

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, December, 1948

December 12

A Message of Christmas

By Apostle B. C. Flint

Ring out ye bells! this Christmas morn,
For unto us the Christ was born.
He came not here alone to die, but
To mankind repentance cry.

"Adam fell that man might be,"
And Christ arose to set him free.
In him alone is power to save,
His message goes beyond the grave.

Then ring ye bells! this message sweet,
'Til through all ages it will greet,
On earth, in hell, and everywhere,
ALL men will in these blessings share.

Then Hail! all Hail! the angels sing
To all mankind this message bring,
That to this sphere of woe and pain
Our blessed Christ will come again.

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PROVERBS

The wisdom of many and the wit of one.—Earl Russell.

While the word is yet unspoken, you are master of it; when once it is spoken, it is master of you.—Arabic.

The tears of repentance are cool, and they refresh the eyes.—Arabic.

Men are naturally tempted by the devil, but an idle man positively tempts the devil.—Spanish.

Greater is he that ruleth his own spirit than he that taketh a city.—The Bible.

Friends tie their purses with a spider's web.—Italian.

For an honest man, half his wits are enough; all are too few for a knave.—Scotch.

Talk at me, and I resist; talk to me, and I may be convinced.—German.

He that troubleth his own house shall inherit the wind.—The Bible.

EDITORIAL

CHRIST AND CHRISTMAS

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; 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.**" Isaiah 9:6, 7.

"And there was 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 shown 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.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying. "Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 8-14.

Who has not heard these wonderful words? Iterated and reiterated over and over again around the whole so called Christian world, at Christmas time? Yet while we would not for one moment essay to take from loving hearts the ecstasy and joy that has through the ages echoed and reechoed down the centuries, we must not allow the passing joy of the Christmas season, which we realize is the greatest leveler known among men, to crowd out the painful fact that while the nations of the world cry, Peace, and pretend to worship the Prince of Peace, the very moment that finds them doing so they are each arming themselves to the teeth, because they realize that there is no peace.

The real joy of Christ and Christmas will be realized when the Prince of Peace really becomes the Prince of the whole earth as is indicated in the scriptural promises mentioned at the head of this article. The tragedy of Christ did not end on Calvary, because we read in holy writ that, "When they cry peace and safety, then sudden destruction cometh upon them as travail upon a woman with child and they shall not escape." 1 Thessalonians 5:3.

So while the joy bells are ringing throughout the world announcing the birth of the mighty Prince of Peace, let us not forget that He went through Gethsemane, and that the world likewise is now going down into its Gethemena, through war, hate, corruption, nation against nation, and kingdom against kingdom. Christ paints no pretty picture of the latter days preceding his second advent into the world, but notwithstanding that fact, he is STILL the Prince of Peace, and will one day come into his own, and when that glad time comes, may the glad joy bells ring out once more, when men shall learn war no more and that the promise made in that long ago that of his government, "there shall be no end," and when peace shall indeed be brought about under his munificent reign. Thus will the real Christmas of the future take on new meaning and our joy will be real and endless.

I don't know how better I can bring these truths to our readers than by giving to you a published statement of the matter in allegorical form by a very near friend of mine, now a prominent writer and publisher in the large eastern cities. It reads:

THE THREE WISE MEN

By Ernest L. Meyer

"Now the three wise men came out of the East and followed the star that shown with curious brilliance in the bright pasture of the sky.

And the three wise men halted for a moment on the brow of a hill and the first spoke, saying, "Lo, it is even as we said unto Herod that under this star is a house and in this house has been born the King of the Jews, whom we have come to worship." And the second wise man said, "Verily, here is the end of our quest, so let us go down the hill to the house under the star and bring to him we have come to worship gifts of gold and frankincense and myrrh."

A VOICE OF DISSENT:

But the third wise man who was very old and very wise and who had the gift of prophecy demurred, saying, "Rest a moment, my brothers, for my spirit is sorely troubled and my heart uneasy and I am not sure that we should walk down the hill to the house under the brilliant star." Now the two other wise men cried out upon him, saying, "For this we have journeyed these weary miles, that in the end of our quest we should be confused by thy doubts. Verily, that is a vanity and vexation of the spirit and we ask thee why and wherefore?" Then the third wise man stroked his beard and made reply, saying, "Do not cry fie upon my brothers, for last night I dreamed a dream and the shape said, 'Follow not the star, for its beams light the way to sorrow.'

And the shape then said, 'Verily a Prophet has been born under the star, but He is destined to be a Prophet without honor in His own country and His way will be strewn with thorns, and His true disciples will follow Him to the cross.'

And the shape said, 'It is revealed that the moment the nativity is announced Herod will slay all the children in Bethlehem and this will be the beginning of the bloodshed that will mark the reign of the Prophet, yea, until the far generations.'

THE HERITAGE OF THE MEEK

Then the shape in my dream said, 'Verily I say unto you that there will be crimes and crusades committed in His name and His own followers will divide and massacre each other and the blood of victims will drench the good earth.'

And the shape said, "The Prophet will proclaim that thou shalt not kill and thou shalt love thine enemies, but vast armies will arise and will slaughter each other while chanting litanies and paying lip service to the Prince of Peace."

And the shape then said, "The Prophet will proclaim that the poor are blessed and the rich cannot enter heaven, but He will be worshipped by the wealthy in great and glittering temples such as were erected in the old times to Moloch and the golden calf."

Then the shape said, "The Prophet will proclaim that blessed are the meek for they shall inherit the earth. Yet strong men in many nations will crush the meek and bind them to their will and enslave them, and the meek will inherit dungeons and firing squads and starvation and slavery."

Now the third wise man finished the story of his dream saying, "Thus was my dream, brothers, and my spirit is troubled, and I am loath to walk down the hill to the house under the star. For surely it is a grievous thing to witness a Prophet betrayed and the path to the cross will lead down a pathway of tears."

THEY WALK DOWN THE HILL

Then the two other wise men turned upon him with angry words, crying, "This shape in your dream was the spirit of evil come to mislead you and seduce you from the mission we have come so far to fulfil." And, they said, "Nay, brother this shape is a sickness of the mind, and we will not be misled by its forebodings, and we will now go down the hill to the house under the star and bring gifts to the Prophet. And He shall bring deliverance to our people and peace to all the earth." Then the three wise men went down the hill to the house under the star.

But one of them walked with reluctant steps stroking his beard, thinking of a Prophet betrayed and with his eyes fixed on the distant years. And in the ears of the third wise man who walked to the house so slowly there was no sound of singing or of bells, but only the sound of the cries and the clamor of distant wars."

B. C. Flint.

A return to peace and harmony among men, like charity, begins at home. The modern world is an unhappy one because too many people, including many Americans, are suffering from man-made economic, racial and religious tensions.

Although at first thought, removal of these tensions may seem completely quixotic and utopian, let us suppose that we Americans were to resolve to reaffirm our faith in the philosophy of the Declaration of Independence and actually to make it a practical every-day rule of life. If from this moment we were to determine all our actions in the light of the fatherhood of God and the brotherhood of man, to become as scrupulous in our duties as we are zealous of our rights, we could do much, this Brotherhood Week of 1949, to help shatter the barriers of international interracial and inter-religious misunderstanding that man in his blindness or perversity has permitted to arise.

—Reverend John J. Cavanaugh, C. S. C.
President, Notre Dame University.

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.

DOES DEATH END ALL?

And the Possibility of Repentance After Death, Is it Scriptural?

Does the Bible say it is impossible to REPENT in the world to come? The Spirit survives the death of the body! Man is of a dual nature. Jesus said to the woman of Samaria, God is a spirit, in John 4:24 we read: "God is a spirit; and they that worship him **must worship him in spirit and in truth.**" 2 Cor. 3:17.

And Elihu says, "There is a spirit in Man," Job 32:8. We read there is a spirit in man; and the inspiration of the 'Almighty giveth them understanding." In 1 Corinthians 2:11 we find this, "For what man knoweth the things of a man, save the spirit of man, which is in him?" even so the things of God knoweth no man, **but the Spirit of God. Now we have received,** not the spirit of the world, but 'the spirit which is of God, that we might know the things that are freely given to us of God." We learn from the above scripture that the men who spoke did so by the spirit of God. Therefore we should accept their words. James 2:26. "For as the body without the spirit is dead." But nowhere does it say that the spirit with the body is dead. No, the spirit lives on through all the ceaseless ages to come.

So the time will come according to Rev. 5:13, that "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honor, and glory, and power be unto him that setteth upon the throne, and unto the lamb for ever and ever.'" Do you see any creature left out in this statement? Lets try again, we turn to Psalms 22, verse 27, and read again. "All the ends of world shall (**future tense. J. E. B.**) remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. Verse 28 says, "For the kingdom is the LORD'S; and he is the governor among the nations. Psalms 86:9. "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." I am only giving you the word of the Lord on the assurance of a second chance for salvation, and all who accept the teachings of the different writers of the Bible surely can see that thousands have passed over the cold waters of death some of whom had a chance in this life but refused to accept it, but the following will prove that God will give them another chance after death. I now quote Col. 1:19-20. Speaking of Christ, Paul says: and I quote, "For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Note it says all things in earth or heaven. This leaves none out. And, in as much as we know that all will never accept Christ in this life, that there will be millions who will

even be in hell, because they will be like the ones that Noah preached to. May we now turn to the 3rd chapter of Peter and read what he has to say in this matter. We will start with the 18th verse.

"For Christ also hath once suffered for sins, the just for the unjust." What did he do it for? That he might bring us to God, (that word us means the human race. J. E. B.) How was he going to make it possible to do that? By being put to death in the flesh, but quickened or made alive by the spirit; "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

"The like figure whereunto even baptism doth also now save us." The point I want you to see, is that Noah had preached the Gospel to these people 800 years before, and they refused to accept it, but now God or rather Christ is giving them another chance to accept it. We come down to the fourth chapter and 6th verse and we are told what Christ went and preached to those spirits in prison for, he says, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." We see from the above scriptures that God is gracious and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works.

"All thy works shall praise thee, O Lord; And thy saints shall bless thee. Psalms 145:10. And having made peace through the blood of his cross, by himself; by him I say whether they be things in earth, or things in heaven. . . . Colossians 1:20, wherefore God also hath highly exalted him, and given him a name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2:9-11. Please note that their confession will be to the glory of God the Father. We all know that they won't do so while in this earth life! Therefore, this also proves that there is a chance for repentance in the next world. All these scriptures prove the fact of repentance after death, but lets take a look at another statement. This is in Psalms 86 chapter, 9th verse. "All nations whom thou hast made SHALL COME AND WORSHIP BEFORE THEE, O LORD: AND SHALL GLORIFY THY NAME." (Emphasis mine J. E. B.) Now read 22nd verse of Isaiah. In Chap. 45, "Look unto me, and be ye saved, ALL THE ENDS OF THE EARTH FOR I AM GOD AND THERE IS NONE ELSE." "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto

me every knee shall bow, every tongue shall swear." 26th chapter, and 9-10 verses. "Remember the former things of old; for 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.**" Isaiah 26:9, 10, I will close this part of this article with the following in Rev. 20:12, "And I saw the dead small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." This scripture gives us a word picture of the Last Resurrection, and Judgment. These folks had been in hell from their death until after the thousand years of the reign of Christ here on earth. They had failed to accept the Gospel here and like the Book says, the wicked shall be turned into hell, and all the nations that forget God, so they had, had a chance here and turned it down, and the above scripture shows us that God will give them another chance. Turn back to the 4th verse of this 20th chapter and start at verse 4: "And I saw throws, 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." (Emphasis mine J. E. B.)

BUT THE REST OF THE DEAD LIVED NOT AGAIN UNTIL THE THOUSAND YEARS WERE FINISHED. THIS IS THE FIRST RESURRECTION." Verse 6, "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, and when the thousand years are finished, Satan shall be loosed out of his prison." We see here that God not only gives the human race a second chance, but that he also will give Satan a second chance to finish his work of deception, and the book says that he shall go out to deceive the nations which are in the four quarters of the earth, and that he will be successful in deceiving as many as the sands of the sea, and will gather them to gether and compass the camp of the saints and the beloved city. What will happen then? Fire shall come down from God out of heaven and devour them. Then what? The devil that deceived them was cast into the lake of fire.

I read an article written by one of the Elders of one of the factions of the Fetting movement, in which he took the position that there is no chance for repentance after death. Which I have proven to be a false idea. I have, to the contrary, proved, the statement of Paul made in 1 Cor. 15:19 is true which reads thus. "If in this life only we have hope in Christ, we are of all men most miserable. This also proves that those who pass out of this earth life without repentance will get another chance in the next life. So the Elder who wrote the article and stating in it that there would not be any second chance given to men to repent, is wrong again.

If it is not God's will that any should perish, but that all should return unto him and live, this shows that they had once been made alive in Christ, or they could not RETURN TO HIM. A SECOND CHANCE SEE. WE CALL YOUR ATTENTION TO A FEW MORE SCRIPTURES WHICH PROVE REPENTANCE AFTER DEATH, Col. 1:16, Paul says, "For by him were all things created, that are in heaven, and that are in earth visible and invisible, whether they be throngs, or dominions, or principalities, or powers; all things were created by him, and for him;" my friends do you believe then that Christ will allow the devil to take them away from him? I don't. Once more, Rev. 4:11, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. Here we see that all things were created for the pleasure of Christ. He says in another place that, "I take no pleasure in the death of him that dieth," but he does take pleasure in them returning to him and live! All created for him and for his glory, and pleasure. Speaking of the house of Israel in the 33rd chapter of Ezekiel, verse 11: "Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die O house of Israel." All know that the house of Israel had been in a saved condition, but turned away from keeping the commandments of their Master and wandered in sin. Now the Lord is asking them to turn away from sin and return to him. He says, "for why will ye die?" HIS PLEASURE WILL BE DONE! Isa. 46:9-10. We read: "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." What is his pleasure? That all should return and live. Ps. 22, 27, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." The apostle Peter says in Peter 3:9, "The LORD is not slack concerning his promises, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."

May I ask will his will ever be done? Paul gives us the answer in 1st Tim. 2:3-4. "For this is good and acceptable in the sight of God our saviour; who will have all men to be saved and come to a knowledge of the truth." This proves that none will be saved in ignorance. Paul says that Christ is a mediator between God and man, and he gave himself a ransom for, how many? For All. To be testified in due time. First let's see what ransom means? Webster says: "It is to free from captivity, slavery, or punishment, by payment; atone for; redeem from bondage of sin, etc." We all know that the terms by which this ransom is applied is not observed by millions in this life, therefore, in order for the ransom to reach all, it will have to be extended to those who are in the prison house. In the 3rd chapter of 1 Peter and verse 19 we are told that Christ went and preached to the Spirits in prison. What did he preach? The Gospel. You will find this in 1 Peter 4:6, "For this cause was the gospel preached also to them that are dead, that they might be judged accord-

ing to men in the flesh but live according to God in the spirit."

After Christ returned from his mission in the prison house, He said in Rev. 1:18, "I am he that lives, and was dead; and, behold I am alive for evermore, Amen; and have the keys of hell and of death." Isa. 42:6-7, speaking of the mission of Christ, says:

"I, the Lord, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Verse 9, "That thou mayest say to the prisoners, Go forth; to them that are in darkness shew yourselves, they shall feed in the ways, and their pastures shall be in all high places. THEY shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them," I have withheld comment to keep this from being too long. Now in conclusion. Remember that Christ said in John 3:5, "Jesus answered and said unto him, verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." Verse 5, "Verily, verily, I say unto thee, Except a man be born of water and the spirit, he **CANNOT ENTER INTO THE KINGDOM OF GOD.** WHO THEN WILL SAY THAT HE CAN? Again the Savior says, John 7:17, "If any man will do his will, he shall know the doctrine, whether it be of God, or whether I speak of myself." Jesus says again, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John 17:3. How are they to know God? And, in another place it is said, "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. And how is the Holy Ghost given? Through faith in God and Jesus Christ, repentance, baptism by immersion, by one holding the authority from God, and the laying on of hands, a belief in the resurrection of the dead, and of eternal judgment, which means that all will be judged according to their works,, see Hebrews 6.

The Scripture used in this article proves that Death does not end all, and if the statement made by Christ is ever to come true it will have to be accomplished in the majority of cases after Death.

Here it is, "It is not my will that any should perish but that all should come to repentance, and live." All know that all will not repent in this earth life, and if the will of God and our Saviour is ever done, it will have to be after they leave this world.

O Glorious day! O blessed hope!
My soul leaps forward at the thought!
When in that happy, happy land.
We'll take the ancients by the hand
In Love and union, all our friends,
And death and sorrow have an end.
Is all this worth while? And will it pay you for
a life of service to God? I think so.

By Apostle J. E. Bozarth.

NOTE: The editors sincerely believe that the Scriptures clearly teach that all mankind whether in this life or the life to come MUST have the opportunity of hearing and comprehending the gospel of Christ. Furthermore, one can hardly be said to have heard the gospel until it has reached his comprehension. It is true that the millions of humanity who have not comprehended the gospel will sometime do so. However, once the comprehension has been reached, the individual's responsibility begins, and he will be held accountable for his stewardship in the matter. And, we must not forget that Christ has only suffered ONCE for sin. The idea of a second chance for those who have heard, and comprehended in this life, is problematical. Everyone is certainly entitled to ONE chance.

THE EDITOR.

FAITH

I know of no subject in the gospel that is of as much importance to the follower of the Christ as faith. It is the ground work of the christian. and without it very little progress will be made.

In the defining of faith there are many angles that should be considered, and just alone the scriptural citations, in our defining of faith, we must consider that which confronts us along the way. "Without faith it is impossible to please God" Heb. 11:6.

"Faith is the substance (assurance) of things hoped for the evidence of things not seen", Faith is to have within oneself the assurance that in all conditions God will give the needed help, if the element of selfishness is not a part of the approach, if one asks not that they might have the answer in harmony with their desire. but that God would do as he would see best.

For one to say "I have faith" and to have faith is very different. To have faith is to trust the Lord implicitly. There is no question but that we are living in the Latter Days, and that the Angel of Rev. 14:6 has come with the gospel to be preached in our time, and you and I have been intrusted with the task, Jesus said, "Have faith in God" To have faith in God is to trust him, and follow the instructions he has given.

We lay claim to believe that the gospel has been restored in this our time, and we have heralded it abroad by word of mouth, but we have not lived what we preach, our faith has not been sufficient.

In an early revelation to the people of the restoration as found in the Book of Commandments, and in the Doctrine and Covenants we find instruction that is of great worth. "Now as you have asked, Behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion." We hear a great deal about Zion and "all things common, and equality" The forgoing is from the 11 chap. of the two books named and the 3 verse. To establish the "cause of Zion" the first prerogative is to "KEEP MY COMMANDMENTS" yet we do not have faith sufficient to keep the commandments. Let us examine ourselves, and each of us ask am I keeping the commandments? "Thou shalt LOVE the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the

first and great commandment" Is our faith sufficient to keep that commandment? If we were to keep that commandment there is nothing that we could not do in faith, true love begets faith, It takes faith to "Love God" above all else, do we love God more than we do those of our household. Is husband, wife, father, mother, son or daughter taking a second place in our lives, or do we give second place to the Lord? Yes, it takes faith to keep that first commandment, and then if we succeed in keeping the first we will have very little difficulty in keeping the second namely "Thou shalt LOVE thy neighbor as thy self", I fear our faith has not reached very great heights, You and I need only to sit in judgment on ourselves, "On these two commandments hang all the law and the prophets" Matt. 22:37, 40.

In our every day life, and in our ideals are we different from other people? Have we reached a higher plane in life than those who we associate with daily. Are we distinguished as different in our ideals? Or do we partake of the same every day activities that they partake of? We are supposed to be "A light that is set on a hill" "An attracting sign" Yes, it takes faith to be what God would have us be. If we ever expect to have Zion, a place of refuge, it must be by manifesting a faith in God that will make us different from all others, A love for each other that will bind us together in such a way, that we will not seek the destruction of our brother, or do him harm. We will return good for ill. Faith is the very warp and woof of the gospel, and we need to gather together and pray earnestly for "the faith once delivered to the Saints" Jude verse 3.

We must attain a higher standard of righteousness than those of the world, or even those of other religious people, if we ever expect to bring about the establishment of Zion, "Come out of her my people that he be not partakers of her sins" Rev. 18:4 in the preceding verses you will learn the reason for the warning "come out" again faith is the great force needed to succeed.

Let me cite you a few instances of faith, and let us compare our faith with those cited. Abraham was called upon to leave the land of his people, leaving all, to go to a place that God would show him, yes a promise was made to him, he left all and did as directed, later we find him willing to offer his son Isaac as a burnt offering and sacrifice. Would our faith today meet the ordeals? Would we obey? Yet we are called upon to "Present our bodies a living sacrifice" the giving up of those things that we love, and enjoy, that our lives might reflect God to men. "Gather my saints unto me; those that have made a covenant with me by sacrifice". Psa. 50:5.

We might read the story of the three Hebrew boys, who were cast into a fiery furnace, because they would not deny God, would our faith be sufficient to meet such an ordeal? Then we have the story of Daniel in the lion's den, and God closed the mouths of the lions. Daniel would sooner be torn by lions than to deny God, Faith is the force we need to day. Complete changes in kingdoms were brought about because of the faith of those Hebrew boys. Yes, Faith removes mountains". One farther instance; The case of Lehi,

and Nephi, I do not need to quote the story, sufficient to say that Lehi left his earthly possessions and left the home land to go to he knew not where, except that he had been promised a land, you may follow the journey of Lehi and his family in the first part of the Book of Mormon.

It will take faith, great faith for us to bring about the accomplishments of the Lord as committed to us in the restoration. Faith like unto Abraham, the Hebrew boys, and Lehi and Nephi. They had faith in the promises of God. The people of the restoration have not manifested faith. We have not really believed God, and results verify our failure.

"Faith without works is dead" Jas. 2:17, 26.

To what extent have we manifested our faith to the world? "They shall lay hands on the sick and they shall recover" Do we really believe that promise? "If any are sick among you let him call for the elders" Do you believe that? Our faith is not very great. We call for the doctor ahead of God, and wonder why results do not follow.

Faith is the foundation stone. Faith sufficient to repent to confess a wrong done and turn from it. Faith sufficient to say "Forgive me" Faith sufficient to follow in the footsteps of the Master even to the giving up the pleasures of the world with all its glitter. Even to be hated by those who are most loved by you. FAITH TO FORSAKE, father, mother and all else for the Master.

Faith will banish fear, hate, jealousy, and all kindred evils, faith and love go hand in hand.

"No one can assist in this work except he shall be HUMBLE and FULL OF LOVE." B. of C. and D. C. 11:3, 5. Could it be that because of the lack of faith, the "Cause of Zion is not established?" Love precedes faith. If we love we will have faith, and if we have faith we will love. Read the 3rd and 4th chapter of 1st John.

Much more could be said concerning faith, I have endeavored to set before you the elements of true faith, and hope I have offered a little of value.

WM. F. ANDERSON.

"Father, where shall I work today?"

And my love flowed warm and free.

Then He pointed me out a tiny spot

And said, "Tend that for Me."

I answered quickly, "Oh, no, not that.

Why, no one would ever see
No matter how well my work was done.

Not that little place for me."

And the word He spoke, it was not stern;

He answered me tenderly,

"Ah, little one, search that heart of thine.

Art thou working for them or Me?

Nazareth was a little place

And so was Galilee."

—Meade MacGuire.

LETTERS

Dear Advocate Readers:

Having recently returned from our trip to England and to my home in Tonyrefail, Wales, my husband and I want to take this opportunity to tell the Saints of our journey and the conditions as we found them on the other side of the Atlantic.

On March 27th we sailed from New York harbor on board HMS Queen Elizabeth to England. This was my husband's first experience in ocean travel and prior to this time he had never met my people in Wales. We were very fortunate to be able to have a reservation at this particular time. . . We had planned to leave in July or August, but the earliest reservation we could make was for September. However, word came from home that mother had a serious operation and was in a very poor condition so I took the letter to the Steamship Co. and asked them if there would be any opportunity for immediate tickets in the face of such an emergency, and they promised to do all they possibly could for us. In a few days time we received word that they had obtained passage for us on the Queen Elizabeth. We had two weeks in which to prepare for the trip, get our passports and do all the last minute things which have to be taken care of before a long trip. Brother Morgan's passport came back within a few days. My passport did not arrive until the day before we were scheduled to sail. It arrived at 8:30 on the 26th and we still had 800 miles to travel from Flint to New York before sailing at 12 noon on the following day.

Brother Willard Graves assumed the duties of Pastor of the Flint Branch for the time we were away. Sister Mabel Bergey and Sister Alma McNaughton drove with us to Detroit with our trunks in the trailer, and it was a frantic trip; being Good Friday, the British Consuls office would close at twelve o'clock and we had to have our passports visayed. We arrived at fifteen minutes to twelve. Next, we had difficulty in getting our trunks to New York, as the train we were to go on did not have baggage facilities and the trunks had to follow on a later train, however, they arrived allright at nine o'clock in the morning, when Bro. Morgan and I, two trunks and two suitcases and the Recordio were piled into one taxi and rushed straight to the docks and we were finally stowed, safe and sound on board ship.

We started our voyage at eleven a. m. I must admit that Brother Morgan had not been eager to make the trip and was not anticipating a good voyage. When the boat finally pulled out we knew it was too late to turn back as neither of us could swim a stroke so we asked God's blessings on the journey and put our fears behind us.

We started by exploring the boat, got lost just a few times while looking for our state-room, but we soon located ourselves and our luggage and were right at home. The Queen Elizabeth is the world's largest liner and she is not only a ship but a veritable floating mansion. The crossing was not smooth, we ran into an 85 MPH gale, however, we stood it like veteran sailors, neither of us were seasick or missed a meal the whole of the trip.

By Easter Sunday morning we were well in mid-ocean between two worlds. The boat was rocking and pitching in a fearful manner and we kept to our state-room, only going out for fresh air and food. We spent most of our time walking on deck and enjoying the sights and the sea air. There were many interesting sights to see, quite a few celebrities make the ocean voyage on the Elizabeth, among them were the former first-lady Eleanor Roosevelt. We found the people on ship board very friendly and we really enjoyed the meals, service, and beautiful quarters provided for us. Even though we had been enjoying shipboard immensely, we were delighted to see land again.

On April the 2nd we were docked at Southampton, England. It was close towards evening when we docked so we were unable to leave the ship until 8:30 in the morning. We passed through custom officials without having to pay duty on anything. We were well supplied with food as the Church folks and friends had given us a grocery shower before we left, a fact that we were to be more than thankful for before our stay was over.

From Southampton we journeyed by train to Cardiff, where we were met by my Father and brothers and sisters. From there we went by bus to my home in Tonyrefail. We found my Mother in high spirits and feeling much better than she had previously. We had a wonderful reunion and so many old friends to see and so much to tell and do. We found spring in the British Isles a wonderful experience . . . for pure scenic beauty it is hard to beat the hills of Wales and the gardens of England. Bro. Morgan was very favorably impressed with the glad welcome and friendship extended to him by everyone we met. The people of Britain are still feeling the impact of the war. Food and clothing are truly bad . . . we Americans are much better off than we realize.

Church of Christ Services, which had been discontinued during the war, were resumed with our visit and it was a touch of home for us to meet in prayer and worship with our brothers and sisters. Nearly every evening we attended services or religious discussions and we found the people eager to hear the gospel and glad to be engaged in God's work. Bro. Morgan really enjoyed meeting discussing the gospel with Elders Sam Beachum and David Jenkins, who would like to see the work progress in Wales. There is a marvellous opportunity for work to be done in Wales . . . all that is lacking is sufficient encouragement, which would be a great aid in strengthening the membership, because the interest and faith is there, allright.

We made our home for the most part with my sister and brother-in-law, Mr. and Mrs. Sam Beachum. From their home we made trips about the countryside. My father devoted his time to our comfort, and with him we visited the place of my birth and the little stream at Glyn, where I was baptized. During our stay we were guests of various civic organizations and we were very fortunate to have our Recordio on hand because it afforded us and our friends much entertainment, the

people of Wales are wonderful musicians and singers and we have great pride in the recordings we were able to bring home with us and we spent many interesting evenings making records. We spent one-afternoon at the old folks organization, talking with them and singing and we really enjoyed recording their voices and playing our records for them. C. W. was called upon to preach the gospel to the Methodist and the Baptist congregations where it was received with interest. All in all we found the English people very interested in God's work and in America and American custom. Some English customs, I must admit, seemed rather strange to Brother Morgan, who had a difficult time getting used to the system of money, and speech, and the cars which have the steering wheel on the left hand and which drive on the left side of the road. On our tour we visited many picturesque cities: Cardiff, Aberystwyth, Aberarth, where we had a meeting which was attended by members of the Reorganized Church and also members of the Fetting movement., Coventry, where we saw the bombed ruins, and historical London, where we visited Buckingham Palace, home of the kings, Whitehall, Westminster Abbey, where the great of England are buried, Hyde Park, where they hold public gatherings and have free speech and anyone can get up and express their opinions. At Grosvenor square we admired the magnificent statue of Franklin D. Roosevelt which Britain has erected in his honor. We visited London Bridge and the Houses of Parliament, St. Paul's Cathedral, and No. 10 Downing Street, home of the prime minister. We left Southampton for the United States and home on Wednesday, June 10, after three months in the British Isles. The crossing was much calmer and the weather much milder on the return trip, which we made on the Queen Mary, sister ship to the Queen Elizabeth. Although just a little smaller, it was every bit as nice. On shipboard we made many acquaintances and I was privileged to sing in a shipboard concert which was given to benefit maritime charities. We were four and one half days at sea and then we docked in New York once more. We spent one day in New York seeing the sights and a little shopping and then we took the train for Flint and home.

We have many photographs and pleasant memories of our trip and we feel that we were indeed fortunate in having such a lovely trip, wonderful weather, and God's blessing with us all along the way.

Yours in Christ,

Sr. C. W. Morgan.

San Diego, Calif.
Oct. 28, 1948.

Dear Advocate:

It has been some time since I added my lines with the others.

Brother Yates and I made a trip up the coast as far as San Bernardino, Calif., calling upon our isolated members. At Wilmar we visited our dear sister Meritina Salters, who is 84 years of age, lives alone, doing her own housework. God has surely blessed her, and

she is a blessing to all around her. At Roscoe we visited James's only remaining brother, Elder W. F. Yates and his good wife our Sister Marcia Yates.

At Beaumont we visited Bro. Walter Deleski. This time his mother, Sister Deleski was not there. She was on a visit to her daughter. Both Walter and his Mother are true saints, whom one loves to meet. Poor in earthly possessions, but rich in the knowledge of the gospel. At Pomona we called on Elder James Anderson and wife our dear Sister Marie. These two dear ones are loyal to the faith, but failing health and declining years make it impossible for them to work in the Church as they have done in the past.

At Ontario we stayed one night in the home of our Sister Emma Harper and her daughter Eva Mercer. Sister Emma has been ailing for some time, had slipped and fallen on the floor, two days before, was in bed and asked for the administration, and the prayers of the saints. At San Bernardino we had the sweet privilege of keeping house by ourselves in the home of Sister Geraldine Kerby and her husband Melvin while they were away on a trip. Geraldine is the eldest daughter of the late D. Amos Yates, and granddaughter of ours. I had the blessed privilege from the State Hospital to have my daughter (an inmate there) with me two whole days. Oh, the sweetness of it filled us both with joy, as she caressed me and called me her "dear little mother."

She is in God's hand, and in His own due time she will be restored. I have that evidence and faith, but we need prayers and fasting.

It was at Ontario also that we called on Elder Fred Daiken and wife Ethel, who had celebrated their **Fiftieth Wedding Anniversary** on Oct. 5th, with open house. More than forty friends and relatives congratulated them for their half century of married life together. The couple greeted their guests in their decorated home, and refreshments were served. The following verses for the occasion, are by Elder Fred Daiken.

WHERE LOVE LEADS THE WAY

By Fred Daiken

It was just fifty years ago,
If I may now relate,
We were married on October fifth,
In Eighteen Ninety Eight.

We made our vows on our wedding day,
To always be kind and true,
And always march hand in hand,
That's what we promised to do.

We have had many trials of course,
Through sickness and through health,
But we'd rather have each others love
Than all the world of wealth.

Yes, we have reared a family too,
Three boys,—now that is all,—
This does not seem quite equal,
For we have no girls at all.

This brings to mind our Wedding Day,
When we rapped at the Parson's door
While Ethel was only seventeen,
But Fred was twenty-four.

We have lived together for Fifty Years
But we are getting old and gray,—
We are still marching hand in hand,
Where Love Leads The Way.

P. S.—On returning to San Diego after visiting our members in the Los Angeles, region we received the joyful news from the Church of Christ at Phoenix, Ariz. of a number of new converts wishing to be baptized Oct. 24th. We were home only one day, and decided to attend the baptismal services. Drove 400 miles, arrived the day before.

A beautiful morning service was conducted in the Church in which Apostle James E. Yates, assisted by Elder E. Leon Yates blessed the young infant son of Mr. and Mrs. Benjamin Strotman, whom James had married some years before. Both are interested in the Gospel. Elder Hubert Yates delivered the morning sermon. Subject: The Power of Prayer. A very Spiritual message to us all. The baptisms took place at 4 p. m. seven miles from Phoenix in the clear beautiful waters of a canal. Elders officiating were: Elder Oren Caviness; Elder E. Leon Yates, and Elder Hubert Yates.

Our new brothers and sisters born into the Kingdom are J. Smith, Darrol Holcomb, Miss Wanda Holcomb, Edith (Caviness) _____ Wm. Campbell, and Charles Myres.

A very touching evening service was enjoyed with God's blessing in all. Our young, newly ordained Donald McIndoo, gave the evening message with grace dignity, and sweet spiritual power. The whole service, including the confirmations, was recorded for reproduction, by Bro. Ed McIndoo.

Your sister in Christ,

Irene F. Yates,
2964 Newton Ave.
San Diego, Calif.

Let others cram the conscious mind
With all the facts their search can find;
Let me inspire the human heart
To feel the right, and love impart.

Our souls have depths we never have plumbed,
Our minds have heights we never have scaled;
Our lives have worths we never have summed,
And seas of love we never have sailed.

Let me make Brotherhood my creed
And mankind's spirit-hunger feed.
Let me give ear to human needs
And prove my faith by kindly deeds.

Puryear, Tennessee,
September 15th, 1948.

Dear Editor and Readers of Zion's Advocate;

I have never written to the Advocate before, although I have been a reader for many years. I have always enjoyed the Advocate from cover to cover.

I have just recently been baptized, and became a member of the Church of Christ on the Temple Lot. We are just a few in number as members. We have started services in our homes on Sunday. We ask the readers of the Advocate to remember us in your prayers, that we as the little few may always remain faithful and be ever found on the solid rock as our foundation.

We feel that the Lord did really bless us when he sent those two good people, Brother and Sister R. R. Robertson into our midst. We held a week's meetings in our homes while they were here and we all enjoyed them very much and were filled with spiritual food.

We are hoping and praying that they will soon be back in our midst. I don't wish to make my letter to lengthly so kindly remember me in your prayers.

Your sister in the faith,

Mrs. Myrtle Hart.

MISSIONARY MILES

By
Sister James E. Yates

Travel miles are always interesting; even though the pleasant, and the unpleasant may be mingled in the travels, as circumstances may order it.

But Missionary travels have a triple attraction. First the scenic attractions. Then the mutual feasts of contacting souls where the spiritual bread of life as supplied from on high is the leading menu at various points, along the way of missionary miles at those banquet tables in the homes of men and women, or in some sweet, quiet seclusion of some chance meeting-place where the sower goes forth to sow, and where some of the precious seed may fall upon "good ground". And lately, the blessed assurance of the Divine approval and support of Him who hath sent His servants, saying: "**Feed My Sheep.**"

Our present missionary narrative begins in San Diego, California from the date of Sunday, May 30th, 1948.

Apostle R. R. Robertson and Sister Robertson, of Salt Lake City

Before taking up his missionary work in the Southern States, Bro. and Sr. Robertson came to San Diego, to be with us in a few meetings in southern California.

On May 30th, Sunday, 4 p. m. Apostle R. R. Robertson delivered a spiritual sermon in our home to a nice company of people which filled our cottage to full capacity. A fine spirit was present. Our brethren of the Church of Jesus Christ, (of the Bickerton Branch) came in a body to worship with us; canceling their own

afternoon meeting to be with us. They brought their own Hymn Books, and by our request took charge of the song service in a very splendid manner. Their hymn books contain a wonderful collection of hymns written upon the theme of the Great Latter Day Restoration of the Gospel,—Hymns of Divine Inspiration, beauty, and spiritual power. We have grown to love them as brothers and sisters in the Restored Gospel, because of their earnest desire to serve God in humility, with charity to all saints of latter days.

On the following Saturday, Brother and Sister Robertson, James and myself left for Ontario, Calif., to conduct services, preaching, and Sacrament meeting at the home of Elder Fred Daiken and Sister Daiken there. Enroute we stopped at Wilmar, Calif., to call on our dear sister Salter, who is aged and unable to attend the services. At Pomona we call on Elder James M. Anderson and wife Sister Marie. They also are aged, and unable to attend meetings in distant places. At Ontario we left Brother and Sister Robertson at the Daiken home for the night. James and I travel on a short distance to the home of Sister Emma Harper and her daughter, Sister Eva Mercer, where we spent the night.

Sister Harper has been ill for some time; but after prayer and meditation decided to accompany us to the meeting at the Daiken home. Here we were rejoiced to find in attendance our dear daughter Mrs. Ruth Yates Willard and son Robert and grandson Donald, from Sedona, Arizona. They were over to attend a wedding in the Willard family, being solemnized at Loma Linda Calif. Our meeting at the Ontario appointment was full of God's Spirit, as was the sermon, which was a witness to all those present, of the power of Christ; and of His second coming on the Mt. of Olives when all shall know, and from Jerusalem shall go forth the message to the world.

Oh! the comfort, peace, and joy for those of Latter Day Israel who will stand firm and unshaken, faithful to the Gospel of Christ and His Kingdom.

Our meeting there will long be remembered by those present; after which dinner was served to fourteen, and a material feast was enjoyed.

Next morning we went to San Bernardino, taking with us Bro. and Sis. Robertson who took the Union Pacific for their home in Salt Lake City, Utah. All who met our dear brother and sister while with us in the West enjoyed their association, and the Spiritual ministry so ably rendered. We went to the home of our granddaughter and fine husband, Mrs. Geraldine Kerby, for the day. That evening we attended the wedding in the Willard family, at Loma Linda. It was a beautiful and well appointed ceremony, conducted in the large church there.

At San Bernardino also, I visited my dear daughter at the Hospital there, and had her out with us for the day. She seems better, and we know God is with her, and will hear our prayers in her behalf.

We were then at home in San Diego only a short time to make ready for our trip up the coast and to Portland, Oregon, and other points.

We left our home June 15th for Portland, Oregon,

as our Northern objective. First stop at Beaumont, Calif. at the home of Sister Deliski and son Walter. They are isolated from all Church of Christ services, and are very glad to welcome us at any time. From Beaumont to Wilmar is a very beautiful trip along a mountain and hill Highway, among flowers and well-kept ways, to the home of Sr. Meritina Salter, who is one of God's chosen; so firm in faith and humility,—all are strengthened to come to her home. We love to visit there always, and are always welcome. After another of many continuous nights suffering, my dear husband sends a telegram to Phoenix to have our son Hubert Yates to come and drive our Missionary car for us, as it is evident that James is not equal to the task so, with Hubert, we take up our journey to Chico, Calif., to the home of our dear Brother Elder J. L. Detrick. We also visited Sister M. Ella Peter, and sister Palmer, while there. These dear ones, though isolated, keep firm and steadfast in the Faith as once delivered to the saints in former days.

Sister Ella Peter asked for the administration, suffering from complicated ailments including heart trouble. This was taken care of. Following a few hymns, Apostle James E. Yates anointing the afflicted patient. Confirmed by laying on of hands with prayer by Elder J. L. Detrick and Elder Hubert A. Yates. Next morning on visiting sr. Peter she testified of a great relief across the region of the heart. At Chico we had to wait a few days to have a motor put in our car, as for some reason difficult to detect, we had burned out a main bearing, although kept well filled with oil, and had not traveled at excessive speed. At Stockton we visited the home of Brother Fred and Sr. Cora Reynolds, and were made welcome.

From Chico, we drove through to Klamath Falls Oregon. This is so beautiful a drive, no gifted artist could paint the gradeur and do it justice. The Mountains, valleys, and magic beauty of Mt. Shasta, as it towers high above with snow-capped peaks, and the gorgeous beauty of many colored flowers along the highway below. Miles, and miles of this beauty, each turn of the road seeming better than the last. As we gaze at the towering heights of Mt. Shasta to the valley below our highway where for miles a beautiful clear mountain-stream went bubbling over rocks and pebbles.

We next arrived at the home of our dear Sister Angie McRoberts and her fine husband Bro. Chas. McRoberts. Mr. Dee McRoberts, a brother, is now with them here. A very cordial welcome awaited us in their home. Sister Angie McRoberts was baptized by Apostle James E. Yates when he was a young missionary in Oklahoma, many years ago. Although isolated from the Church services has been all these many years faithful to her covenant made with God. Here we remember of many of God's blessings to us all,—a comfort and strength to all present, for days to come.

As James and I were very tired, we remained home while these dear ones took Hubert up in the mountain to see Crater Lake, a very beautiful sight. If all goes well we expect to leave here in the morning, and continue our journey to Portland, Oregon.

To be continued.

THEY CALLED A PLOWBOY

Favored is Columbia's soil, where the sons of freedom
toil;
For the Gods have honored it, and have come to visit it,
To commune again with man and restore life's primal
plan.

They sought not the wise and great, the ministers and
men of state;
They went not to the palace hall, nor where gilded
churches call;
But to the silent, sylvan wood, where there own first
temples stood;
Unto a grove with freshness new, and from a farm-
house audience drew.

They called a plowboy to their aid, and prophet man-
tle on him laid;
As of old, in Galilee, they called fishermen to be
Great evangels to the race, though of lowly birth and
place.

Yes, men of every walk and way, the heavens have
opened in our day!
The light has riven the leaden sky and brought the
truth down from on high!
In this good land, by tumult stirred, the very Gods are
seen and heard,
In vision clearer than of old, with message more sub-
lime and bold!

From a farm in New York state, neither early nor too
late,
Heaven called one that it knew to the mission would
be true,
And walk the way to martyrdom, that truth might serve
all days to come.
A lowly plowboy went his way, to a wood one clear,
spring day,
Trusting childlike, in the Word that the prayer of faith
is heard;
With his mind intent to know whether God would speak
or no.
He had heard the clashing creeds, and he sensed that
human needs.
Must have answer sure and plain—which were right
and which were vain.

Lacking wisdom, honest, meek, perfect knowledge he
would see;
So he bared his brow to heaven, all his thoughts to
truth were given;
And he knelt down where he stood, there within the
quiet wood,
Knowing not that all mankind might new faith and
witness find
In the humble thing he did, there alone, from mortals
hid.

Then a dark power held him bound, threw him ruth-
less to the ground,
And his lips refused to pray while his body prostrate
lay,
But there was an inward fire that forced out his soul's
desire,
And he breathed a silent prayer upon the spring's re-
freshing air.

In an instant then he found that his powers were un-
bound;
And looking up he saw a light descending from above,
so bright
That it paled the noonday sun, and his reverent wor-
ship won.
Two heavenly forms in glory stood, there before him
in the wood.
The same that stood on Sinai, the same that on the
Cross did die!
The elder, with extended hand, spake out a tender,
sweet command,
And called by name the listening boy, in tones that lit
his heart with joy;
This is my beloved Son, Hear Him! And thus there
dawned the light to him,
The restoration of the truth to this poor unlettered youth,
Who supplicates and bares his heart in spoken prayer
of simple art:
Which of the creed is Thine, oh Lord, which shall I join?
Give me thy word!

The Son gazed upon the boy, with radiant smile of holy
joy,
And looked the love He's had for man since first His
mission He began.
'Twas He, the world's Redeemer, come, as He'd prom-
ised He would come,
In all His Godliness of power, in the world's suprem-
est hour;
Rending all the barrier clouds and tearing Error's flimsy
shrouds,
He comes to claim His own, and bring His right to reign
as King of Kings!

He speaks in gentle, tender tone and plainly makes
His answer known:
You shall join with none of them; they are wrong and
but of men;
Their godliness is but a form, and lacking power,
worketh harm;
They draw near, with lips, to Me, but their hearts are
far from Me.
I will build My Church on earth, through you, My boy
of humble birth,
And restore it all again with its saving grace, to men!

The vision closed up like a scroll and into heaven the
light did roll.
The lowly plowboy went his way back to home that
clear, spring day,
Pondering the solemn view he had seen; and now he
knew!
And because the celestial vision came, all mankind
may know the same,
And find the path that leads afar to where celestial
glories are!

Men cry—prophet?—in their way, and spurn the truth
that in our day
A mortal being should behold the Gods in person and
make bold
A new religious truth to show, and point mankind the
way to go.
They garland all the prophets dead, but spurn the liv-
ing ones who tread

Before their very eyes and speak eternal truth men will not seek;
 Yet scorn is tribute, slander, too, and persecution witness true,
 The world's reward to prophets all who bring to men God's clarion call!
 This plowboy shall a witness be in that great day that is to be!
 Oh, men, give heed unto his word; he truly saw the living Lord!
 This generation must not mock a prophet's truth and scoffing walk
 The ways of levity and sin; their hearts must let the vision in,
 Lest judgment loosed by Heaven's hand shall come to scourge this goodly land.

This poem was clipped out of a Salt Lake City newspaper by Apostle R. R. Robertson. When I read it, I thought it should be shared.

Donna Moser,
 Box 132,
 Sedona, Arizona.

BOOK OF MORMON VINDICATED

By I. M. Smith

(Continued from November Issue)

The word "Ariel" is defined, "the altar, light, or lion of God." Here it evidently refers to the people of God dwelling at Jerusalem, and to their descendants; for it is explained by the prophet to mean "the city where David dwelt." In the margin this is rendered "of the city where David dwelt." But whether it be rendered "of the city," or simply "the city," it refers to the PEOPLE and not to the inanimate material of which the houses and streets of the city are built.

It has been claimed by some who oppose the Book of Mormon that the tribe of Judah, and that tribe alone, dwelt at Jerusalem; but the Bible says: "And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh." 1 Chronicles 9:3.

All of these dwelt at Jerusalem and helped to make up "Ariel," the city where David dwelt."

The sentence, "add ye year to year; let them kill sacrifices," signifies that "Ariel" would be permitted to go on, for many years, offering their sacrifices, as they were then, before this prophecy would be fulfilled. But, that they might be assured of its fulfillment at the appointed time, he adds: "Yet will I distress Ariel." And among other calamities, he says they shall be brought down and shall speak out of the ground," and that their speech shall be "as of one that hath a familiar spirit," and that they shall "whisper out of the dust." This prophecy was delivered B. C. 712. About one hundred and twelve years later 600 B. C., the Book of Mormon informs us, that a portion of this "Ariel" (the leader of his family being of the tribe of Manasseh, the son of Joseph) were directed of the Lord to leave Jerusalem, and were led to this continent, here they became a powerful nation, and finally sunk into wicked-

ness and were destroyed, as predicted in the foregoing prophecy. But they had kept a history of themselves from the time they left Jerusalem, and that record was taken by one of their prophets and **hid in the ground**, and from there it was taken in 1827, as already stated. The Book of Mormon purports to be that record. It comes forth "as of one that hath a familiar spirit, out of the ground." It whispers "out of the dust" to this generation. The people were "of the city where David dwelt," and are, therefore, legitimately called "Ariel," their words, being the words of the dead, and being brought forth by one called of God for that purpose, are indeed as the voice "of one that hath a familiar spirit." Thus it is that "Ariel," "of the city where David dwelt," has spoken to us "out of the grounds." True, the speech of this people is "low out of the dust;" but, like the still small voice that spoke to Elijah, God is in it and he will cause it to be heard.

The next few verses of this chapter (Isaiah 29) portray some of the calamities, also the spiritual darkness that should come upon those nations that were instrumental in helping to bring the foregoing calamities upon "Ariel." Beginning with verse seven, he says: "And the multitude of **all the nations** that fight against Ariel, even **all** that fight against her and her munitions, and **that distress her**, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth and behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth and behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of **all the nations be**, that fight against Mount Zion. Stay yourselves, and wonder; cry ye out, and cry; **they are drunken, but not with wine; they stagger, but not with strong drink**. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; **the prophets** and your rulers **the seers** hath he covered."

Notice that the foregoing applies to all nations that "fight against," or "that distress," "Ariel." They are to be "as a dream of a night vision," like a hungry man that dreams of eating but awakes disappointed and hungry. They are drunken and staggering, but not from the effects of strong drink. The Lord has closed their eyes and put them to sleep; he has taken away, or covered their prophets and seers, and left them to grope their way in the dark.

If any are curious to know how they are made drunken without strong drink, they will please read Revelations 17:1-6; "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgement of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been **made drunk with the wine of her fornication**. So he carried me away in the spirit into the wilderness; and I saw a scarlet coloured beast, full of the names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication and upon her forehead

was a name written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. **And I saw the woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus;** and when I saw her, I wondered with great admiration."

This woman became drunk by the blood of the saints, and then made the nations and the kings of the earth drunk with "the wine of her fornication," her false doctrine and corrupt teaching. This applies to the whole Gentile world, and was literally fulfilled during the dark ages. Of this the Church of England, in one of her homilies, says.

"Laity and clergy, learned and unlearned, men, women, and children, of all ages, sexes, and degrees, of whole Christendom, have been at once buried in the most abominable idolatry (a most dreadful thing to think), and that for the space of eight hundred years or more."

During this time they were told that they could not understand the Bible; that it was not for the common people to read; that they were to follow the counsel of their spiritual leaders. They did so, thinking they were doing right, and that their teachers were feeding the flock upon the pure and unadulterated word of God. They "dreamed that they were eating" but when the Reformation dawned, and the Bible was translated into different languages and put into the hands of the people, they soon saw they had been fed upon husks, instead of the "bread of life;" that they had been drinking of the "wine of * * * fornication," instead of the "water of life;" hence they were staggering and drunk but still hungry and thirsty. No prophets and no seers. "As with the people so with the priest;" all in spiritual darkness.

Are they to remain in this condition? No. Let us turn again to Isaiah 29:11, 12.

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee: and he saith, I cannot for it is sealed: and the book is delivered to him that is not learned, saying, Read this I pray thee: and he saith, I am not learned."

This part of the chapter had a remarkable fulfillment in the coming forth of the Book of Mormon. "The vision of all is become unto you as the words of a book that is sealed," shows that all will be so blinded that they will fail to understand the Scriptures that contain the revelations which God gave to the prophets of the past. A book is referred to "that is sealed." The "words" of this sealed book are delivered by "men" to "one that is learned." The **book itself** is delivered to one that is "not learned." It is in a strange language, for neither the learned nor the unlearned are able to read it.

Now, take the history of the coming forth of the Book of Mormon and notice how minutely this prophecy was fulfilled. Not only was it sealed up in the earth, but some of these plates were sealed and remained so. Those that were not sealed were written in a strange language—the Reformed Egyptian. Some of the "words" were transcribed by Joseph Smith, and,

with his translation of them, were carried, by Martin Harris, to Dr. Mitchell and Prof. Anthon of New York City. At the risk of being tedious, I shall here give the testimony of two of the principle actors in this transaction. Martin Harris says of this visit:

"I went to the city of New York and presented the characters which had been transcribed, with the translation thereof, to Prof. Anthon, a gentleman celebrated for his literary attainments. Prof. Anthon stated that the translation was correct; more so than any he had before seen translated from the Egyptian. I then showed him those that were not translated, and he said they were **Egyptian, Chaldaic, Assyrian, and Arabic**, and he said that they were **true characters**. He gave me a certificate, certifying to the people of Palmyra that they were the true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket and was just leaving the house when Mr. Anthon called me back and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it to him. He then said unto me, "Let me see the certificate." I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, "**I cannot read a sealed book**"

E. D. Howe and Co., in getting up their work against the Saints, wrote to Prof. Anthon in regard to the foregoing, thinking no doubt to score a point against the saints. They received an answer, and from it we copy the following:

"Some years ago a plain, apparently simple-hearted farmer called on me with a note from Dr. Mitchell, of our city, now dead, requesting me to decipher, if possible, a paper which the farmer would hand me, and which Dr. Mitchell confessed he had been unable to understand. When I asked the person who brought it how he obtained the writing, he gave me, **as far as I now recollect**, the following account: A gold book consisting of a number of plates of gold fastened together in the shape of a book, by wires of the same material, which had been dug up in the northern part of the State of New York, and along with the book an enormous pair of gold spectacles (Urim and Thummin). These spectacles were so large that if a person attempted to look through them, his two eyes would be turned toward one of the glasses merely, the spectacles in question being altogether too large for the human face. Whoever examined the plates through the spectacles was enable to not only read them, but understand their meaning. All of this knowledge, however, was confined at that time to the young man who had the trunk containing the plates and spectacles, in his sole possession. He put on the spectacles, or rather looked through one of the glasses, and deciphered the characters in the book, and having committed some of them to paper, handed copies to a person outside. This paper was in fact a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and

had evidently been prepared by some person who had before him at the time a book containing **various alphabets**, Greek and Hebrew letters, crosses and flourishes. Roman letters inverted or placed sidewise, were arranged in perpendicular columns, and the whole ended in a rude delination of a circle, decked with various strange marks, and evidently copied after the Mexican calendar given by Humboldt." E. D. Howe's work, page 272.

This puts it beyond doubt that the "words" of the book were actually delivered to the "learned." According to Mr. Harris, the Professor said, "I cannot read a sealed book;" almost the very words, and exactly the sentiment the prophet said the learned man would utter. It is true that Prof. Anthon makes light of this document presented to him, calls it a "singular scroll," "crooked characters," and intimates very strongly that he thinks it was gotten up for the purpose of deception, but; as he admits that the "words of a book" were presented to him, as testified by Mr. Harris; and that while he recognized some of the characters on this "singular scroll," he was not able to read the "words" delivered to him; his concessions confirm the testimony of Mr. Harris, and thus fulfill all the requirements of this part of the prophecy.

But, because Isaiah says the learned, when asked to read the "words of a book," shall say, "I cannot, for it is sealed;" and because the unlearned shall say, when the book is delivered to him, "I am not learned;" the point has been raised as to whether the book is to be read at all or not—some declaring it is not to be read, neither by the learned nor by the unlearned. Then, when they read that the Book of Mormon was translated into our language, by the unlearned, and that it has since been read by thousands, they argue that it cannot be the sealed book referred to by Isaiah, because in this particular, it does not harmonize with the prophecy. But those who take this view of the matter make the grave mistake of judging before they have examined all of the evidence. Just a little further on, in this same chapter tells us that the words of this book are to be heard:

"And in that day shall the deaf **hear the words of the book**, and the eyes of the blind shall see out of obscurity, and out of darkness." Verse 18.

The "words of the book," then are to be read. But, as neither the learned nor the unlearned are to be able to read them; and as there is only one other way by which they can be read, and that is the power of God, we must expect the Lord to be in this work, and to take an active part in bringing forth and causing this book to be read. But we are not left to depend upon our reason alone, as to what the Lord will do in this matter; we have a plan "thus saith the Lord." Here is what he says in this same chapter:

"Wherefore the Lord said, Foreasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, **even a marvelous work and a wonder:** for the wisdom of their wise

men shall perish, and the understanding of their prudent men shall be hid." Verses 13, 14

Yes, the Lord is to be the power behind the throne in this work. Man is the instrument through whom he works, but the Lord is to be with him, and is to be the fountain from which the man is to receive his light and strength. Notice here, that this is to be "a marvelous work and a wonder;" that it is to commence among people who are without any "prophets" or "seers," whose eyes are "closed," who worship God with their lips and mouths, but who in reality, are "taught by the precept of men."

"The wisdom of their wise men (who fight against this marvelous work) shall perish." So it has.

The "one that is learned," to whom the "words of the book" were delivered, as already noted makes light of the work, and pronounces the whole thing a hoax. But, after the wisdom of their wise men fail, the Lord takes the matter into his own hands, and proceeds to do his own work in his own way; and as in ancient times, he chooses "the foolish things of the world to confound the wise," and the "weak things of the world to confound the things which are mighty." using the unlearned boy to do that which Mr. Anthon, the learned professor of languages was not able to do—to read "the words of the book." "The wisdom of their wise men shall perish" in this great work of God.

Now please turn to this chapter (Isaiah 29) again and read verse 17:"

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" verses 22 and 23 reads as follows:

"Therefore thus sayeth the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name and sanctify the holy one of Jacob, and shall fear the God of Israel."

These two quotations will test the claims of the Book of Mormon and this latter day work. They will either set the stamp of divinity upon the work, or brand it a fraud.

That there may be no misunderstanding as to what the land of "Lebanon" is, I shall ask you to read the following: Jeremiah 22:6.

"For thus sayeth the Lord unto the king's house of Judah: thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited."

Also Zechariah 10:10.

"I will bring them again also out of the land of Egypt, and gather them out of Assyria: and I will bring them unto the land of Gilead and Lebanon and place shall not be found for them."

As "the land of Gilead and Lebanon" is the land that is to be made "a wilderness, and cities which are

not inhabited," and as it is the land to which Israel is again to be gathered, there can be no doubt as to "Lebanon" being the land of Palestine—The Holy Land.

But, before further comment upon these verses, I shall ask you to read three other prophecies pointing to the same events predicted in this chapter. The first of the three is Isaiah 32:10-18.

"Many days and years shall ye be troubled, ye careless woman: for the vintage shall fail, and the gathering shall not come. * * * upon the land of my people shall come up thorns and briars yea upon all the houses of joy in the joyous city: because the palaces shall be forsaken: the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be accounted for a forest. Then judgements shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

The second one in Psalms 85:4-13.

Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation. 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. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. **Truth shall spring out of the earth; and righteousness shall look down from heaven.** Yea the Lord shall give that which is good; and our land shall yield her increase. For righteousness shall go down before him; and shall set us in the way of his steps."

And the last one is Joel 1:15-20. In connection with Joel 2:15-27.

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of the cattle are perplexed, because they have no pasture; yea the flocks of the sheep are made desolate. O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flames hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." Joel 11:15-20.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, * * * then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn,

and wine and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: * * * Fear not, O land; Be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the field do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God, for he hath given you the former rains moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month, and the floor shall be full of wheat, and the fat shall overflow with the wine and oil. * * * and yet shall eat in plenty, and be satisfied, * * * and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." Joel 2:15-27.

These two chapters in Joel are one prophecy—the second being a continuation of the prophecy commenced in the first.

Now, having these four prophecies before us, let us examine them carefully and see what can be learned from them.

The first thought that presents itself is: the desolation of Israel—both land and people.

The second is: after many years of desolation for Israel, the Lord is to commence a very peculiar work in their behalf.

The third thought is: only a short time after the commencement of this peculiar work, Israel's land is to become "a fruitful field."

And the fourth prominent feature is: Israel is to be set in the way of the Lord, righteousness is to bring him quietness and peace, and to cause shame paleness of face to depart from him.

These four important events are more or less clearly predicted in every one of the prophecies now before us. And, taking them up in their regular order I shall call attention to those parts of the prophecies pointing to the peculiar event being considered, and also point out the literal manner in which every event predicted has been or is being fulfilled.

TIME

Behold, I come quickly, and My reward is with Me, to render to each according as his work is.—The Master.

The Day Short

The day is short and the work is great; but the laborers are idle, though the reward be great and the Master of the work presses. It is not incumbent upon thee to complete the work, but thou must not therefore cease from it. If thou hast worked much, great shall be thy reward, for the Master who employed thee is faithful in His payment. But know thou that the true reward is not of this world.—The Talmud.