

Zion's Advocate

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

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"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**.

WHO'S WHO?

In view of prophetic events that are to happen in the near future, and because of the peoples who will take part in these stirring events, it is of interest to inquire who they were and where they came from.

Turning to the 10th chapter of Genesis we find that Noah's sons were named Japheth, Shem, and Ham.

Now the sons of Japheth were **Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.**

We have underscored some of these names to call special attention to them.

The sons of Gomer were Ashkenaz, Riphath, and **Togarmah.**

And the sons of Javan were Elishah, **Tarshish, Kittim,** and Dodanim.

"By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."—Gen. 10:5.

In that day "nations" and "gentiles" were synonymous, the word "nations" being used to designate the groups into which the "gentiles" were divided.

Turning to a Bible map, we discover that when these descendants of Japheth divided, they occupied the lands as follows: Riphath and Gomer the territory north and northwest of the Black Sea, Tiras directly west of the Black Sea; Tubal, Ashkenaz, and Dodanim, south

of the Black Sea, and Meshech between the Black and the Caspian seas (except for a small territory on the west coast of the Caspian which was occupied by Cush). Togarmah was located south of Meshech; Elishah and Javan, the southern extremity of what is now Greece; Tarshish a small country at the northeast corner of the Mediterranean, and Kittim an Island off the coast of Tarshish. Magog was located in the country north of the Caspian Sea. Hence Europe and northern Asia, and the islands of the Mediterranean were occupied by the children and grandchildren of Japheth, and their descendants.

The sons of Ham were Cush, Mizraim, Phut and Canaan. Cush had a small territory on the west side of the Caspian Sea, Mizraim in Africa along the Nile River, Phut south of the Mediterranean, and west of Egypt. Other descendants of Ham located south and east of the Persian Gulf; also a large territory to the Northwest of that gulf, while the descendants of Canaan occupied the territory between the Mediterranean and the Jordan river, from Tarshish on the north to the Red Sea on the south. Of Canaan, the son of Ham came the Philistines, who gave Israel so much trouble at times, and also of Canaan came the Jebusites, and the Amorites, Girgashites, and Hivites, and a host of other ites, some of whom still encumbered the land when the Children of Israel came to possess it.

"These were the sons of Ham, after their families, after their tongues, in their countries, and in their nations."—Genesis 10:20.

The sons of Shem were Elam, Asshur, Arphaxad, Lud and Arm. They and their descendants occupied most of the Arabian peninsula, a strip of country running westward north of Tarshish, with Tubal on the north of it; and a small territory at the mouth of the Nile in north Africa.

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"These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

"These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood."—Genesis 10:31, 32.

Turning to Genesis, the 11th chapter, we find that Abraham was a descendant of Shem through Arphaxad his son. These were all Gentiles or Nations.

When Abraham was seventy-five years old, the Lord called him out, and separated him from the Nations or Gentiles, and he and his descendants became a separate people. Because of **faith** Abraham became a son of God, and to him were precious promises made. These promises were renewed in Isaac, and again in Jacob, whose name was changed to Israel, meaning a Prince of God. The descendants of Jacob then became the children of Israel; thus the distinction between the Nations or Gentiles, and the House of Israel.

The sons of Keturah, Abraham's second wife, and Ishmael the son of Hagar, and Esau the brother of Jacob, who lost his birthright, and confederated with Ishmael, remained Gentiles; and the eternal enmity between these sons, and the descendants of Jacob has to do with the trouble in the Holy Land today.

But God has made it possible for all to become his sons, through faith, as did Abraham; and through obedience to the gospel plan of salvation all may become of the Household of Israel:

"For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Galatians 3:26-29.

The primary spiritual difference then, between one of Israel, and a Gentile, is the difference between faith and the lack of it.

Coming down now to 1 Chronicles 5:1-4, we find that Reuben, the oldest son of Jacob, lost his birthright by transgression, and among his descendants was

Gog; and then turning to the closing verses of the same chapter, we find that the tribe of Reuben, and of Gad, and the half tribe of Manasseh (these were those who located on the east side of Jordan, and did not go over into Canaan with their brethren to possess it) were set upon by the kings of Assyria, and were carried away, "Even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah and Habor, and Hara, and to the river Gozan, unto this day."

This was northward into the land bordering on Armenia. There is no record of their return to their inheritance. Among those carried northward were the descendants of **Gog**.

Coming on down to the time of Ezekiel, chapter 32, we find some of these very peoples mentioned as being consigned to the "pit," "hell," the "nether parts of the earth." There is "Elam" and "Asshur" (descendants of Shem); there is Meshech and Tubal (descendants of Japheth); there is Edom (Esau), and the Zidonians (descendants of Canaan), together with "the princes of the north, all of them," that are gone down to the pit.

Then turning to that which Ezekiel has portrayed as taking place "in the latter days," the 38th and 39th chapters of his prophecy, we find these same peoples named as taking the lead in the march upon the Holy Land, with Gog as the chief prince of Magog, Meshech, and Tubal, and Gomer, and all his bands, together with Persia, Ethiopia and Libya (Phut), and "many people with thee," the 175 nationalities of Gog, plus the satellites garnered as a result of the World War—descendants of Japheth, Shem, and Ham, Ishmael, Esau, and Lot—Nations or Gentiles, who will be gathered "against Jerusalem to battle."—Zech. 14:2.

But God has sprinkled many nations with the blood of Ephraim and Manasseh—nations not named in the list of those that march under the banner of Gog, that come up "against" Jerusalem.

May it not be that those thus sprinkled shall be found on the side of Israel when the crisis comes, especially those nations in which the blood of Ephraim and Manasseh predominate?

Even Sheba and Dedan and the merchants of Tarshish (descendants of Ham and of Japheth) make a remonstrance when the overflowing cloud descends upon that land: "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"—Ezekiel 38:13.

We do not look for the atomic bomb to be used by the offensive against that land for two reasons. 1, It would destroy the booty which they seek, as well as the value of the land itself when possessed. 2, Micah says the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, (Micah 5:7), and it will be impossible to bomb the dew and the showers, Jacob, into oblivion without destroying the grass (themselves) also.

Rather, we look for the half of the city to be taken by house to house and street to street combat, during which time the two prophets (Rev. 11) shall prophesy three years and a half, and be slain, and these hordes of people and kindreds and tongues and nations shall

see their dead bodies three days and a half, and not suffer them to be buried; but they will begin to rejoice and make merry, and send gifts to one another," because these two prophets who had tormented them with the judgments of God to be poured out upon them for their wickedness in coming up against the Holy Land were now dead.

In that day we will rejoice to know that this, Joseph's Land, has been sprinkled with the seed of Ephraim and Manasseh, and is heir to the choice blessings promised through Jacob to his grandsons, saying, "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh, and he set Ephraim before Manasseh."—Gen. 48:20.

LEON A. GOULD.

(This Original Article follows the Editorial because of relative content).

THE SONS OF JAPHETH

We have been interested in discovering just what place the sons of Japheth will have in the fulfillment of prophecy, and we have taken time and pleasure in studying this, as we discover that they play a very important part. As we know, these were the descendants of Noah, and they inhabited and peopled certain parts of Europe.

The seven sons of Japheth were named: Tubal, Meshech, Tiras, Magog, Madai, Javan, and Gomer. (Gen. 10:2, 3, 5.) By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

Tubal, whose descendants were identified with the Ibernians, that is, the inhabitants of a tract of country between the Caspian and Euxine Seas, and Biblical maps show that country to be the Turkey of today.

Meshech inhabited this same stretch of country. Tiras inhabited the western coast of the Black Sea, in the land of Macedonia.

Magog was located in a northern country, and most historians say that he represents the important race of the Scythians, and that the Scythians dwelt mostly on the north of the Black Sea, and the Caspian, stretching thence indefinitely into inner Asia, and were regarded by the ancients as standing extremely low in point of intelligence and civilization, and lacking in higher intelligence.

Magog is to come up from the sides of the north—Ezek 39:2, from a country adjacent to that of Togarmah's country which we find is Armenia. (Ezekiel calls it Ararat.) The Scythians (Magog in Ezekiel 38:3) appear to have a force of cavalry. As we said before, the Scythians were also found in inner Asia, and these were regarded by the ancients as standing extremely low in point of intelligence and civilization (Heathenish), I am sure we are all aware of the countries significantly described.

The notices of Magog would lead us to fix a northern locality. It is especially stated by Ezekiel that he is to come up from the sides of the north, from a country adjacent to that of Togarmah or Armenia (38.6) and not

far from the "Isles or maritime regions of Europe. (39:6) They also appear as having a force of cavalry (38:15.) and as armed with bow (39:3) so, from these references thus far we are able to deduct who these people are, and from what country. Gomer will act as an ally or subject of the Scythian King, Gog.

Gomer the eldest son of Japheth, was father of Assur; Riphath and Togarmah (Gen. 10:2, 3,) and is mentioned in Ezekiel 38:6), which reads; "Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee."

Before we go any further let us write the words of Ezekiel 38. "And the word of the Lord came unto me saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of ARMOUR, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet. Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee."

These bands are to come against the mountains of Israel. They are to come like storm, to take a spoil, and turn their hands against the people that are gathered out of the nations which have gotten cattle and goods, and who dwell in the land of Israel.

Ezekiel 38:14, to end of chapter. Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from the place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the LATTER DAYS, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel. So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, (the bands of Gog) and upon the many people that are with him, an overflowing rain,

(Continued on Page 63)

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.

IS GOD AND CHRIST ONE PERSON?

In the beginning God said, "Let US make man in OUR (plural) image and in OUR likeness." The above is the first we have written concerning God, and it seems that there were more than one who were interested in the making of man, God was not talking to himself, us refers to more than one. Had God been alone, he no doubt would have said, "I will make man in my image." There would be no need to deceive the coming creation by saying, "us," when there were no "us" there. Surely, God would have no purpose in referring to someone who was not there. Therefore, we must conclude that he was talking to someone, and taking another, or others, into his confidence.

Much has been, and is being written to discredit the idea of a trinity in the God head, and Christ and the Holy Ghost being separate individuals. There should at least be an appeal to reason in this as in all other subjects.

Satan tempted the woman and said, "And ye shall be as gods, knowing good from evil." Gen. 3:5. We note, gods, in the plural is referred to. Some one might say it does not refer to the Eternal God. Well, we call attention to another scripture: "Thou shalt have no other Gods before me." Mankind set up gods of their own, and refused to worship the God of creation. "For unto us a child is born, a son is given." Isa. 9:6. Yes, he is called the "mighty God," the everlasting Father. "In the beginning was the Word and the Word was with God, and the Word was God. "The same was in the beginning with God" John 1:1, 2. But let me quote further: "All things were made by him; and without him was not anything made that was made." 3 Verse. Note the "Word" here referred to, took on the form of "HIM," and "HIM" refers to being. Would we be going too far to offer the thought that Christ pre-existed with God, and that God gave into his hands the creating of all things that were made. Thus Christ would become the Father of all earthly creations. Note, the "Word" was with God, and the "Word" was God. "No man hath seen God at any time; the only begotten son, which is in the bosom of the Father, hath declared him." Jno. 1:18. "No man hath seen God at any time," yet met saw Christ and finally killed him. He must have been separate from the father if he could be seen. "Not any man hath seen the Father, save he which is of God, he hath seen the Father." "Philip saith unto him, Lord, shew us the Father, and it sufficeth. "Jesus saith unto him, Have I been so long a time with you, and yet hast thou not known me, Phillip? he that hath seen me hath seen the Father?—'I am in the Father and the Father in me,—I speak not of myself: but the Father that dwelleth in me, he doeth the works." Jno. 14:8, 10.

The following verses point out that Christ talked with the Father, for he says, "And I will pray the Father." Why would it be necessary for the Christ to so continually refer to and point his followers to the need of praying to God in his name if he were God?

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; verse 16. Here, we note that Christ refers to "another Comforter:" another refers to some other person. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name," Verse 26. "I go unto the Father: for my Father is greater than I." Verse 28. In the foregoing verses, the Christ distinctly refers to Father, himself, and the Holy Ghost. Thus, three distinct persons are referred to, and the Father greater. "For I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet nevertheless, I knew that it was the Spirit of the Lord: and he spake unto me as a man speaketh with another." Nephi said he talked as man to man with the Holy Ghost, showing that the Holy Ghost was a separate person.

But to return to the Son: "What have we to do with thee, Jesus, thou Son of God." It seems as though the devils knew Jesus was the Son of God. They had been in the pre-existent life, and were among those who had rebelled, and knew to some extent, at least, that the mission of Christ was to redeem man. "And being warned of God in a dream that they should not return to Herod," Matt. 2:12. Here we find GOD warning the shepherds not to return to Herod" was the baby in the manger the one who warned the shepherds, or was he a separate individual from the Father? "Out of Egypt have I called my son." Matt. 2:15. Did God call himself out of Egypt, or do we believe he told the truth in referring to his son? "And lo, a voice from heaven, saying, This is MY beloved Son, in whom I am well pleased." Matt. 3:17. Was God telling the truth, or was he deceiving the children of men? "In the beginning of the gospel of Jesus Christ, the Son of God;" Mark 1:1. Again, we find Christ referred to as the Son of God, Dear reader, are we going to make the Christ untruthful, just to satisfy a whim?

"He shall be called the Son of the Highest." This, the angel said to Mary. Lu. 1:32. Did the angel tell the truth, or did he misrepresent things? "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in whom I am well pleased." Lu. 3:22. Here we find Luke telling us that a voice came from heaven, there must have been a person behind that voice, and that must have been a separate person from Christ, or was he a ventriloquist and threw his voice up into the heaven that he might deceive? But

some one says, "He left part of his power in heaven, and the other part came to earth. Well, that is a solution, but if part of the power of God remained in heaven and the other part came to earth, then we find a separation took place, thus making two persons, or forces. Separation means two or more.

"Thou art the Christ the Son of the living God." Here, again, we find the report of devils calling Christ the Son of God. Let's see; God says he has a son; Christ refers to himself as the Son of God; an angel told Mary she would give birth to a child and he would be the Son of the Highest; the Holy Ghost proclaimed him the Son of God, speaking from Heaven, yet there are those who would ask us to believe God, Christ, an angel, and the Holy Ghost were not truthful, and that God and Christ are one person. Does it not sound rather ridiculous?

But to continue, "And I saw, and bare record that this is the Son of God." Here we have John telling of the time Jesus was baptized. He seemed to believe the story; he retold it. "For God so loved the world, that he gave his only begotten son." Jno 3:16, Jesus the speaker: "For the Father judgeth no man, but hath committed all judgment unto the Son." Jno 5:21. Is this another deception? "And we believe and are sure that thou art that Christ, the Son of the living God." Here we have the testimony of the twelve, and none of them dropped one thought that there was only one person. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Another expression of those who were very close to the Christ. Matt. 16: 16, 17. "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;" Jno. 13:3. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:" Matt. 28: 19. Again let me ask, do you wish me to believe that Jesus did not tell the truth? "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." Jno 17:1. To whom was Jesus praying? I asked that question to a brother some years ago, and his reply was, "he was praying to his love." I ask, why wrest the sayings of Jesus and try to make them mean other than he intended? Oh, read the entire 17th chapter, note the 11, 21, 23 verses, and on to the end, Jesus said, "that they all might be one as we are one." Then, if God, Christ, and the Holy Ghost are one person, then we to be like them must eventually be one great person, and not individuals. Think it over.

"I perceive that ye are weak, that ye can not understand all my words which I am commanded of the Father to speak unto you at this time: Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand; and prepare your minds for the morrow, and come unto again. 'But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hat taken them.'" Nephi 8:2, 4. Do you think, dear reader, that Jesus was deceiving these people? He was not trying to make them believe that he was what he was not.

If you will read the 51 to 69 verses of Nephi 8: you will note that Jesus refers to himself as being separate

from the Father, I wonder if the words of the Christ are not more reliable than the words, or opinions of any man, regardless of who he might be?

"And the twelve did teach the multitude, and behold, they did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father, in the name of Jesus. 'And the disciples did pray unto the Father also, in the name of Jesus—'Behold, they knealt again, and prayed to the Father in the name of Jesus, and they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them.'" Nephi 9:7, 10. Were the Disciples deceived, and in return deceiving, when they taught the people to pray to the Father in the name of Jesus, when Jesus was the whole set up? No such a thing as a Father and a Son? Rather incredible, is it not, to think of such a fantastic situation? Read also the 50th and 54th verses. Again we find Jesus speaking of his Father. Is it possible for a person to be his own father; one person to be both father and son? Read in this connection Nephi 10:5, 8. Here Jesus tells of some work that is to commence, and refers to it as the work of the Father, which indicates very clearly that two persons are involved. A person hardly would refer to himself as his own father, now would he?

"And it came to pass that after he had ascended into heaven the second time, that he shewed himself unto them, and had gone to"—(himself) no, to—"the Father, after having healed all their sick, and their lame, and opened the eyes of their blind, and unstopped the ears of their deaf, and even had done all manner of cures among them, and raised a man from the dead, and shewn forth his power unto them, and had ascended unto"—(himself) no, unto—"the Father." Nephi 12:8. Would it not be consistent if Christ was the Eternal Father in fact, that he would have so told those believing people? He surely was not a deceiver. In Nephi 9:16, 23 we find where the people were praying to Jesus, and he commanded them not to do that, but to pray "unto the Father in his name." If he was the Father, why did he stop them from praying unto him, calling him their Lord and their God?" If he were their "Lord and their God" why should he deny it, and lead them to believe something else? He went off by himself, according to that which is recorded, and prayed to the Father, telling him about those who prayed to him. Now, was he praying to himself; in fact was such duplicity necessary? "And it came to pass when Jesus had said these words, he spake unto his disciples, one by one, saying unto them, What is it that ye desire of me after that I am gone to"—(Myself) no, to—"the Father." Nephi 13:12, 19. "Yea, your joy shall be full, even as the Father hath GIVEN ME fullness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one; 'And the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the Children of men, because of me.'" Nephi 13:22, 23. Here we find Jesus referring to himself, the Father, and the Holy Ghost—three persons, not one.

Read Ether 1:101. Here we find three referred to, and in reading on you will find other references, and among them, Ether refers to Jesus saying, "I am the Father." Yet he refers to the Father sending him. Does one usually send himself some place? Yes Jesus was

the creator of this world and all that is in it under the direction of the Father, so he is the Father of this creation, but he refers to the Father as being greater than he. Yes, Jesus is Eternal. He was with God in the Beginning. He asked that he be given "The glory that I had with"—(myself) no, with—"thee before the world was." John 17:1.

"And Alma went and began to declare the word of God unto the church which was established in the valley of Gideon, according to the revelation of the truth of the word which had been spoken by his fathers, 'And according to the spirit of prophecy which was in him, according to the testimony of Jesus Christ, the Son of God, who should come to redeem his people from their sins.' Alma 4:9, 10. Read also verses 18, 19. 'And shall be brought and be arranged before the bar of Christ the Son, and God the Father, and the Holy Spirit which is one eternal God,' Alma 8:104. Here, Alma gives us a solution of the Eternal God, saying that "God the Father," "Christ the Son," and "the Holy Spirit" "which is one eternal God." Thus we see that it takes the three to comprise the "Eternal God," which is a very reasonable solution. Christ would hardly be talking to himself while praying, or would he have any need to deceive the people?

To return to the Bible: "But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:55, 56. In this we read of the stoning of Stephen. Do you suppose he was delirious, and deceived, or did he deliberately lit to his murderers? "And he answered and said, I believe that Jesus Christ is the SON of God." Acts 8:37. "The Son can do nothing of himself, but what he seeth the Father do." John 5:19. Read also Verses 20, 26. Note "Verse 26." For the Father hath life: in himself so hath he given unto the Son to have life in himself; life in two persons referred to here. "Then Jesus was laid up by the Spirit, into the wilderness, to be with God." Matt. 4:1. "Behold I am Jesus Christ, the Son of God," Nephi 4:44, 45. "Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him." Nephi 5:8, 12. Read also verses 32, 38.

"But to that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark. 13:32.

Some things the Son evidently did not know. So there must have been a Father and a Son.

I presume that all readers of this, believe in the restoration of the gospel, and the visitations of Joseph Smith. He tells us that he went to the woods to pray, and while praying, a power sought to crush him to the earth, and struggling to pray, two personages appeared to him. The one said, "This is my beloved Son hear him." Surely God did not need to deceive Joseph Smith, and through his deceive people as to his person? If Joseph Smith was deceived, then the restoration is a farce. It has been said, that Joseph Smith repudiated the fact that he saw these personages, I challenge the proof of that. Joseph Smith never did deny that he had seen the Father and the Son.

The Nepsites were told the same thing: "This is my beloved Son, hear him."

"Let God be true though every man be a liar," said Paul. The testimony of God, Christ and angels are far superior to any man. Men have expressed opinions all through the ages, but where those opinions conflict with the sayings of Christ, then we prefer to believe Christ.

Much more could be said, but wisdom says this is too lengthy, and we should close.

Why should we destroy the church because of an opinion of one or a few persons? Satan is the sower of dissension, and we are told that contention is unseemly, and is from beneath. May God give us the courage to gather together and ask him concerning his law and himself. "Behold, I give unto you in commandments, that ye shall assemble yourselves together to agree upon my word. B. C. 43:4,

WM. F. ANDERSON.

THE MISSION OF CHRIST, ITS SCOPE

From the very inception of the great latter day restoration, down through the years, the scope of the mission of Christ has been its major concern and teaching.

It begins with the idea that Christ was a lamb slain from the foundation of the world, to bring about the redemption of the whole creation of God, and redemption means to; bring back as it was originally in the beginning, Man the crowning glory of God's creation made in the image of God himself, dual in nature, spirit and body was made by and for the glory of God. Hence the scope of the mission of Christ was primarily to restore mankind to their first estate.

Highlights of this great scheme include the idea that all men must of necessity be affected by the mission of Christ; that the message of the angels to the shepherds on Galilee plain was to be a message of joy to ALL people. In order for it to be a message of joy to ALL people, ALL people MUST sometime somewhere contact it and understand it. Further, since it is a historical fact that only a very small proportion, (about one-fifth) of mankind from Adam down to the present have even heard about Christ, there must be provision made whereby the other four-fifths may still come to an understanding of Christ and his mission. The scriptures make this provision. "As in Adam ALL DIE, so IN CHRIST shall ALL be made alive." 1 Corinthians 15:22. (Emphasis mine, B. C. F.) "If in this life ONLY we have hope in Christ, we are of all men most miserable." 1 Corinthians 15:19. (Emphasis mine, B. C. F.) So since man is dual, his spirit being immortal and so undying, it never changes as to intellect, but is ALWAYS susceptible of being taught, and so we read further: "For this cause was the gospel preached ALSO to them which are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit" 1 Peter 4:6, (Emphasis mine, B. C. F.) Now Paul tells us that the gospel, "is the power of God unto salvation," Romans 1:16, so if it was the gospel that was being preached to the dead, salvation MUST have been the object. We are further told however, that man's probation and opportunity to contact Christ is limited by nothing, as see Romans 8:33, 39 which reads: "For I am persuaded that neither DEATH, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall BE ABLE to separate us from the love of

God, which is in CHRIST JESUS OUR LORD." In short we are told that Christ came to do the will of his father, and we are further told that it is not the will of God that any should perish but that all should come to the knowledge of the truth. 2 Peter 3:9. So sometime, somewhere ALL mankind will have the opportunity to hear and to understand the love of God as it is in Christ Jesus, and when that time comes, then will God's will be done, through the atonement made by his son.

Another highlight in the restoration gospel is that it is appointed unto man, "once to die." Hebrews 9:27. This physical death comprehends the separation of the body and the spirit. The body returns to the earth from which it came and the spirit returns to God who gave it, from where, according to the kind of life lived, it is consigned to a place of rest and peace called paradise, or to a place of punishment called hell. Hell is God's prisonhouse, not the devil's, because Christ says, "I hold the keys to death and to hell." Revelations 1:18. Hell is the place where God punishes his disobedient children, in the same manner in which we, as earthly parents punish our disobedient ones, and for the same purpose, e. g., for correction, as we are told: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Hebrews 12:11. That this refers to God's treatment we learn from the 6th. verse of this same chapter, where we read; "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." For as many as I love, I rebuke and chasten: be zealous therefore and repent." Revelations 3:19. And in Isaiah 5:14-15, we are told that the proud man and the haughty man shall be made humble in hell, all of which shows that hell is not only God's place of punishment, but that it is his means of correcting his disobedient children.

Another high light of the restoration is found in the fact that the scriptures teach that there are to be two resurrections. First the resurrection of the righteous out of paradise, and after a thousand years and a little season there is to be a second resurrection out of hell. See Revelations 20, entire chapter, also St. John 5:29.

Then cometh the judgment, wherein ALL mankind will be judged and rewarded according to their works. The rewards being commensurate with that which the individual is entitled to, and divided according to the symbolic glories of the sun, moon and stars. The sun glory being made up of the saints of God. The moon glory, of the righteous men of the earth, and the star glory, that of which the entire rest of humanity has labored for, and Christ said that even a cup of cold water given to a disciple in my name shall in no wise lose its reward. True, there is also provision made that those who have been once enlightened and have accepted Christ, and then fallen away, and have by this means committed the unpardonable sin, having ONCE put on Christ and then crucified him afresh. These become the sons of perdition or the devil's angels, Christ having ONLY suffered for sins once, these are the ones and the only ones who will go away into the lake of fire and brimstone, prepared for the devil and his angels. See Hebrews 6:4-6, and Revelations 20:14,15; and Revelations 21:8; and 22:11.

These are just a few of the highlights on these im-

portant subjects, but since they have been so well handled in recent articles in the Advocate we will now present the real purpose of this paper.

There has recently appeared in our midst some who have found certain passages in the Book of Mormon, which they interpret to be a refutation of these aforementioned truths. These insist that the Book of Mormon therefore teaches that man's probation, as to his knowledge of God, ends with this earth life. That the spirit and attitude held by man when they pass off from this stage of action, then remains his spirit and attitude throughout the countless ages of eternity; that those who knew not about God in this life, are without law, hence are not held accountable for the laws of God but will inherit celestial glory because of their ignorance of God's law.

All we can say in this connection is; that if this be true, there has been a successful attempt to make a conflict between the Bible and the Book of Mormon, an achievement that certainly has neither credit nor glory in it. Our purpose therefore, is to break down this seeming disagreement and show that since our articles of faith say that we believe "that in the Bible is found the word of God and that the Book of Mormon is an added witness, and that these two records contains the fullness of the gospel of Christ." the fullness then would be found in the harmonizing of the records by taking that in which the one may be silent, and going to the other for the answer. For instance, the Bible gives specific instances where men who have died and their spirits are intelligent in the realms they then occupy, which shows that they have made, and DO, make a change in attitude AFTER death, as in the case of the rich man and Lazarus, in Luke 16:19-35. It is claimed that this is merely a parable, but for this there is no proof, because Christ, being the narrator, says: "There was a certain rich man, etc.; and there was a certain beggar named Lazarus." Where else do we find Christ giving a proper name in a parable. No, Christ is here teaching the truth as we, of the restoration, have taught it from the beginning. Then there is the case of Pharaoh and his hosts as mentioned in Ezekiel 32:8-31. On such points as these the Book of Mormon is silent, since it gives no such specific cases of those who have died. Does that mean that this silence indicates that the Book teaches contrary to these truths? In Matthew 10:1-5 we find twelve names of men whom Jesus called to be his apostles, yet not a line is to be found in the whole New Testament that tells us when, where, nor by whom these twelve men were baptized. Shall we take this silence on this important matter as indicating that Christ chose unbaptized men to be his disciple or apostles? On the other hand Christ also chose other twelve on this continent of America and the Book of Mormon gives all of the details of their baptism, hence the books taken together make harmony. Again, we might warn those who so emphatically oppose the fundamental teaching of Christ, concerning the times of probation of mankind, that there is also another group now among us who claim that the Book of Mormon teaches against the idea of a trinity in the Godhead, and who also claim to find ample proof for their position in such texts as the following, "And now Abinadi said unto them, I would that ye should understand that God himself shall come down among men, and shall redeem his people; and

because he dwelleth in flesh, he shall be called the Son of God. * * * * * And they are one God, yea the very eternal Father of Heaven and earth:" and many other texts of like import. Where the consistency in trying to show the fallacy of this position and yet do the same thing ourselves with this other fundamental truth?

In order that we might arrive at an intelligent understanding of this matter, we must look at the claims of the books themselves. The Bible makes no admission of being incomplete so far as Christ's teachings are concerned. Not so the Book of Mormon. Listen; "And now there can not be written in this book, even a hundredth part of the things that Jesus did truly teach the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; and these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, for the Gentiles, according to the words which Jesus hath spoken. And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them, etc." And what latter day saint is there that is not looking for the coming forth of the sealed part of the Book of Mormon? And when it does come isn't it reasonable to assume that it will iron out these seeming conflicts? If not, what can be its value?

However, be that as it may, we are finding no difficulty now in harmonizing these two sacred records even on the matters at issue.

"For as death passed upon ALL men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; And because man became fallen, they were cut off from the presence of the Lord; Wherefore, it must needs be an infinite (Infinite without limits; not limited by time or space. Webster) atonement; save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore the FIRST judgement which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more. O the wisdom of God! his mercy and his grace! For behold, if the flesh should rise no more, our spirits must become subject to the angel who fell from before the presence of the eternal God and became the devil, to rise no more. And our spirits must have become like unto him, and we became devils, angels to a devil, to be shut out from the presence of God, and to remain with the father of lies, in misery like unto himself; yea, to that being who beguiled our first parents; who transformeth himself nigh unto an angel of light * * * * * O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; Yea, that monster, DEATH and HELL, which I CALL THE DEATH OF THE BODY, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead, which death is the grave. And this death of which I have spoken, which is the spiritual death shall deliver up its dead; which spiritual

death is hell; Wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel. O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and ALL men become incorruptible, and immortal, and they are living souls, HAVING A PERFECT KNOWLEDGE LIKE UNTO US, IN THE **FLESH**; Save it be that our knowledge shall be perfect; Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even the robe of righteousness. And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel." 2 Nephi 6:11-38. (Emphasis mine B. C. F.)

We see very little in the above different from what we have already stated in this article as being the teaching of the restoration from the beginning. In fact, it certainly does not teach that man will be ignorant between what is called the first death and the resurrection, and it certainly does not teach that man's probation ends with the death of the body. And, it does teach the opposite, else whence comes the knowledge of Christ as is indicated? In short it is so plain that we feel that comment is unnecessary.

But again; 2 Nephi 1:81-117, we have a very profound discussion of this same question, we haven't space for all of it, but the sum is that it was needful that there be an opposition in all things, the forbidden fruit in opposition to the tree of life, "Wherefore, the Lord God gave unto man, that he should act for himself. Wherefore, man could not act for himself, save he should be enticed by the one or the other." verses 99, 100. Then after discussing the temptation of our first parents in the Garden of Eden, it says in the 106th verse, "And they brought forth children; yea, even the family of all the earth." Then it says that this life should be a time of probation to give man an opportunity to repent, because of the mission work of Christ and the atonement. Then we read; "And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state in which they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery: doing no good for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that, they might HAVE JOY. And the Messiah cometh in the fullness of time, that he may redeem the children of men from the fall." verses 111 to 116.

Now if the announcement of the birth of Christ by the angels was to be a message of joy to ALL people, then in the above scriptures we have ample explanation that ALL men were made for joy, and also that thr-

ough Christ ALL men come to a knowledge of God, both the living and the dead. Man's probation ends only when whether in life or in death, he has reached an understanding of God. Then his agency requires that he make a choice, and not until then can he make an intelligent choice. The only thing that can separate us from the love of God according to all of this scripture, is when we have once heard about God, have understood his plan and then to reject it. This constitutes the sinning against the Holy Ghost, or sinning against light and truth.

Were it not that this paper is already getting over long we would like to discuss much other Book of Mormon scriptures, especially that found in Alma 9 and 19. We will just notice one passage there to show how easy it is for us to jump at conclusions, when interpreting scriptures. In Alma 19:47 we read, "Now this is the state of the souls of the wicked; yea in darkness, and a state of awful, fearful, LOOKING FOR, of the firey indignation of the wrath of God upon them; thus they remain in this state AS WELL as the righteous in Paradise, until the time of their resurrection." (Emphasis mine B. C. F.) Now what does this say? Does it say a state of ignorance? No, it says they are conscious, LOOKING For something. Well they are in hell, aren't they? Is hell then a probationary state looking toward a real hell after awhile?

In closing we want to just examine this terrible doctrine of man's opportunity to know Christ ending at death. We say a terrible doctrine, because it is a travesty on the love and character of God.

God so loved the world that he sent his only begotten son into the world to teach the gospel, to die on the cross, to make possible the atonement of all mankind, to DO not his own will but to do the will of him that sent him, and the will of him that sent him is that ALL mankind will turn from their evil ways and repent. But because the devil was successful in hindering the work to the point that only a very small fragment of God's creation made in his own image and for his glory, can possibly benefit by it because according to this terrible doctrine only these few who thus hear in this life will be its beneficiaries, and all the great majority of mankind, who have died in ignorance, will never have the opportunity of hearing and obeying. What a bungler this makes out of God. How unfortunate are we who have thus heard, have suffered privation, persecution, and in many instances death to defend the cause of Christ, as compared to these countless millions, infants and heathen, who having had no law are subject to no law, but because God couldn't help himself, must give them salvation in the celestial kingdom of God because of their ignorance of law. Woe is me, that I died not in my infancy, and thus have shared, in this blissful state of innocence and ignorance. How can I get down on my knees and with love in my heart reverence a being who has thus dealt so unjustly with me? When I am told that these others lived in ignorance, died in ignorance, remained in ignorance, resurrected in ignorance and then finally will enjoy the realm of the redeemed in blissful ignorance of what it was all about.

Thank God I can read both the Bible and the Book of Mormon, and by letting them, in their entirety, tell me the wonderful story of God's love and wise provision

whereby all man can stand equal before God, both here and in eternity. Both books pronounce woe, on those who wrest the scriptures to their own condemnation. I also thank God that the great restoration has been able to bring these beautiful truths to the children of men. How it makes us love our kind loving father, when we can know that all of God's children will be treated alike and will have the same chance to hear and know of the redeeming grace of God's dear Son. We are told in latter day revelation that the glory of God is intelligence, and how wonderful this is demonstrated in the gospel story, which all men must one day hear and understand. To God be the praise Amen.

Apostle B. C. Flint.

TO THE CHURCH OF CHRIST AND ALL WHO PROFESS FAITH IN CHRIST

By Apostle James E. Yates

(An Epistle Written in About 1943)

Have you noticed the increased general tendency to worldliness, both in the Church and out of the Church? Is it not even more than a tendency to minimize the importance of matters pertaining to spiritual life, and to give other matters first place in the routine of daily living?

Are we not in danger of great spiritual loss to ourselves by being influenced into the tide of worldliness which gives first place to matters other than the specific commandments of God to His people? May we not fall a prey before we know it, if we do not watch, to those worldly influences of Satan which cause people to act as though all matters of faith, and of religion, and of worship, and of obedience to God, were of minor importance only? Does the word really mean anything, which says: **"Neglect not the assembling of yourselves together, as the manner of some is?"**

In these days when printed literature of every shade and hue, as to its measure of content in Truth and Righteousness (or lack of it), from newspaper propaganda to poisonous yellow fiction, floods the mass-thought channels of life, do we need the Regular Worship which God has commanded?

When the radio air-waves are flooded with that which is false, with greed, with lust-decoy, and with every manner of spiritual unwholesomeness (with, of course, many good things, too) do we need the regular worship which God has commanded?

When the theatre, the dance, and the general entertainment feature-forms of worldliness never relent from their constant effort to either contaminate life, or else to so flood it with the inferior things of the world, that there will be no room for the superior things of Heaven, do we need the regular worship which God has commanded?

In these days when all these spiritually-poisonous elements are finding access to life in general, such as was never known before in the history of the world, is it actually important that the Lord's people meet together often to worship Him?

When asked why we may have missed some worship-service, are we justified in the excuses we offer about some circumstances which we say came up to prevent? Or could we have planned our affairs otherwise by taking thought beforehand, and by making better arrangements? Could we have overcome the

difficulty which may have prevented us from attending the Church services if we had made proper effort to do so?

Are we justified in a supine yielding, and sometimes an over-anxious willingness to excuse ourselves for being absent from, and for not participating in the divine worship which He has commanded?

Did you ever notice the tendency upon the part of some church people to rather assume that we attend the services to favor the minister, or to just keep up general appearances? But if God has commanded that we assemble together, regularly to worship Him (and He has), and we, for any reason traceable to ourselves, to our neglect, to our indifference, to our easy assumption that something else is of superior importance to the keeping of the commandments of God, are we not ourselves the losers? Definitely so, and the greatness of the loss, unto our final spiritual improvement, if that sin upon our part is continued, we may never know, until with shame and astonishment we finally learn all the truth about our real losses, in eternity.

Another fault of serious consequences, is the habit of assuming, when we go to Church, that it does not matter much whether we get there on time or not. If you had an appointment to meet a train, would it be important, or not, if you were 10 minutes late at the station? And suppose you had an appointment to meet Jesus our Lord, at a certain place and at a certain hour, would you consider it important or not, if, when you arrived late, you would be explaining that you just did not notice the clock, and did not start getting ready in time?

My dear brothers and sisters all: When we have an appointment for divine worship, in accord with His commandments, it is an appointment to meet with our Lord. He will be there by His Holy Spirit. He expects us to be there with clean clothing, and with a clean mind and spirit, to commune with Him. He is not pleased with us if our preparations to meet with Him are made up of the elements of "chance," or hap-hazard carelessness upon our part. Have those elements of carelessness upon our part, caused us to join in with the common worldly assumption that, the attending at church is an alright pass-time, provided that we may have about run out of anything else that we might do? If so, then we need not be surprised some day to wake up to find our souls woefully impoverished in all that contributes to true spiritual values.

If you miss being there to join in the first hymn in any divine worship, you have missed that opportunity to join in spirit with those of this spiritual fellowship, to increase the vibrations of holy harmony ascending to God on high, from the souls of those who worship there. Thus you have lost something upon your part, which may be in reality a far greater loss than you know. You have also lost the possible opportunity to help make the increased volume of holy harmony effective for good, in the souls of some others. And if you are tardy, when the first prayer of that service is offered, you lose the opportunity to be included in the benefits which God dispenses to those who believe His commandments to be of sufficient importance to be adhered to strictly. And you are sure to lose some of the blessings which God always dispenses in strict accord with those minutely scientific laws, upon which He has based all

His holy commandments to the children of men.

As an humble servant of the Lord, it is my duty to call these important matters to the attention of all who will hearken. It is my duty, also, to add that in addition to the natural consequent loss resultant from our carelessness, or our indifference to the perfect science of all His laws, if we knowingly continue in any disregard of His holy commandments, **He will also punish us by specific chastisements;** for when our disobedience becomes wilful, our escape from those just chastisements is impossible.

To you of the Phoenix church, I wish to say that I have enjoyed my humble part with you in our services here during this period of multiplied weeks that we have recently been together.

Without my telling you, you know that the Holy Spirit has been with us in rich and blessed measure. For this we are thankful to God.

In leaving you now for a journey northward, it may be that I shall be gone for several weeks. And possibly, if the hope of my heart may be granted, I may even get to visit my dear wife before I return. In that matter however, circumstances must govern. (Vida was then in Independence, Missouri. J. E. Y.)

May God bless, and keep you from all evil, is my prayer.

NO ROOM FOR THEM IN THE INN.

By Apostle J. E. Bozarth

My first scripture reading is found in Luke 2:1-11: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David;) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger because there was no room for them in the inn. 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."

The good tidings of great joy which the angel brought concerned the plan of salvation which Christ was to establish in this old wicked earth, and was all inclusive in its scope: "Which shall be to ALL people."

There are a great many people in this so-called Christian world, at each Christmas season, who are interested in the above scripture; and especially in that part of the New Testament story which tells us that Jesus had to be born in a stable, because there was no room in the inn. The Son of God was treated very badly by this cold world on his birthday. And in these days of housing shortage we are, perhaps, in a right

mood to consider the spiritual implications of that disgraceful birthplace.

I am sure that many who have heard those words: "There was no room," should consider what it means when the world says that to Jesus. I would like to point out that it is not merely a statement of an isolated experience in the life of Christ; but rather it is an illustration of a universal sin on the part of this world in its relationship to God.

I had the experience some few years ago of coming to a city, on my way from Grand Rapids, Michigan, and finding that all the hotel rooms were taken. It was very unpleasant to tramp the streets in a strange place, far from home and loved ones, going from one hotel to the next, wondering what you would do if every one turned you down. And that was just what happened. I finally saw a sign several blocks ahead, "Rooms," and I found that there was one room for me.

But the story of what happened in Bethlehem that night long ago is much worse. It was not only that Mary was put into a stable in that supreme hour, which permits of no delay, when every woman deserves to be surrounded with the tenderest care. It was not only that Joseph, who was dedicated to the protection of this woman and her supernatural child, suffered the agony of anxious fear, hopelessly unable to make adequate provision for that holy hour. No, it was worse than that, God was entering his world that night, through the ordinary (or, perhaps, I should say, extraordinary) channels of human birth!

He was no stranger to this world. He owns the place. It is His world; but there was NO ROOM for him to be born. This great God, who made the world by a mighty power and upholds all of its creatures, great and small, by a sovereign Hand, this 'great God, who saw man whom He made in His own image take his beautiful world and spoil it with sin, was on his way to identify himself with it, so that he could restore it. But there was no room for him! He was in the very act of assuming our human nature, the very nature that was responsible for wrecking his universe, and of redeeming the man he had made, and the world in which he had placed him.

But the door was closed in his face! The world does not want his redemption. That night, because there was no room in the inn, God became a man in a smelly stable, and was given a bed of straw in a manger.

If the President of the United States were to come into a modern city some night, unrecognized by anyone, he might be told that there was no room in the hotels. But if he would identify himself, they would immediately make the most extravagant suite available to him, and I can just imagine the profuse apologies by blushing clerks, and the grand flourish with which they would scurry about to accord him the most deferential care. But Jesus did not get that kind of treatment, not even in later years when he told them plainly that he was the Son of God (except by his immediate followers). On the contrary they tried to cast him from a high mountain. They heaped abuse upon him, called him a blasphemer and a glutton, and finally nailed him to a cross. And the only charge against him was that he had identified himself plainly as the Son of God. As John puts it: "He was in the world, and the world was made by

Him, and the world knew Him not. He came unto his own, and his own received Him not. But as many as received Him, to them gave He power to become the sons of God."

May I here insert a poem, entitled:

THE INN-KEEPER MAKES EXCUSE

"Oh, if I had only known,"
Said the keeper of the inn;
"But no hint to me was shown,
And I didn't let them in."

Yes, a star gleamed overhead,
But I couldn't read the skies;
And I'd given every bed
To the very rich and wise.

"And she was so poorly clad;
And he hadn't much to say;
But no room for them I had,
So I ordered them away.

"She seemed tired, and it was late,
And they begged so hard that I,
Feeling sorry for her state,
In the stable let them lie.

"Had I turned some rich man out,
Just to make a place for them,
'Twould have killed, beyond a doubt,
All my trade in Bethlehem.

"Then there came the wise men, three,
To the stable, with the morn,
Who announced they'd come to see
The greatest king who had been born.

"And they brought Him gifts of myrrh,
Costly frankincense, and gold;
And a great light shone on her
In the stable black and cold.

"All my patrons now are dead
And forgotten, but today
All the world to peace are led
But the ones I turned away.

"It was my unlucky fate
To be born that inn to own.
Against Christ I shut my gate—
Oh, if I had only known."

'Twas ever thus. There is no room in the world for God. The world does not want him. From the dawn of creation men have been trying to put him out of the universe. They have tried to argue Him out of it by the so-called scientific method, or by philosophy wrongly pursued. They want Him to keep His hands off their business, so they can go on their way cheating with an easy conscience. They keep Him out of the class room, so they can study the things of the world without any reference to God. They want him to stay out of politics, so they can get along with a minimum of statesmanship, and a maximum of exploitation.

They want Him to keep his justice out of our courts, so that the scoundrels can go free and the racketeers can flourish. They want Him to stay out of their homes,

because if he comes in the divorce rate will drop over night.

He must stay out of the movies, the dance hall, the gambling dens, the filthy taverns, because if he once gets a foot inside the door, and goes the rest of the way, he will turn things upside down, and ruin their immoral business.

In short, they want this world to be secular, and that is just another word for "godless." You know that so-called Christians have even been guilty of adjusting their religion to suit the secular pattern. They have humanized the Christ, so that he is no more than a man. They have talked God out of Jesus; and when they have gone far enough to make Him only a man, it is easy to make the kind of a man they want Him to be—to suit their standards. And so religion has fostered secularism, or at least sheltered it. And when they do this, they are like the inn-keeper at Bethlehem that night, telling God, consciously or unconsciously: **THERE IS NO ROOM FOR YOU HERE.** You can have the stable, if you like!

I sometimes think Voltaire was not altogether mistaken when he said: "It took twelve men to establish Christianity. I will show the world that one man can pull it to pieces. In a hundred years the Bible will become an obsolete book, to be relegated to the dusty shelves of the antiquarian."

Well it has been on dusty shelves in great numbers. But it has been a hundred and fifty years, and the Bible is still ahead of the best selling novel. But the so-called great preacher has learned that the more scripture he is able to quote, and then kick it all over, the more dupes he makes, and the more money he gathers in. So he parades the scripture until he gets too close to the truth, then he forgets it all, and tells his hearers to get down on their knees, "and pray with us," and be saved right where you are. So his quotations from God's word do not amount to a rye straw, only as a decoy. But thousands of people are deceived by them.

Readers, do not think that you can be saved just by kneeling by your radio while the broadcaster prays, then jump up and shout, Glory to God, I'm saved. Salvation just does not come that way. Jesus said, Why call ye me, Lord, Lord, and do not the things that I say." (This is found in Luke 6, and Matthew 7). And continuing, Jesus says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Please note, also, that Christ is on earth while the Father is in heaven.)

The Apostle Paul says, in Galatians 6:7: "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The man who is on the gallows, or on his death bed, has already done his sowing, and is on the way to reap the harvest. It is too late, then, to do any sowing. So it is a fact that **TODAY IS THE DAY OF SALVATION.** If you hear his voice, harden not your hearts!

In Romans 6:5, we have this: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." And Psalm

17:15, says this: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." My dear friends, won't you?

Jesus said, "If ye love me, keep my commandments." So you surely see there is more than one commandment; and we can not take one to the exclusion of all others.

And viewing the Yuletide season that has so recently passed, it is tragically impossible for people in this country to celebrate Christmas by establishing a real contact with God. Yet Christmas is supposed to mean that Christ came into this world for a very definite purpose. But we have cluttered up the day with many things. We have room for elaborate festivities; we spend money by the bushel; we are going to have a good time! The Spirit of the season rapidly gains momentum, and it will reach a grand commercial climax. But where is God in all this? To put the same question in other words, Where is Christ in all this? **Is He still out in the stable?**

This whole matter, my dear friends, comes down to a question of personal application; for only because a large number of individuals have no room for the Son of God in their hearts, do we have a society that has no room for Him either.

Do you believe in Jesus Christ, and accept Him as the Divine Savior; and trust Him for your personal Savior? or are you a part of the problem we have discussed?

If you reject the Christ, then you are one reason why this world has no room for Him. Multiply that reason by millions more like you; and it is no longer difficult to explain the secularism which controls even the day of the Immaculate Incarnation itself.

Taking up that thought, the spectacle at Bethlehem, in the long ago, becomes even more sinful, when you realize that Jesus came here not to live as we do, but to die for sinners. He was entering the world to make atonement for the sin with which we had nothing to do in the beginning, and with which we can have nothing to do in its removal. But when that is moved out of the way by Christ, we will have to atone for our own sins, but not for Adam's transgression.

His whole life was pointed in that direction? He was determined to pay the penalty for us, and directed his life to the cross. So much so, that when he established his Memorial, he instituted the Sacrament of the Lord's Supper, and instructed His disciples: Do this in remembrance of me.

Here was Christ entering the world which his own creation had spoiled with their sin; and his purpose was to pay the price of Restoration, to make the great sacrifice. But the world had no room for Him, only a stable. And what was true in Bethlehem then, is true today in Jerusalem, in Rome, in Berlin, in Moscow, in London, in Paris, and in Washington.

Well, I want to say that he came anyway, and is here to stay, whether welcome or not. He has taken that lowly stable and converted it into the mightiest institution in the world. Even the kingdoms of this world shall become the kingdom of our God and his Christ, and he shall reign forever and ever—the manger and the cross by which the world cast him out, have become the very means by which he exerts his power; and every knee shall bow, and every tongue shall con-

fess that he is King of kings and Lord of lords.

The Church of Christ may still be a stable in the eyes of the world; but it has already survived the institutions of many centuries. The Ruler of the universe has made it his palace, and he will put down all rebellion.

In this connection, it is edifying to recall the dying words of Voltaire, whose profane boast we discussed above. In an agony of soul, which is the end of every man who rejects the Son of God, Voltaire cried out, "I am abandoned by God and man! O Christ Jesus!" And then he turned to his doctor and said, "Doctor, I will give you half of all I possess if you will give me six months of life." But the doctor replied, "Sir, you can not live six weeks." The dying Voltaire could only gasp: "Then I shall go to hell." And soon afterward he was called to leave this world.

The world, the nation, or the man that ignores, denies, or blasphemes God will pay a heavy price for such folly. It is simply impossible for any man, or a world of men, to treat God that way with impunity.

If we have no room for God, there will come a time when He will have no room for us; or to be more specific, if we do not know the Christ, we shall see the day when we shall hear the same sad word that the five foolish virgins heard: Depart from me, I never knew you. So we better take the wise man's advice, and be ready when the call comes; for if you put off getting ready till He comes, it will be too late, and you will be left out, to wait and suffer for your failure.

In John 17:3 we read: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

"Blessed is the people that know the joyful sound;

They shall walk, O Lord, in the light of thy countenance.

In thy name shall they rejoice all the day;
And in thy righteousness shall they be exalted."

1 Corinthians 12:3: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."

Well, says one, why don't you tell us what the doctrine of Christ is? Turn to Hebrews 6:1, and let Paul tell you: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

The above is the doctrine of Christ, so far as the adoption into the Church is concerned. Remember that Jesus said, "Except a man is born of water and of the Spirit he cannot enter into the kingdom of God."

Remember that five of the ten virgins were ready, but it took all that they had to make the grade! They could not help the others at that time. It was too late. And while the foolish virgins were trying to get ready, the Master came; and those THAT WERE READY entered in, **and the door was shut.**

Isaiah 46:9, 10: "Remember the former things of old; for I am God, and there is none else; I am God, and

there is none like me. Declaring the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand, AND I WILL DO ALL MY PLEASURE." God says in another place, I am God and there is none like me, declaring the end from the beginning, and I will do all my pleasure. It is not my will that any should perish; but that all should come to repentance and live.

Don't you believe that God's will, will be done? He says that he will do all his pleasure.

COME CLOSE TO THE SAVIOR.

Come close to the Savior, thy loving Redeemer,
Oh, sorrowing heart, oppressed.

Life's journey is dreary,

Thy spirit is weary,

Oh, come unto Him and trust.

Come close to the Savior, oh, why dost thou linger?
He knoweth thy heart, oppressed;

His promise believing,

His message receiving,

Oh, come unto Him and rest.

Come close to the Savior—He calleth thee gently
Draw near to thy Father's throne;

His eye will behold thee,

His mercy enfold thee,

Why carry thy burden alone?

Come close to thy Savior, oh trust and remember,
Through trials our souls may be blessed;

Whatever betide thee,

His refuge will hide thee—

Oh, come unto Him and rest.

Come close to the Savior, Earth's pleasures are
fleeting,

But Jesus will care for thee.

Whatever may grieve you,

He never will leave you,

Your strength as your day shall be.

Come close to the Savior, oh, come as a birdling
Flies back to its parent's nest;

Where peace as a river

Flows on forever—

Oh, come unto Him and rest.

Yes, peacefully and tranquilly rest, laying your head on the dear Savior's breast, safe in His arms of love. Oh, it would be glorious if all who claim to be Christians were really and truly Christians indeed.

But a big part of the preachers themselves are two-fold more the children of hell than before they were recruited; and their converts are also; for they think that they are saved and on the highway to heaven, when in truth it is just the reverse.

Jesus never asked men to get down on their knees and let him pray for them; but in Jeremiah 7:23, he says:

"But this thing commanded I them, saying, Obey my voice, and I will be your God, and you shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you."

But they would not do it.

James 1:25, says: "But whoso looketh into the perfect law of liberty, and continueth therein, he being

not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Then who can say, There is nothing to do; Jesus paid it all for you?

If you will take from your hearts all pride and self-righteousness, all the secularism and worldliness, by which you are constantly saying there is no room for Christ in the inn, and do the things Christ has given you to do, it will make a new man or woman out of you; and you would surely thank God for giving me the power to write this message unto you and to the world.

I will close with the following, found in Matthew 7:21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." This verse tells us just who can get into the kingdom of God. May God bless this word to all who read it.

SERMONETTES ON THE TEACHINGS OF JESUS

(No. 1)

THE KINGDOM OF HEAVEN

By Apostle Clarence L. Wheaton

Jesus said, in his first recorded sermon, (Math. 4:17):

"Repent: for the kingdom of heaven is at hand."

And at another time he said to his disciples, (Luke 22:29): "And I appoint unto you a kingdom, as my Father hath appointed unto me," etc. This kingdom was identified by Jesus as the Church of Christ, for he said (Mat. 16:17): "I will build my church; and the gates of hell shall not prevail against it."

Let us, then, learn all we can about this God "appointed" kingdom which Jesus said, "is at hand," and against which "the gates of hell shall not prevail."

In this world of today we see the decay and overthrow of kingdoms, and how the forces of wickedness and corruption are prevailing against them. But the kingdom of God, being a spiritual kingdom was to endure forever, even as the prophets of old have declared." (Daniel 4:3):

"How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." And again, (Daniel 7:13): "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him nearer before him.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

And the prophet Isaiah, in speaking of the coming of Christ's kingdom, said:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

"Of the increase of his government and peace there shall be no end," etc. (Isa. 9:6).

These things being true, and I assure you as the servant of God, that they are, then "He ought to give

the more earnest heed to the things which we have heard, lest at any time we should let them slip.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward:

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him:

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." (Heb. 2:1-4.)

Therefore, being surrounded with so great a cloud of witnesses, remember, "Now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2). Seek ye the Lord while he may be found: make it a point to attend services with the true Church of Christ which has been restored in these last days for the restoration of his people and the preparing of a people for the coming of the Lord.

For our Information

Never before in the history of the world has it been so necessary for us to teach the gospel of the kingdom of heaven in its fulness, for the hour of God's judgment is close at hand, and a people must be prepared for the second coming of Christ, as the following prophecy informs us:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." (Rev. 14:6, 7.)

For more information relative to the teachings and doctrine of this Church of Christ restored in these last days, contact the pastor of the Church of Christ (Restored April 6, 1830), in your city, or write to the Church of Christ, Temple Lot, Independence, Missouri, P. O. Box 472.

More of these sermonettes will be furnished upon request. Be a witness for Christ in your neighborhood and among your friends. Let him that is warned warn his neighbor.

IT'S UP TO YOU

Do you wish the world were better?

Let me tell what to do:

Set a watch upon your actions,

Keep them always straight and true.

Rid your mind of selfish motive,

Let your thought be clear and high.

You can make a little Eden

Of the sphere you occupy.

○ give me sympathy and sense,

And help me keep my courage high;

God, give me Calm and Confidence,

And—please—a twinkle in my eye.

—Author Unknown.

THE SONS OF JAPHETH

(Continued From Page 51)

and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I AM the Lord."

I haven't the space to allow of any more Bible reference, but please read the continuing chapters, and realize the part that Gog will have, and then as you continue to read my article let yourself also realize who Gog is, as proven both by Scriptures, by Biblical historians, and Biblical maps.

Japheth, the father of Gomer, was the second son of Noah. The descendants of Japheth occupied the "isles of the Gentiles." (Gen. 10:5 i-e, the coast lands of the Mediterranean Sea in Europe and Asia Minor, whence they spread northward over the whole continent of Europe and a considerable portion of Asia.)

Askenaz, one of the three sons of Gomer is recognized as the tribe on the northern shore of Asia Minor, in the name of Lake Ascanius, and in Europe in the name of Scandia, Scandinavia. Some are of the opinion Askenza is to be identified with the German race, as well as with the Scandinavians in Greenland.

Riphath, the name of the second son of Gomer, may be identified with the Rhippean mountains, namely the Carpathian range in the northeast of Dacia. (Dacia is Hun-Budapest).

Togarmah was a son of Gomer and apparently the geographical term Togarmah is connected with America, and the subsequent notices of the name (Ezekiel 27:14-28, 6-7) accord with the view. The American language presents many peculiarities which distinguish it from other branches of the Indo-European family; however, physiologists place it among the Indo-European languages.

Gomer, is the Gimirra of the Assyria inscription, the Cimmerians of the Greeks. The Cimmerians were an Aryan people who inhabited the Crimea and the adjoining districts of Southern Russia, and in the 7th Century B. C. poured through the Caucasus into W. Asia (Herod 4-12). In B. C. 677 they were defeated in a war against northern Assyria, and were driven partly eastward, where they overthrew the old kingdom of Ellipi and built Ecbatena, partly westwards into Asia Minor. Finally they invaded Lydia. (Lydia is the Syria of today.) They slew the Lydian king, and captured his capital, Sardis—king of Ardys succeeded in driving them out of the country; meanwhile Phrygia had been occupied by them. They burned the temple Artemis at Ephesus, Lygdamis who was their leader (who seems to be the Tugdammé of the inscriptions of the Assyria King Assurpanipag.) Cappadocia was so completely conquered by them as to bear henceforth among Armenians the name Gamir or Gomar. (Feign Kinsman dictionary of the Bible.)

A few more facts about Meshech, who is mentioned in conjunction with Tubal. Both were seated in the northeast angle of Asia Minor, from the shores of the Euxinus (the Black Sea). Meshech and Tubal extended along to the south of the Caucasus. There appears also to have been in the same neighborhood, namely in Ar-

menia, a river and country termed Rosh-for, so, Bochart, says, the river Araxis is called by the Arabs, and that there was a people in the adjoining country called Rhossi, "That passage in Ezek. 38, also, which in the Bible is rendered "the chief prince of Meshech, and Tubal," is, in the Septuagint," the prince of Rosh, Meshech and Tubal. These Rhossi and Moschi, who were neighbors in Asia, dispersed their colonies jointly over the Vast Empire of Russia, and PRESERVE THEIR NAMES STILL IN THOSE OF RUSSIANS AND MUSCOVITES.

Ezekiel 38, calls Gog the prince of "Rosh, Meshech, and Tubal," OF THE LAND OF MAGOG. In Rev. 26, Gog and Magog are alike made representatives of the northern nations. It is considered by some that the word Moscow is the same as Moskva, Muscovia or Muscovites.

In our study of the Bible maps found in the files at the Long Beach Library, we found the information of the locations as we give them to you. Tubal, located in Turkey on Southern coast of Black Sea. Meshech is located near the Caucasus Mountains, between the Black Sea and the Caspian Sea. Tiras, located in Southern Bulgaria and western coast of Black Sea. Magog, located between the Caspian Sea, and stretching through Stalingrad and up along the Ural river and Ural mountains. Madai, located in the country of Iran, south of the Caspian Sea. Javan, located in Greece. According to Smith's Dictionary, Tubal is reckoned with Javan and Meshech. (Gen. 10:2; - Chr. 1:5.) The three are again associated in the enumerations of the sources of wealth of Tyre. (Ezekiel 27:13.) They traded the perons of men (slaves) and vessels of brass in the market. (Isa. 66:19) to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and JAVAN; to the isles afar off, etc.

So we find that Magog and Gog are alike made representatives of the northern nations, and very easily traceable when we find the historical facts of their journeyings and where they finally located and peopled those countries. We know what their mission is, as to the fulfillment of prophecy in the latter day. "Thou shalt come from thy place out of the North parts, thou, and many people with thee. Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him."

Let us not confuse our minds by thinking that God is working His plan of "all things COMMON," with any of those nations; as that law is to be established among a righteous, God-fearing people, a people who are unselfish and pure of heart, a people who are enlightened by the precious truths and Spiritual gifts of the GOSPEL of Jesus Christ; a people whose faith and trust in God and humanity is so big, so strong, so pure, that doubt regarding the honesty of a brother and sister will never enter their minds, for they will feel secure in the love which they bear each other, a love which is born of the LOVE of GOD.

I trust I have been able to give some one information that will help them perhaps in their study of the Bible, and in their study of the fulfillment of things to transpire in the not too distant future.

OLLIE DERRY DELONG.

OBITUARY

On December 1, 1947, Mrs. Eva Emma Irons, a member of the Cranston Church of Christ, passed away at the home of her sister, Mrs. Thure Sandstrom, Providence, after a week's illness. She was in her 60th year. Funeral services were held December 4, from the Bailey Funeral Home, Plainfield St., Providence, with Elder Herman F. Burlingame officiating. Sister Rose Burlingame sang Face to Face and Beautiful Home. Burial was in Swan Point Cemetery.

Brother Burlingame very feeling recalled his first meeting with our dear sister who said on that occasion, "I don't know a thing about your religion, but if it is anything better religiously than what I have I want it. My mother always taught me to 'Prove all things and hold fast to that which is good.'" She readily accepted the Book of Mormon, testifying that she believed it was the book for which her mother had looked so long before her death some thirty years ago. She often expressed the wish that her mother could have read the book.

Sister Irons was born in Malone, N. Y., daughter of Isadore and Malvina Boucher Filliatreault, September 23, 1887, and came to Providence when a young child, and later married Walter Stokes Irons who died three years ago last Christmas after seventeen long years of illness through which she had nursed him. Many times she passed the remark that "I had to fall and break my leg to get the money, through compensation, to pay his funeral expenses." Sister Irons was baptized into the Church of Christ on July 14, 1946, at Charlestown, R. I., by Elder H. F. Burlingame, Jr., and was confirmed by Elder Burlingame, assisted by Elder James T. Mackinnon, on the stump of a tree beside the pond with a wonderful degree of the Holy Spirit present to bless.

She leaves to mourn her loss a sister, Mrs. Helen Sandstrom, of Providence; also a host of friends and relatives.

MRS. ADELIA BROCKMAN

Adelia Noyes was born August 28, 1862, in Dodge County, Wisconsin, and departed this life February 17, 1948, at the home of her daughter, Mrs. Gladys Marquette, in Sparta, Wisconsin.

On August 17, 1882, she was married to Mr. Otto Brockman. To this union there was born ten children, seven boys and three girls. One child died in infancy. The greater part of her life was spent in and around Sparta, Wisconsin.

Sister Brockman was a woman of strong convictions, with a very devout religious nature, that led her to ever live a very consistent and conscientious life, winning the respect of all who knew her.

On February 18, 1912, she was baptized into Christ by Elder Robert D. Davis of the Reorganized Church of Jesus Christ of Latter Day Saints. Later, in 1928 she transferred her membership to the original Church of Christ in which faith she died, strong in the faith of the latter day restoration.

On February 24, 1913, her husband, Otto Brockman, passed away, and Sister Brockman continued to rear her family alone with the aid of her older children, never faltering in her widowhood in meeting the strenuous conditions that confronted her.

Another outstanding indication of her sterling character as a Christian is found in the fact that her

home was usually the nucleus for the missionary activity of the ministry of her chosen faith.

Later in life after most of her children were married and had homes of their own, Sister Brockman made her home with her daughter and son-in-law, Mr. and Mrs. Peter Marquette, which was her home at the time of her death.

There remains to mourn her passing six sons and three daughters. They are: the sons, Augusta, Isaac, Samuel, Elmer, Owen and Louis, all of whom live in Sparta and vicinity. The daughters are: Mrs. Julia Jerome, Mrs. Gladys Marquette, and Mrs. Goldie Schmidt, all of Sparta and vicinity.

There are also twenty grand children, seven great grandchildren, other relatives and a host of friends.

The funeral was conducted from the Plummer Undertaking parlor in Sparta, Wisconsin, and interment was in the Sand Creek cemetery beside her husband. The pall bearers were five of her sons, August, Isaac, Samuel, Owen and Louis, and a grandson, Robert Jerome. Service in charge of and sermon by Apostle B. C. Flint of Independence, Missouri of the Church of Christ, Temple Lot, a life long friend of the family, having ministered from her home throughout the years and who was the minister who presided at the funerals of both her husband and her mother. That of the husband thirty-five years ago, and the mother about thirty years ago. Elder Flint had been called by phone and came to her home just one week before she passed away, so was with her and her family when the end came. Because of his life long acquaintance with this kindly old lady and her family, he was able to add a strong personal tribute to this good woman.

JOHN E. WISE

On January 30, 1948, Brother John E. Wise passed from this life. Born on August 30, 1873, near Bissfield, Michigan, he was in his 75th year of life. He died of a heart ailment after a little over a year of severe sickness, that had confined him at home and in bed the most of the time. He had been active in newspaper work for twenty years with the Toledo Blade Co., of Toledo, Ohio.

He had to make his way in the world from early childhood, most of his life being spent in various business activities in southern Michigan. In his long and useful life he made a host of friends and neighbors who mark with regret the passing of his cheerful character of a warming sunny disposition.

Brother Wise was baptized into the Church of Christ in July, 1939, by Elder E. M. Orton, at Flint, Michigan. Sister Susan Wise was in a large measure the means of bringing the gospel to him.

Surviving are his wife, Susan; a son, Lawrence, of Flint; three step-sons, Russell Laverty, of Temperance; William, of Detroit; Earl, of Plymouth, Mich.; and a daughter, Mrs. Geraldine Husted, of Toledo, Ohio.

Services were conducted Monday, February 2, from the Reorganized Church of Jesus Christ of the L. D. S. at Sylvania, Ohio. Elder Lloyd Lunn (Reorganized), of Toledo, was in charge, and a visiting elder, Lloyd Adams gave a comforting sermon. Burial was near Petersburg, Michigan.

May God's spirit comfort and bless the bereaved and help them understand the beautiful promise of life through the gospel of Jesus Christ.