

# Zion's Advocate

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

Volume 25

Independence, Missouri, July, 1948

Number 7

## *Thanks Be To God*

Thanks be to God for the sunbright day  
And friends we meet in the workaday,  
For tasks intriguing, and victory won,  
For things accomplished and something done.

Thanks be to God for the little lane  
And the smiling face at the windowpane;  
A neighbor's counsel on tree or flower,  
And the singing birds at the twilight hour.

Thanks be to God for the lamp and chair  
And the soothing respite from toil and care;  
The music muted, no fear or din,  
With the night shut out and the gladness in.

Thanks be to God for the large and small  
Blessings that he bestows on all,  
And the greatest blessing, the moment's star—  
Thanks be to God for America.

—Selected.

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## ZION'S ADVOCATE

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By Wm. F. Anderson

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We wish these tracts to be free, but a contribution will be appreciated to help pay the cost of printing.

## EDITORIAL

### AMERICA

The month of July contains the date of our nation's birthday of freedom from imperialistic domination. On July 4th, 1776, the Declaration of Independence was signed and passed by the Continental Congress. This declared the United States of America to be a free and independent nation.

America in its history and destiny, rates high in the philosophy and tradition of the great restoration movement in these last days. America is the "choice land" of the Book of Mormon story. It was also the

land where God saw fit, through the seed of Ephraim, to bring to pass the restoration of the gospel of God's dear Son. It is the land, Shadowed with Wings," of Isaiah 18; and finally, it is Joseph's land. The land of promise to the seed of the real Israel, and one day it will, in the great economy of God, be the seat of government for all of the returning seed of Joseph, both Ephraim and Manessah, together with those other descendants of Israel who may elect to throw in their lots with the seed of Joseph.

The story of the Book of Mormon and the story of America are one and the same. Some years ago while employed in the Department of State in the state of Wisconsin, we kept the Book of Mormon with us in the office, thus making it available for any who might desire to read it. Many of the state officials did avail themselves of this privilege, among them the head of the Department of Civil service. Some years later, and after I had again resumed missionary activity as one of the Twelve in the Church of Christ, I paid a visit to this official. He seemed deeply impressed with our story, and when referring to the Book of Mormon, he said; "If I did not know that this Book of Mormon had been in existence for over one hundred years, I would say that it had been written recently, because it is so eminently a prophetic record of the history America has made." Then he added; "Anyone who would now; in the light of the history America has made, undertake to refute the story of the Book of Mormon would only make themselves ridiculous by their ignorance."

It therefore seems to me that the best friends of the Book of Mormon are those who, not only accept the book itself as a divine record, but also study America in the light of its prophetic predictions.

Let us look at America by way of the concept that we find provided in it. We can only introduce a very few, because the entire book is replete with the story of America and the place God designed it to occupy among the lands of the world. In the very beginning we read this; "And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land, WHICH I HAVE PREPARED FOR YOU; yea, a land which is choice above all other lands." 1 Nephi 1:54. (Ephasis mine B.C.F.)

Again; "For, behold, said he, I have seen a vision, in which I know that Jerusalem is destroyed; and had we remained in Jerusalem, we should also have perished. But, said he, notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; A land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, AND MY CHILDREN FOREVER; And also all those who should be led out of other countries, by the hand of the Lord.

Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, THAT THERE SHALL NONE come into this land, SAVE THEY SHALL BE BROUGHT BY THE HAND OF THE LORD. Where-

fore, this land IS CONSECRATED unto him whom he shall bring. And if so be that they shall serve him according to the commandments which he hath given, it shall be a LAND OF LIBERTY UNTO THEM; Wherefore, they shall never be brought down into captivity: if so, it shall be because of iniquity; for if iniquity shall abound, CURSED SHALL BE THE LAND FOR THEIR SAKES; But unto the righteous, it shall be blessed forever. And behold, it is wisdom that this land should be kept as yet from the knowledge of other nations; For, behold, many nations would overrun the land, that there would be no place for an inheritance. Wherefore, I, Lehi, have obtained a promise that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever. But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord; having a knowledge of the creation of the earth and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise;

Behold, I say, If the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, the judgments of him who is just, shall rest upon them; yea, he will bring other nations upon them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten." 2 Nephi 1:4-24, (Emphasis mine B.C.F.)

So much for the ancient Americans. We know how literally this prediction has been fulfilled, now let us look at what God says about the Gentiles who would later inhabit this country. We read; "But behold, this land, saith God shall be the land OF THINE INHERITANCE; (Joseph, B.C.F.) and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land AGAINST ALL OTHER nations; and he that fighteth against Zion, shall perish, saith the Lord; for he that raiseth up a king against me, shall perish." 2 Nephi 7:17-20. (Emphasis mine B.C.F.)

Again in the same chapter and the 29th to the 32nd verses we read; "Wherefore, the Gentiles shall be blessed and numbered among the House of Israel. Wherefore, I will consecrate this land unto thy seed and **they** who shall be numbered among thy seed, forever, for the land of their inheritance: It is a choice land, saith God unto me, above all other lands; wherefore I will have all men that dwell thereon, that they shall worship me, saith God."

Speaking of the Jaredites who came here from the Tower of Babel, we read this: "And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God HAD PREPARED FOR A RIGHTEOUS PEOPLE; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from this time HENCEFORTH AND FOREVER, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God.

And it is not until the fullness of iniquity among the children of the land, that they are swept off.

And this cometh unto YOU, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness comes, that ye may not bring down the fullness of the wrath of God upon you as the inhabitants of the land have hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and FROM **ALL OTHER NATIONS** under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written." Ether 1:29-35. (Emphasis mine B.C.F.)

Concerning America, the above extracts are the teachings of the Book of Mormon throughout. NOT ONCE do we find a promise of God's blessings upon any nation inhabiting this choice land, who become affiliated politically in a congregation of nations, thus sharing their iniquity. ALWAYS the book teaches that this land shall be isolated politically as a beacon light of civilization to the entire world, but always contingent upon the inhabitants of the land worshipping the God of the land Jesus Christ. What does our history for the last two decades reveal in this regard, and what has been the state of mind of our people? Is there any indication of the iniquity described? Notice how the author continues to reiterate the deep necessity of our conduct towards God, being in obedience to his commandments, if we are to receive God's recognition. Our founding fathers, whom we as a church, regard as being raised up of God for the work they did, were very emphatic against foreign political entanglements.

We have sowed to the wind. Now we are reaping the whirlwind.

Some years ago while laboring among the Iroquois Indians near Brantford, Canada, in conversation with Mr. Fred Loft, a brother of our Brother Harry Loft. Fred Loft had a college education, and had been for

thirty-four years an official of the Canadian government, and was married to an English girl.

I asked him why the Indians, who were many, allowed the few whites who came over in the little sailing ships of that day, drive them out and take their lands and so become the mighty nations of the United States and Canada. He answered that it was because the whites believed in Christ and his people did not. Then I asked him, "What about the whites now?" He answered; "They are like Sodom and Gomorrah." What an Indictment!

Our flag, OLD GLORY, stands for the America, as our founding fathers intended it to be, and as God promises blessings upon. Let us, of the great Restoration, on this 4th day of July 1948 return to our first love and by, not only allegiance, to our beloved country, but also, by self examination, seek to be lining up according to the qualifications given in the Book of Mormon as requisite for children of God.

B. C. FLINT.

### INDEPENDENCE NEWS

Brother J. Maynard Case and wife and daughter Mary Emma visited with Sister Case's family at Odessa, Mo. It was a family get together before their mother went for a visit in Washington and British Columbia, Canada.

Brother Wm. Graham, who was here from St. Louis, Mo. to attend Conference, has returned and found work here. We are glad to welcome Brother Graham to our church family.

Sister Wm. Sheldon and two children have returned from a six week visit in her old home in Black River Falls, Wis. Her sister, Barbara Babcock, returned home with her to spend the summer here.

Sister Barbara Smith of Ava, Mo., daughter of Apostle A. M. Smith, spent several weeks here after the conference, visiting relatives and friends. She is now attending summer school in Bolivar, Mo., preparing herself for another year of school teaching.

Brother and Sister C. L. Wheaton have visited several times in Collins, Mo., with the Saints there and also to administer to Sister Martin, who was ill for so long. Sister Martin received a blessing through administration, but was not healed. Her life was prolonged for several weeks after the doctor had said she could not live through the night. Brother Wheaton preached her funeral sermon and Sister C. L. Wheaton, Sister Marion Sprague and Brother Nicholas Denham furnished the music. Sister Martin leaves her husband, children and grandchildren, with a host of friends to mourn the departure of a good companion, mother and friends.

Some of the Elders went to Warrensburg during conference to administer to Apostle Bozarth, the last word we have received is that he is still very poorly and needs the prayers of the Saints throughout the church in his behalf.

Brother and Sister John Sweem of Hamilton, Mo., attended church services and visited friends here on Mother's Day. They brought their granddaughter of Cameron, Mo. with them.

Brother and Sister Leslie Case are the proud parents of a son, who they have named James Harvey, after his two grandfathers. The baby was blessed on Children's Day by his grandfather, Brother J. Maynard Case

and our pastor, Brother Rolland Sprague.

Sister Harvey Bell and small daughter of Ava, Mo., came to visit and see the new grandson in the Leslie Case home. This was her first grandchild, but before she returned home word came that her daughter, who lives in western Nebraska, had a baby daughter. Sister Edith Bell went home with her mother to spend the week end with the family there.

Brother and Sister B. W. Davis went for a trip to New York City.

Brother and Sister Nicholas Denham drove to Pencacola, Florida, for a vacation trip. Nicholas stayed a week and drove back home leaving Dorothy there for a longer visit. Brother Denham returned by train a few days later for her and they drove a new car back home.

Brother and Sister Ernie Premo went to Travers City, Mich., for a two weeks outing on the lakes there, visiting friends at several places in Michigan and Illinois on the return trip.

Brother and Sister Forest Maley and her mother, Sister Willie Yates, visited over the week end with relatives at Gravois City, Mo. Sister Yates returned for a longer visit with her daughter, Bertha, and family later, going down the second time with another daughter and her husband. Forrest and Irene spent another week end with his brother, Robert Maley, and family, at Corydon, Iowa.

The Sunday School held a get together in the form of a Musical, at the church. Nearly every one present took part in the program. Cookies and cocoa were served and every one seemed to have a very enjoyable evening.

The next get together was in the form of an ice cream social. The proceeds went to help defray the expense of the series of meetings to be held here.

Brother Alma Frisbee of Lone Jack, Mo., is visiting at the home of his sister, Sister Charles Denham. Sister Denham has so far recovered from her recent illness as to be able to do her own work and to come out to nearly all our services at church. We are glad to see her with us again.

Brother and Sister Wm. Anderson have gone on a trip to his old home in Canada. They stopped at different places on their way to do a little church work.

Brother and Sister B. C. Flint are out in the missionary field. They have been gone several weeks and are up in Wisconsin at this time.

Brother and Sister Floyd Denham are the proud parents of a baby daughter. The little girl is a great granddaughter of Sister Charles Denham.

Brother and Sister R. R. Robertson of Salt Lake City are here to help with the series of meetings being held in this place.

Brother Joseph Yates had the misfortune of falling and breaking both arms at the elbows. He has them out of the casts, but they are still giving him some trouble.

Brother A. M. Smith of Ava, Mo., missionary in charge of Missouri with Brother R. R. Robertson of Salt Lake City, Utah, are holding a ten days series of meetings. The crowd was small to begin with but are increasing in numbers as the days go by. We hope and pray that we can see some good results from the united efforts that have been put forth to make these meetings a success.

ORA BUTTERWORTH DERRY.

# 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.*

## WHAT THINK YE OF CHRIST? WHOSE SON IS HE?

(Matthew 22:42)

By B. A. Winegar

Jesus asked his disciples a question, saying,

"Whom do men say that I the Son of man am? And they said, Some say thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Let us examine this statement made by the Christ, and in doing so we find that **flesh and blood** did not make known unto the disciples who Christ was; but Christ identifies the source of the information as being from his **heavenly Father**.

Let us now turn and read John 4:24:

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

Christ also tells us that his Father resides in heaven; and by searching just a little, we can find much scripture in support of this claim.

We now turn to the 3rd chapter of Matthew, and read from the 13th to the 17th verses, inclusive:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

A voice from **heaven** calling down to **earth**, telling those who stood by, that **this was his beloved Son**.

And again we read:

"**God**, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his **Son**,

whom he hath appointed **heir** of all things, by whom also he made the worlds; who being in the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

"For unto which of the angels said he at any time, Thou art **my Son**, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

"And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

"And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

"But unto the Son he saith, Thy throne, O God, is ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.

"Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall never fail.

"But to which of the angels said he at any time, Sit thou on my right hand, until I make thine enemies thy footstool?

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Hebrews, chapter 1.

Note the foregoing carefully. It distinctly sets forth **God the Father**, and his **Son and heir**, and the **angels**, in the separateness of their personalities, and the relative positions they occupy. The above was written by the Apostle Paul, and his testimony occupies a plane far above that of any person living today who has seen neither Christ nor God. And he gives us the source of his authority. Let us hear what he has to say upon this point:

"Paul, an apostle, (not of men, neither by man, but by **Jesus Christ**, and **God the Father**, who raised him from the dead)."—Galatians 1:1.

Now, let us read verses 15 and 16:

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."

Clearly, two persons. One who called Paul, and revealed to him the other, that through Paul the heathen might hear the glad news of a **Son of God**.

But we have another witness to call at this time, (also an apostle,) Peter, and we turn now to the second epistle of Peter:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Peter 1:16-18.

We have quoted two of the many witnesses we could name, showing that they had a sure knowledge of a **God in heaven**, who had made it known to the children of men that he was the **Father** of our **Lord Jesus Christ**; and he wanted all men to know it; and he wanted all men and women everywhere to worship his Son, whom he had sent,—wanted them to hear him, what he had to say, and to become obedient to his commandments. And he gave a promise that **all** who would believe on that Son, and obey his commandments, would be saved. And to all those who received instruction from God, the terms and conditions were the same.

Again, in our search for truth, let us read:

"Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other **name** under heaven given among men, whereby we must be saved.—Acts 4:8-12.

At this point we call attention to a very important thing: Who was Peter talking to? It was the Rulers, the Elders, and the High Priest—the very same crowd that condemned Christ, because he said he was the **Son of God**—they were still unconverted, still unbelieving. Yes, as John has said, they were "anti-Christ." It was not the doctrine of a God that aroused their hatred—but it was the doctrine of a **Son of God**. This they could not tolerate.

Now we turn to Christ's testimony of himself while

talking to this same class of unbelievers who were ready to stone him:

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do **mine own will**, but the **will of him that sent me**.

"And this is the **Father's will** which sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

"And this is the **will of him that sent me**, that every one which **seeth the Son**, and believeth on him, may have everlasting life: and I will raise him up at the last day."—John 6:35-40.

Now let us read some more of the teachings of Christ:

"Let not your heart be troubled: ye believe in God, believe also in me."

(Two persons mentioned here)

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.

"And whither I go ye know, and the way ye know. Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him."—John 14:1-7.

Right here let us turn to the 17th chapter of St. John, and read it carefully, and with a desire to fully appreciate that wonderful prayer offered up by Jesus just a short time before the Jews took him to crucify him because of his testimony that he was the Son of God, and because of his testimony that God was his Father.

"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: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

"And this is life eternal, that they might know **thee the only true God**, and **Jesus Christ** whom **thou hast sent**.

"I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

"Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scriptures might be fulfilled.

"And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

"Neither pray I for them alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou **lovedest me before the foundation of the world.**

"O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

If this, one of the most sublime of all prayers, is not what it purports to be, the supplication of **a person here**, to one in heaven, then it is a meaningless deception of the rankest kind. Now let us turn to John 14:23:

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love

him, and we will come unto him, and make our abode with him."

("Me" and "my Father", "we", and "our", mean more than one person.)

"He that loveth me not keepeth not my sayings; and the word which ye hear **is not mine**, but **the Father's** which sent me. These things have I spoken unto you, being yet present with you.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for **MY FATHER IS GREATER THAN I.**"

In them, any references given here of Christ's teachings to the people everywhere he went, the one most outstanding thing was that he wanted the people to know **who** he was; and so he went to a great deal of trouble to explain to them just who he was, and why he was here among men, telling them the great plan of salvation, and what man must do in order that they might be saved. And as he knew and could discern the hearts of men, he well knew the opposition to his claim to be the Son of God. Because of the traditions of the Jews, they had been taught to believe in the one Jehovah God, and no other. These Jews were the descendants of those who rebelled against God in the wilderness, when Moses was trying to lead them to the promised land; but they would not believe Moses; and so we should not be surprised that they would not believe Christ.

And now we find Christ in the temple at Jerusalem, preaching the gospel. Let us read about it in Luke 20:1-18: can we not see in this parable how plainly he portrays to them his authority, and from whence it came:

"And it came to pass that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, and spoke unto him, saying, Tell us by what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: The baptism of John, was it from heaven or of men?

"And they reasoned with themselves, saying, if we shall say, From heaven: he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things. Then began he to speak to the people this parable;

"A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the vineyard: but the husbandmen beat him, and sent him away empty.

"And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

"And again he sent a third: and they wounded him also, and cast him out.

"Then said the Lord of the vineyard, What shall I do? I will send my beloved Son: it may be they will reverence him when they see him. But when the husbandment saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him.

"What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others.

"And when they heard it, they said, God forbid.

"And he beheld them, and said, What is this then that is written. The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

And after all the sermons and parables he spoke unto them, yet they would not believe him, but sought to lay snares for him, and made secret plans to kill him. At last, we find that he began to upbraid them; and told them who they were and what they were. Turn to the 23rd chapter of Matthew, and read the awful rebuke he administered to them. But did it caus them to have a change of heart and repent? No. For we find it was these same ones who plotted to and did take him before Pilate to be condemned to death.

Now let us see if we can find what some of those charges were that they brought against him. Read the 30th verse of the 18th chapter of John:

"They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee."

Then read in the 19th chapter, verses 6 and 7:

"When the chief priests therefore and officers saw him, they cried out saying, Crucify him, crucify him. Pilate saith unto them, Take ye him and crucify him: for I find no fault in him. We have a law, and by our law he ought to die, because he made himself **the Son of God.**"

That was a chief complaint. He said he was the **Son of God.** And since they believed in no **Son of God,** they said he "blasphemed;" and to blaspheme was punishable by death under the Law of Mt. Siani.

We are caused to wonder why these rulers were so anxious to make away with him, when at the same

time there were thousands of people who had been with him, and had seen all the mighty works he had wrought among them, in healing their sick, opening the eyes of the blind; and had unstopped the ears of the deaf, raised the dead, cleansed the lepers, and miraculously fed thousands of hungry people; and was always found doing something good.

Isaiah has something to say to this question; and let us remember he was talking to this same class of people, and the fathers of that crowd that killed Christ,

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."—Isaiah 6:8-10.

Now turn to Acts 6:8:

"And Stephen, full of faith and power, did great wonders and miracles among the people."

Stephen was a just man, who believed that Jesus was the Christ, the Son of God, and he wanted all men to know it, and was willing to give his life, as did Christ, to prove to the world that he believed what he preached.

Turn and read one of the greatest defenses ever made in behalf of Christ, by one who was willing to seal his testimony with his life. What was it that Christ said upon one occasion? This: Greater love hath no man than this; that he lay down his life for his friend. And that is just what Stephen did. Chapter 7 is too long to quote in this article; but please read it all from your own Bible; but let us give special attention to verse 37, wherein he calls special attention to the words of Moses.

"This is that Moses which said, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear."

This shows that Moses was acquainted with Christ and his mission; and had, away back there in his day, given testimony concerning Christ. But, as we can see, they would not believe Moses; but desired to turn back to Egypt and to bondage. And so it was with this gathering of people that had brought the righteous Stephen before them. Let us now read, commencing at verse 51:

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and the murderers: who have received the law by the disposition of angels, and have not kept it.

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stead-

fastly 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.**"

Here is a man testifying that he saw Christ and God together, as two persons, which seems very clear to us that what Christ declared every where he went, that he was the **Son of God**, must surely be true. And they stoned him because of his testimony that he had seen Christ standing at the right hand of God, and because he had reminded them of the awful charge that they had killed that Just One, who had brought to them, and to all mankind the great plan of salvation—this Just One whom God had sent to redeem them from their lost and fallen condition.

We remember that Christ and John both declared that many false spirits and false prophets had gone abroad in the earth, and would deceive many. We are willing to believe that, because we read in a number of places where Christ talked face to face with the evil spirits; and they recognized Christ. Yes, they knew Christ. BY reading the 4th chapter of Luke we see that Christ saw and readily recognized the Devil, as he was called; and in the 33rd verse:

"And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him saying, Hold thy peace and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not."

And in this same chapter, beginning with verse 40, we read:

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ."

Yes, they had known him when he was with his Father before the foundations of the earth were laid; and they recognized him when they saw him here. But Christ suffered them not to speak, for he needed not their testimony. Paul, too, was constrained to rebuke an evil spirit that persisted in following him and crying that he was a servant of the Most High (Acts 16:18).

Now let us turn back the pages of time; away back before time itself, upon this earth, began, before the foundations of the earth were laid, upon which we live. Yes, long before man was upon this earth. There was a conversation held between **three** individuals, all **three** having something to say. The question under discussion was, who would go and redeem mankind, according to the great plan God himself had made, he knowing all things that would befall man, even before it happened. So we read in the scriptures that Satan offered his services; but was rejected because of the terms he laid down, not being

willing to subscribe to God's terms. But the Only Begotten offered to go and do all the work, and do it the way God wanted it done, and according to God's plan and way.

Now let us see if we can find the reason the first offer was rejected. The scriptures tell us that Satan wanted God's honor and glory. Yes, that is right; but we feel there is also another reason, and that revolves around the word **obedience**; because whoever came to redeem mankind, must be obedient to ALL the will of God, as must those who were to receive the benefits of the plan of redemption.

For we read all along through the teachings of Christ, that he was always doing the things that his Father sent him to do. In one place Christ speaks on this wise: "I do always those things that please him." (John 8:29.)

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."—John 12:49, 50.

And in the 8th chapter of John, verse 42, we read again:

"Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me."

In connection with this let us read something the Apostle Paul has to say in Hebrews 2:6-18:

"But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

"For verily he took not on him the nature of an-

gels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Please note, especially, that God had made Christ a High Priest; and he had authority from his Father to teach the people all things that his Father had taught him. For further light on this subject, let us turn to Hebrews 5:4-11:

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him; called of God an high priest after the Order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are **dull of hearing.**"

But let us read just a little further, now, in the 7th chapter of Hebrews:

"For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec;) by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for ever more."—Verses 19-28.

Please turn now and read the 1st Chapter of Acts, commencing at the first verse:

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible

proofs, being seen of them 40 days, and speaking of the things pertaining to the kingdom of God."

We note by reading on down further in this same chapter, that he spoke to them of many things pertaining to the kingdom; and they asked him a question: "Lord, wilt thou at this time restore again the kingdom of Israel?"

"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" (still maintaining the relationship of Father and Son after his resurrection,—as he did all along)

Shortly after that he was taken up, and a cloud received him; and as they stood wondering,

"Two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

His identity was not merged into that of another as he ascended; neither would it be; but it would be this same Jesus; this same Son of God who would come again, in like manner as they had seen him ascend.

So now, we are waiting for that day to come, and are assured that it will come; and knowing some of the signs of the times, we feel sure that the time is not so far off as some, perhaps, might think. One of the signs, given by Christ himself, was:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

We also read in revelations 14:6:

"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."

And so it was that in 1829 this angel appeared to a young man named Joseph Smith, and did just that, bestowing upon him the authority to preach the gospel, and to establish Christ's church.

This was not the first heavenly messenger who appeared to the young man, however; for he had been visited prior to that date a number of times by heavenly messenger, instructing and preparing him for the event spoken of above.

His first experience was in the early spring of 1820, when he went into the woods to seek the Lord to know which of all the churches was right, and which he should join. In answer to his prayer, there appeared above him in the air, two personages, one of whom said, pointing to the other: "This is my beloved Son, hear him."

This was the same Christ whom God had ordained a high priest forever; and we find that he is still directing in the affairs of men, and in the setting up of His church in these last days, as well as at Jerusalem in his earthly ministry. Yes, he is that same Jesus who

appeared unto John on the Isle of Patmos, and told him all the things he wanted him to write. Let us read some of the things John has written for us in the first chapter of Revelation:

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

Now let us see if we can identify the person that was speaking to John:

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; . . . And I turned to see the voice that spoke with me. And being turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. —Verses 10-13.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." —Verses 17, 18.

Yes, John identifies him as Christ, the Son of God. Let us remember that this is over sixty years after Christ arose from the tomb; yet he is still Jesus Christ, the Son of God, still the great high priest and apostle; for that was his work, and will be until the time appointed for him to have finished the work assigned him; and that will not be until after the thousand years are finished, and everything is ended.

In the third chapter, beginning with the 12th verse, read again the words of Christ:

"Him that overcometh, I will make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."

If this were all that was written, it seems as if it should be abundant proof to enable any one to understand that up till that time, Christ was still going right ahead with the work assigned him in the beginning. But let us not forget that we have a much later witness. Yes, we who have obeyed the gospel restored by the hand of an angel, have been baptized, and have received the gift of the Holy Ghost, must either believe that Joseph Smith saw both the Father and the Son, or we must reject his testimony, and his work from that time forth; for that was his first claim to the world; and if that was false or misleading, how could one have

faith in him, or in subsequent claims of angel visits?

Here is something more that John has to say in his 3rd chapter, verse 20: and it is very comforting to those who can qualify:

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me."

Those who reject Christ as being the Only Begotten Son of God, will never open the door to him.

"To him that overcometh will I grant to sit with me in **my throne**, even as I also overcame, and am set down with my **Father in his throne**."—Verse 21.

It seems very clear that there are two thrones mentioned here in this verse. We wonder how it would be possible to make it any plainer; one could hardly find words to be used to set it out more clearly and plainly. And we are not left in doubt as to where that kingdom will be, if we turn to Rev. 11:15:

"And the seventh angel sounded; and there were great voices in heaven, saying, The Kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

Now let us turn to Rev. 5:9, 10:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Now let us go a little farther, and read again in Rev. 20:4:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

We are again reminded of the statement made by Christ to his disciples, found in the 14th chapter of John:

"In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

In the 16th chapter we find the statement made by Christ that he was going back to his Father, and that it was very necessary that he should go; and he made them a promise that he would send them a Comforter, even the Spirit of Truth; and when he, the Spirit of truth is come, he will guide you into all truth, and

show you things to come. Now a few verses again in the 14th chapter:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—Verse 26.

"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."—Verses 19, 20.

We find so many statements made in the scriptures that give ample proof, and makes it so very clear to us, that Christ and his Father were two separate beings. We want to refer to some outstanding ones in particular: in Matthew 20:23, we read:

"And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left hand, is not **mine** to give, but it shall be given to them for whom it is prepared of my Father."

And again, in Matthew 26:39, 42:

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

"He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink of it, thy will be done."

Two entities, and two "wills."

Luke 22:66-70:

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: And if I also ask you ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the Right hand of Power of God. Then said they all, Art thou then the Son of God? and he said unto them, Ye say that I am. And they said, What need we any further witness, for we ourselves have heard of his own mouth."

Luke 23:34, 38, 46:

"Then said Jesus, Father forgive them, for they know not what they do." And a superscription also was written over him in letters of Greek, and Latin, and Hebrew: **This is the King of the Jews.** And when Jesus had cried with a loud voice, he said, Father into thy hand I commend my Spirit: and having said thus, he gave up the ghost."

Oh, yes, they had crucified him, and he gave his life on the cross; but his Father, who resides in heaven, raised him from the dead just as he had promised that he would—gave Jesus power to break the bands of death; for that was in the original plan—Yes that was planned from the very beginning.

And now, after his resurrection, we read in Luke, chapter 24: that two of his followers went on a journey

to a little village, and they were talking over the things that had happened at Jerusalem the last few days. And as they walked along, Jesus himself came and walked with them, and listened to their sad story. And they told him how disappointed they were in that they had believed that he was going to redeem them at that time, but now he was dead, and had been dead three days. Then Jesus spoke to them and told them many things; but this one thing in particular:

"Oh, fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

Yes, indeed, Christ had a very difficult time getting the people to understand that he was that ONE who was sent to fulfill all those scriptures as written by the prophets concerning him.

That same evening, as the eleven were gathered together, he appeared to them, and spoke words of peace unto them; but they were afraid of him, and thought they had seen a spirit.

"Why are ye yet troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and feet. And while they yet believed not for joy, and wondered, he said unto them; Have ye here any meat? And they gave him a piece of broiled fish, and of an honey comb, and he took it, and did eat before them."

Yes, Jesus is a resurrected being; and he proved that to his disciples there at that time. And we read in verse 45:

"Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Yes, they were to be his witnesses; and we find some of them endured about everything that it was possible for man to bear, because of their witnessing for him. But now they were fully converted. They had seen their risen Lord, and were ready to testify to all the world.

"For God so loved the world, that he gave his only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:16-18.

The Prophet Zechariah foretold in the 14th chapter, the time when this same Jesus, "whom you now see ascending up into heaven," shall so in like manner descend, and will go out and fight for his people, and save them from their enemies, and give them peace, and all the good things that have been promised them. And then the Jews will recognize their King, whom they had crucified.

Yes, that is going to be a wonderful event,—wonderful for all those who believe on the Son of God. But what a terrible disappointment to those who do not believe!

When Christ asked the question, Whom do men say that I am? Peter was quick to answer, Thou art the Christ the Son of the living God. And it was Peter, also, who testified: We heard a voice from the excellent glory, saying, This is my beloved Son in whom I am well pleased.

Peter said this voice came from heaven—God speaking—God up in heaven, and Christ standing there on the mountain with the apostles. Hear again, the testimony of Peter concerning this Jesus, the Son of God. Acts 10:38:

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, And showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify THAT IT IS HE which was ordained of GOD, to be the judge of quick and dead. To him gave all the prophets witness that through his name whosoever believeth in him, shall receive remission of sins."

Note the fact that Peter said "we did eat and drink with him" after he rose from the dead; and he commanded them to bear witness of these things. And now shall we receive this witness, or shall we reject it? There is also another witness we should hear, in John 20:16:

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: But go to my brethren, and say unto them; I ascend unto my Father, and your Father and to my God, and to your God."

Other witnesses are so many that we will not even try to name them all, but, "The Spirit itself beareth witness with our spirits that we are the children of God: and if children, then heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Romans 8:16.

Paul makes this statement in I Corinthians 15:19:

"If in this life only we have hope in Christ, we are of all men most miserable."

But he sees farther than that. He sees Jesus going on with his work, which he was chosen of God, his Father, to do; so let us hear what he has to say in verse 21:

For since by man came death, by man came also the resurrection of the dead. For as in Adam all died, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Let us point out right here, that this day pointed out by the Apostle Paul, is after the thousand year period is past and the "little season" that is mentioned in Revelation 20; and after the second resurrection, and the final judgment, when death and hell are cast into the lake of fire.

And according to what both Paul and John declare, he is still, up to that time, Christ, the Son of God, the same ONE of whom the two angels said, at his ascension, **This same Jesus** which is taken up from you into heaven, shall so in like manner come again, as ye have seen him go into heaven. He will continue to be the same Jesus, and will continue to be in charge of the work, directing in the affairs of men until all has been done, till all is finished that he was sent to do from the beginning.

The testimony of Zechariah is pertinent, too, in his 12th and 13th chapters:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his firstborn."

"And one shall say unto him, What are these wound in thy hands? Then shall he answer, Those with which I was wounded in the house of my friends."

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life (for Life was manifest, and we had seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ"—1 John 1:1-3.

"Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the **Father** and

the **Son**. Whosoever denieth the Son, the same hath not he Father; he that acknowledgeth the Son, hath the Father also."—1 John 2:22, 23.

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are **three** that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness on earth, the Spirit, and the water, and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater; for this is the witness of **God** which he hath testified of his **Son**."—John 5:5-9.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath BOTH the FATHER and the SON. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.—2 John 1:9-11.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

"He that testifieth these things saith, Surely I come quickly. Amen."

"Even so, come, Lord Jesus."

"Come Jesus come, and reign victorious,  
Come with prophets, martyrs, seers;  
Come and take us home to Zion;  
Come and reign a thousand years."

### CONTINUATION OF, "THE CHURCH OF CHRIST, RESTORED"

By Verna Jones

Also in Acts 8:14-19, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost."

In ever so many places in Scripture you find this. Acts 19:1-6, the other office work of the Holy Ghost is to lead and entice to do good. To lead people to desire to serve God, and this is confused with the other already mentioned. In this work the spirit of God is always in the world, as see; "Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:2. Again; "No man can come to me except the Father which hath sent me, draw him." And in 2 Peter 1:21 we read; "For the prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost." So we see that spirit of God is always in the world as an influence from God leading men to him, but that it comes as a special gift as an abiding

comforter to those who obey the gospel of Christ and are baptized into Christ and put on Christ, as we learn in Galatians 3:27, as shown by the scripture quoted herein, an essential feature of the ordinance by which the Holy Ghost is conferred upon the repentant and baptized believer, is the laying on of hands, by one duly invested with the requisite authority, in the holy priesthood. It is instructive to note that while Phillip had authority to preach and baptize, it was necessary that men holding a higher authority in the holy priesthood be sent to confer the Holy Ghost, upon Phillip's converts in Samaria. Acts 8:5-17. It is apparent that Phillip officiated in the authority of the lesser or Aaronic priesthood, as John the Baptist had done. It seems that neither John nor Phillip had the authority to confer the Holy Ghost by the laying on of hands.

Historical evidence and writers as Tertullian who wrote in the latter part of the second century says, "That after baptism succeed the laying on of hands with prayer calling for the Holy Ghost." Cyprian, a writer of the third century, says, "Our practice that those, who have been baptized in the church should be presented that by prayer and the imposition of hands, they may receive the Holy Ghost." Now we see that the pattern of organization that our Lord came down to set forth for the father: Jesus said; "I came not to do mine own will but the will of him that sent me." If the chosen and true, was subject to that will, how much more are we? If we would live by this simple pattern that he has set before us, loving one another as we are told to do, etc., he would bless us even as he did those of old. For would he bless the church in one dispensation with a present living revelation of his will, and in another leave the church to live as best it may according to the laws of a bygone age? Isaiah tells us. 59:1, "The Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. We wait for light but behold obscurity, for brightness, but we walk in darkness." Amos also saw this day, our day, "Behold the days come sayeth the Lord God, that I will send a famine in the land, not a famine of bread nor a thirst of water, but of hearing the word of the Lord." In Paul's second letter to the Thessalonians Chapter 2, tells them "That day of Christ should not come except there be a falling away first," which he then describes in detail. Added to this, we have a beautiful picture of the church depicted as a woman, clothed with the sun, light from God, Revelations 12:1-6. This beautiful woman (church) was to lose her spiritual authority (man child) and then when that had been taken up to God the woman herself was to flee into the wilderness for a period. This was the period of darkness known in history as the "dark ages." It is described by the prophets of old and the time when, "Darkness covered the earth and gross darkness the people." Isaiah, 60:2, and when there would be, "no rulers, prophets or seers." Now we have seen the church in its purity, fashioned by Christ himself and the fate that would befall it, because mankind would not continue in the ways of God, but what promise does the scripture contain relative to a restoration, back to the primitive purity of the church of Christ? We will call attention to the

statement in Revelations 12:1-6, where it is plainly indicated that the flight of the woman (church) into the wilderness was limited by a definite period. That the church would come forth at the close of that period in its original form is amplified by the statement of Christ, wherein telling his disciples of his second coming, and of the end. He draws rather a dark picture of the conditions which would result from man's disregard of God and his law. There were to be wars and rumors of wars, famine, pestilence, etc. Yet amid all of that he says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Matthew 24:14. Now, if it was to be THIS gospel such as he was preaching at that time, it would be identically alike. If I have proven that this gospel did cease to exist because of apostasy then it must be that if it was again to be preached among the signs of Christ's second coming, it must be because it was to be restored. So this we may add the statement of the apostles following the day of pentecost, where Peter says, "Repent ye therefore and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord and he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the time of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. "Here the thought of a restoration is broadened out so as to include the whole program of God from the beginning. This would include the establishment of the church in its pure form, the preaching of this gospel, the gathering of Israel, from all lands to their own land, the redemption of Zion, the bringing forth of the "stick" or record of Joseph spoken of in Ezekiel 37:15-20, which would include the story of ancient America and the origin of the American Indians, the building of the temple to the house of Judah in Jerusalem, and also one to the house of Joseph in America and all other things that would come under the head of "all things" spoken of God by the mouth of his holy prophets from the beginning of the world. A text that strengthens this position is found in Zechariah 2:1-6, An angel was to bring the everlasting gospel before the hour of God's judgement. This angel is to tell a young man that Jerusalem is to be again inhabited, but this time as town without walls. Since the latter day restoration, was to be a restitution of all things it naturally follows that the gathering of the Jews back to Palestine would be included in it and so it is. We need spend no time on the present unparalleled developments of Jerusalem and it being literally rebuilt as a modern city without walls, by the returning Jews, because everyone knows all about that, but since it has already happened where is the angel who was to announce it. It is too late now for any to arise and make such claims since it has already occurred, and where among the great founders of religion do we find a young man who claimed that an angel did either or both of these things here indicated as being the method God would use in his latter day restoration. Here are few extracts from the great reformers whom I believe were used of God as instruments through which to break down the shackles of religious bigotry and superstition that bound the minds of the people in chains of darkness during the

dark ages. John Wesley says, "The times which we have reason to believe are at hand, if they have not already begun are what many men have termed the latter day glory, yet the wise men of the world, men of eminence, men of learning, and renown cannot imagine what we mean by talking about any extraordinary work of God. They cannot discern the signs of these times. They can see no signs at all of God arising to maintain his own cause and set up his kingdom over the earth." Sermon 71.

Roger Williams founder of the Baptist church in America, says, "In the poor small span of my life. I desired to have been a diligent and constant observer and have been myself in many ways engaged in city, in court, in school in university, in churches, in old and new England, and yet cannot in the holy presence of God bring in the results of a satisfying discovery that either the begetting ministry of apostles and messengers to the nations nor the feeding and nourishing ministry of pastors and teachers according to the first institution of the Lord Jesus is yet restored and extant. The apostasy of anti-Christ has so far corrupted all that there can be no recovery out of that apostasy till Christ shall send forth new apostles and plant churches anew." Struggles and Triumphs of Religious Liberty, pp 238-239.

Sir Isaac Newton says; "There must be a stone cut out of the mountains without hands before it can fall upon the toes of the image and become a great mountain and fill the earth, and an angel must fly through the midst of heaven with the everlasting gospel to preach to all nations before Babylon falls, and the Son of man reaps his harvest." Observations on the Prophecies pp 250-251.

These are just a few predictions of the great reformers but they are sufficient to show that those great men of God regarded their work merely to prepare the minds of the people for the great restoration, which they all saw and were sure would come. They realized that their's was a work of reformation, but they looked forward to the day when the great restoration would come. Now the period mentioned as the time limit for the woman (church) to be in the wilderness is given as 1260 days. That these prophetic days are years, we will call to our support Rev. G. S. Faber, "We are living in the predicted day of anti-Christian blasphemy and the 1260 years are rapidly drawing near to their termination." Visions of Daniel p 222. This agrees with Numbers 14:34, where we read, "After the number of days in which ye searched the land, forty days, each day for a year." But 1260 must have a scriptural beginning. When then did the woman flee into the wilderness? Daniel speaks of an abomination that maketh desolate and Paul's letter to the Thessalonians already referred to says that the falling away was to be characterized by someone usurping power and sitting in the "temple of God, showing himself that he is God," 2 Thessalonians 2:14. The pope fulfilled this in 570 A. D., as is easily ascertained by an appeal to history. This date added to the 1260 years brings the time of the church's return from the wilderness as being 1830.

Daniel's interpretation of the king's dream clinches all I have said as to the time element in this discussion. You will note that he interpreted the various parts of the image as being successive kingdoms. The head of gold was Babylon, the arms of silver the Medes and Persians, the body of brass the Greeks, the legs of iron the Romans, divided into eastern and western Rome, the ten toes the various nations that grew out of the Roman Empire, etc. These nations did succeed each other in exactly the order given by the prophet, but it will be noticed that he saw the image standing complete on its feet, not one passing and the other following. This must indicate that there would be a time when all of those nations would again come into existence, and that would be the time, when the full force of the prophecy would be apparent, because Daniel said it should be, what, "shall be in the latter days." verse 28. Here are the dates when each nation represented by the image came back into the sisterhood of nations. Babylon overthrown by the Medes and Persians, B. C. 539, restored by the Turks 1638 A. D. existing as such until 1920 when it was placed under a mandate by Great Britain, by the League of Nations. Medes and Persians overthrown by the Greeks 334 B. C.; Recovers its independence 1730 A. D. under Tahmasp, which it still holds. Greece conquered in A. D. 1204; In 1829 her independence is recognized by Turkey, and in 1830 was again recognized as a world power. This was therefore the last one of the nations represented by the image to be restored and it was in 1829-30. It thus again completes the image. Rome has repeatedly risen and fallen, yet today stands as the exclusive domain of the popes. The same is true of the other nations, but this fact remains that it was not until 1830 that the entire image again appeared as the king saw it in vision, and as it was interpreted by Daniel, but it is also true that disintegration set in shortly after 1830 and none of the nations now appear as they did in 1830, so it shows that, that period and that period alone must be the time of God setting up his kingdom for the last time. On April 6th. 1830, was organized the Church of Christ, and organized too in accordance with instructions given by the angel to the young prophet Joseph Smith. Since then the whole religious world has been revolutionized. The house of Israel is returning to their lands. Jerusalem is a new town and without walls, exactly as the angel told the young man Joseph Smith, it will be done. This young man and the work he was instrumental in the hands of God in bringing forth has brought new hope for a better world to come.

In closing, these comforting words come to my mind, "The secret of the Lord is with them that fear him, and he will show them his covenant. I will hear what God the Lord will speak, for he will speak peace unto his people and to his saints. But, let them not turn again to folly.

#### NOTE:

The above splendid article, is from the pen of one of our real young sisters. She is the daughter of Brother and Sister Charles Eddy, of Black River Falls, Wisconsin. Whom I baptized thirty-six years ago.

They are a large family and the children left home early to build their own. We found Verna and her sister Dorothy married and living in Springfield, Illinois. The elders of the Utah church had contacted them, and the young girls thought they were of the same faith as their parents because they believed in the Book of Mormon. These elders met us in the homes of these young sisters, and by friendly discussion we were able to show them where the true church of the restoration was, and before we left them on that first visit we had baptized both of them. This very exhaustive article shows the development our young sister has made, in the few years that she has been a member of the Church of Christ. She is a real student, and we are very proud of her.

Apostle,

B. C. FLINT.

#### THE SEAMSTRESS-POET

Quiet and unassuming

She sits each day and sews,

Fashioning beautiful garments

Of lavender, blue or rose.

Sometimes the somber colors

Of black or brown or gray;

But always with lines of beauty

Ere they go from her hands away.

Deftly she cuts to the pattern,

Carefully matching the seams,

Some "gathers" here, a soft fold there,

As her needle flashes and gleams.

And as she sews, she ponders

O'er a bit of verse or rhyme,

A sentence here, a soft phrase there,

A line or two at a time.

And soon she has fashioned a poem

Of spiritual beauty and grace

That rivals her loveliest garment

Of silk and ribbon and lace.

—Sue Smith, Camdenton, Mo.