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:8-9.

Because His ways are so much higher than ours, God does not always give us a clear insight into His plans, especially as pertaining to conditions of life after death. However, perhaps we may gain a clue by this as found in Isaiah 24:20-22: "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison (hell), and **after many days shall they be visited.**" (Emphasis mine, W. A. S.).

I ask—after punishing those in the prison, why should the Lord see that they receive a visit—for what purpose? Answer: Obviously, because He is still interested in His creatures. Might he not at that time extend the glad message and thus provide opportunity for accepting Christ? The Apostle Peter seems to bear this out, for he says in I Peter 3:18-20: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit: By which also he went **and preached unto the spirits in prison**; which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." He continues further in the 4th Chapt. and 6th Verse: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." (Emphasis mine W. A. S.). So—that all men might be judged on a righteous basis (having a knowledge of Christ and an opportunity of accepting His gospel), we affirm that all men must be taught at some time.

Let me pursue our line of thought along another path which we hope will lead to a clearer understanding of God's Will. I now suggest that since God has no pleasure in the death (spiritual death, if you please) of the wicked; and, out of love for His creation, sent His only Begotten into the world to make possible the redemption of man from his fallen estate—I say, because of these things, God will eventually cause that man shall not only be raised from the dead, but that **all** men who have been cast down into hell shall be brought forth by the power given to Jesus Christ and shall attain to what we may term a measure of salvation.

This view may be startling to some, but let us see if we have any proof of our position. Because we seek God's mind in the matter, we turn first to His words as spoken through His holy prophet, Isaiah. In the 55th Chap. it would be well to read the whole, but for the sake of brevity, I will quote only the 11th verse. He has compared His word with rain falling from heaven, and says, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." And what is this word? Turn to Isaiah 45:22-23 and find: "Look unto me, and **be ye saved, all the ends of the earth**: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and

shall not return, That unto me **every** knee shall bow, and **every** tongue shall swear." (Emphasis mine, W. A. S.)

My friends, I did not say these things, but God did! It seems clear enough to me to beggar further explanation. It is a straightforward declaration!

Now, we may ask, "How does God propose to accomplish this end?"

In the first place, because of man's transgressions, in that he was cast out from the presence of the Lord, there would have been no possibility of man's return to favor with God except for the intervention of our Lord, Jesus Christ. I believe this statement will pass without dispute. Also, we believe that it is a universally accepted fact (among professed Christians) that Christ suffered death, and by raising again on the third day, He thus overcame death, thereby proving himself "stronger than the strong man" (Matt. 12:20), and made it possible for us to also arise from the realms of the dead. However, that He also overcame, or broke the bonds of hell about sinful man is not so generally accepted. Can we verify this position?

We have found out that God has no pleasure in the death of the wicked, and wills that every knee shall bow and every tongue shall confess Him as Lord; also that He can and shall bring to pass every word to fruition which has gone from His mouth. Thus we pose this question: Can God be said to have accomplished His Will until all the works of Satan have been brought under subjection, which works are death and hell? Who will deny that it has been the devil's great delight and main objective to cause physical and spiritual death and the punishment of hell to fall upon man? If Satan could accomplish his purposes, then he, not God, would be almighty, for he would be able to frustrate the plan of God, which is salvation for mankind.

But let us not leave it to cold dogic. It would be well for you to read the entire 15th Chapter of II Corinthians; but to stress my particular point, I will quote only verses 25 and 28: "For He (Christ) must reign, till he hath put all enemies under His feet." The last enemy that shall be destroyed is death. For He hath put **all** things under his feet, . . . and when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, **that God may be all in all.**" (Emphasis mine, W. A. S.)

Now read with me in Rev. 20:13-14 concerning the day of judgment, which shall leave no room for doubt: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." If death and hell both deliver up their dead and are cast into the lake of fire, how can these instruments of the devil have any more effect on men?

"Then," some will say, "What is the sense of my trying to live a good life, according to the teachings of Christ, if I may sin and yet come out of hell into salvation?" A good question, but perhaps not too difficult to answer. You will note in the above reading that all men are to be judged according to their works. Conse-

quently, it is the degree of reward which makes the struggle worthwhile. Christ said that a cup of cold water given to one of His little ones in the name of a disciple should in no wise lose its reward. He also said in John 14:2: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." And Paul in I Corinthians 15:40-42 says, "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another in glory. So also is the resurrection of the dead"

Now, I say, the degree of reward or salvation we may obtain depends on how we have lived according to our knowledge of right and wrong, or at least, what we believe to be right or wrong. "To whom much is given, much is required," and conversely, to whom little is given, little is required.

Jude, in the 3rd verse of his letter speaks of it in this manner: "Believed, when I gave all diligence to write unto you to the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." You see, he was desirous that the Church should, through righteous living, receive a greater reward than the "common salvation."

There is one point I wish to express to clarify my position, and that is: that in spite of everything God and Christ have done and will do, undoubtedly there will be some who shall never receive the reward of eternal life; not that they will be forever in hell, because hell will have been overthrown and cast into the lake of fire, but we understand that this lake of fire, or second death, is prepared for Satan and his angels, among whom these men will be numbered. These men, I believe, will be those, who have known the true Gospel of Christ and have received the sealing Power of the Holy Spirit, but then shall wilfully turn upon God, blaspheming him and denying that power. At one time, they would have been nigh unto the throne of God, but fell, deliberately.

Christ in praying to His Father (John 17:12) said, "While I was with them in the world, I kept them in thy name: Those that thou gavest me I have kept and none of them is lost, **but the son of perdition;** that the scripture might be fulfilled." (Also read Matt. 12:30-32). In Hebrews 6:4-6, we find this language: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

Now, I trust that I have been clear enough in my position, but above all, I would like to express my hope that we will struggle even harder to earn for ourselves a place with God and Christ and not be content with anything less.

In Gospel Bonds,

WILLIAM A. SHELDON.

SELECTED ARTICLES

DEATH NOTICE

(Over the Radio)

Mrs. Prayer Meeting died recently, at the First Neglected Church on Worldly Avenue. Born many years ago, in the midst of great revivals, she was a healthy child, fed largely on testimony and scriptural holiness of life. She soon grew into world-wide prominence as one of the most influential members of the famous Church family.

For the past several years Sister Prayer Meeting has been in failing health. Gradually wasting away, until rendered helpless by **stiffness of knees, coldness of heart**, inactivity and weakness of purpose. At the last, she was but a shadow of her former happy self, and her last whispered words were inquiries concerning the strange absence of her friends, busy in the marts of trade, and places of worldly amusement.

Experts, including Dr. Works, Dr. Reform and Dr. Joiner, disagree as to the cause of her fatal illness. They administered large doses of Organization, Socials, Contests, Drives, but to no avail. A post mortem showed that a deficiency of spiritual food, coupled with a lack of faith and heartfelt religion, shameless desertion and non-support, were the contributing causes of her death.

Only a few were present at her death-bed, sobbing over her past beauty and power. Carefully selected pall bearers were urged to bear her remains away, but failed to appear. There were no flowers. Her favorite hymns, "Amazing Grace," and "Rock of Ages," were not sung. Miss Ima Modern rendered "Beautiful Isle of Somewhere," but nobody there had any idea where this isle was.

The body rests in the beautiful Cemetery of Bygone Memories, awaiting the summons from above. In honor of her passing, the church doors will be closed on Wednesday nights, save on the third Wednesday of each month, when the Ladies' Pink Lemonade Society serves refreshments for the Men's Handball Team. —Selected.

WATCH

1. Watch your tongue. Don't let it speak hasty, cruel, unkind, or wicked words.
2. Watch your eyes. Don't permit them to look on wicked books, pictures, or objects.
3. Watch your ears. Don't suffer them to listen to wicked speeches, songs, or words.
4. Watch your lips. Don't let tobacco soil them; don't let strong drink pass them.
5. Watch your hands. Don't let them steal; or write any evil words.
6. Watch your feet. Don't let them walk in the steps of the wicked.
7. Watch your heart. Don't let the love of sin dwell in it. Don't give it to Satan; but ask Jesus to make it his throne.

—Selected.

TRACING THE SABBATH

CHAPTER 21

Memory Verse: And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.—John 5:16.

1. In this chapter we wish to discuss briefly the sabbaths of Jesus' ministry.

2. According to the Bible account, Jesus was buried in the afternoon of Abib 14. He was the Passover Lamb. His body lay in the tomb that evening and night, and all day of the 15th of Abib, which was the high sabbath of the Jews; and we know that in that year it came on Saturday. Early in the morning of the 16th he arose from the dead, on Sunday morning, being the **first fruits** of them that slept.

3. Then we count the sabbaths from that day to the seventh sabbath, and we find that the Day of Pentecost in which the miraculous outpouring of the Holy Ghost occurred, as recorded in Acts, 2nd chapter, was on Sunday, the same as it was the first year out of Egypt.

4. So the year Jesus was crucified, the sabbath, Abib 15, was on Saturday. We know then, from what we have learned already, that the year before, it was on Friday; and the year before that it was on Thursday. The third year before his crucifixion it would come on Wednesday; and the fourth year on Tuesday.

5. We go back to the fourth year because he was baptized about three and a half years before his death, which would bring his baptism some time in the fall of the fourth year.

6. The sabbaths at the beginning of that year were on Tuesday, changed at Pentecost to Wednesday, and continued to his baptism and during the forty days of fasting followed by his temptation—continued to be so until the end of that year.

7. The first New Year after his baptism began on Wednesday, which continued to be the sabbath until Pentecost. So the first Passover Feast, after his baptism was on Wednesday.

8. And when "the Jews' passover was at hand," (St. John 2:13), he went up to the feast, and overthrew the tables of the money changers in the temple, and drove out the merchandisers; but while "he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did."—Jno. 2:23.

9. At Pentecost, following these events, the Sabbath changed to Thursday, and continued into the next year, when Abib 15 fell on Thursday. And on this sabbath, Christ healed the impotent man, who was thirty-eight years old; and for which miracles the Jews sought to slay him.

10. This was on Thursday the 15th; and on the next sabbath, which would be the 22nd (the 22nd is the second sabbath after the Passover, and is the "first" of the seven sabbaths counted till Pentecost, and so it is called the "second-first" sabbath) the disciples plucked corn and ate it, contrary to the sabbath law; and on "another" sabbath after that he healed a man with a withered arm. These were Thursday sabbaths, and not Saturday sabbaths. Then at Pentecost the sabbaths

changed to Friday. If you will take time to study the events described above, you will discover that the word **sabbath** is used about twenty-five times, and it refers to Thursday every time, and not Saturday. The term, 'another sabbath' used by Luke, literally translated would be "next sabbath;" and the next sabbath after the 22nd, would be the 29th, which would be Thursday.

11. At Pentecost the day changed to Friday, and continued through the next Passover period. At this Passover, a year before his death, Jesus did not go up to Jerusalem, but remained at the sea of Galilee and fed the five thousand miraculously (See John 6). At Pentecost the sabbath changed to Saturday, and continued through till the next Passover, when Jesus was crucified.

12. Thus we have the record of the sabbaths during Jesus' ministry: About half a year on Wednesdays, a year on Thursdays, a year on Fridays, and a year, lacking seven weeks, on Saturdays; but these Saturdays were observed as fixed-date-of-month sabbaths, and not fixed-day-of-week sabbaths.

13. The following chart shows the number and dates of the yearly sabbaths of the Jews, and the sections or portions of the Book of the Law set aside for study on each Sabbath date. If any wish to know what the study of the Law was like, study the allotted portion each sabbath until completed. It will keep you from much worldliness on the sabbath day, and add wonderfully to your working knowledge of the five books of Moses:

30	"	--	2	10	"	19:1—20:27
31	"	15	--	--	"	21:1—24:33
32	"	22	--	--	"	25:1—26:2
33	"	29	--	--	"	26:3—27:34
34	8	6	--	--	Numbers	1:1—4:20
35	"	13	--	--	"	4:21—7:89
36	"	20	--	--	"	8:1—12:16
37	"	27	--	--	"	13:1—15:41
38	9	4	--	--	"	16:1—18:32
39	"	11	--	--	"	19:1—22:1
40	"	18	--	--	"	22:2—25:9
41	"	25	--	--	"	25:10—30:1
42	10	2	--	--	"	30:2—32:42
43	"	9	--	--	"	33:1—36:13
44	"	16	--	--	Deut.	1:1—3:22
45	"	23	--	--	"	3:23—7:11
46	"	30	--	--	"	7:12—11:25
47	11	7	--	--	"	11:26—16:17
48	"	14	--	--	"	16:18—21:9
49	"	21	--	--	"	21:10—25:19
50	"	28	--	--	"	26:1—29:8
51	12	5	--	--	"	29:9—30:20
52	"	12	--	--	"	31:1—31:30
53	"	19	--	--	"	32:1—32:52
54	"	26	--	--	"	33:1—34:12

(We are indebted to the Reverend Samuel Walter Gamble, who spent fifteen years in a study of calendars and the Bible, for the reconstructed Hebrew calendar as presented in these pages, also for the above chart showing the course of study of the Book of the Law, which was divided into fifty-four parts, or sections, a section for each sabbath of the year.)

16. While we have only fifty-two Sundays in our year, the Hebrews had fifty-four sabbath days in their year on account of the two-sabbath period, Sivan 4 and 5, and the annual fast sabbath, Tisri 10.

17. Responsive Reading: John, chapter 2.

18. Topic for discussion: Christ's attitude toward the Sabbath.

OBITUARY

Bernice Mae Hartzog passed away Sunday, December 28, 1947, at her home in Flint, Michigan. Funeral service was held in the Flint Church of Christ, Wednesday, December 31, 1947, with Brother C. W. Morgan officiating. Burial in Middle Branch Cemetery, Marion, Michigan, where services were also held; she having had many friends and relatives there.

Sister Bernice was born August 24, 1906, at Marion, Michigan, the daughter of Brother and Sister Edwin McNaughton. At the age of 15 she was baptized into the Restoration and joined with the Church of Christ in 1928, where she remained faithful the rest of her days.

She leaves her husband, Weldon; one son, Kenneth; four daughters, Mrs. Clinton Weaver, Frances, Judy, and Beverly; parents, Brother and Sister Edwin McNaughton; and one brother, Brother Glen A. McNaughton.

SABBATH NUMBER	MONTH NUMBER	SABBATH DATE	FAST DAY	FAST DATE	BOOK OF LAW STUDIED	CHAPTER AND VERSE
1	1	1	--	--	Genesis	1:1—6:8
2	"	8	--	--	"	6:9—11:32
3	"	15	--	--	"	12:1—17:27
4	"	22	--	--	"	18:1—22:24
5	"	29	--	--	"	23:1—25:18
6	2	6	--	--	"	25:19—28:9
7	"	13	--	--	"	28:10—32:13
8	"	20	--	--	"	32:4—36:43
9	"	27	--	--	"	37:1—40:23
10	3	4	--	--	"	41:1—44:17
11	"	5	--	--	"	44:18—47:27
12	"	12	--	--	"	47:28—50:26
13	"	19	--	--	Exodus	1:1—6:1
14	"	26	--	--	"	6:2—9:35
15	4	3	--	--	"	10:1—13:16
16	"	10	--	--	"	13:17—17:16
17	"	17	1	17	"	18:1—20:26
18	"	24	--	--	"	21:1—24:18
19	5	1	--	--	"	25:1—27:19
20	"	8	--	--	"	27:20—30:10
21	"	15	--	--	"	30:11—34:35
22	"	22	--	--	"	35:1—38:20
23	"	29	--	--	"	38:21—40:38
24	6	6	--	--	Leviticus	1:1—6:7
25	"	13	--	--	"	6:8—8:36
26	"	20	--	--	"	9:1—11:47
27	"	27	--	--	"	12:1—13:59
28	7	1	--	--	"	14:1—15:33
29	"	8	--	--	"	16:1—18:30