

# 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.”—I Nephi 3:187.

Volume 26

Independence, Missouri, November, 1949

Number 11

## *Just Two Words*

Just two words that Jesus spoke  
By the quiet sea—  
Just two words; but, Oh, how sweet!  
Words that all the years repeat,  
Hear them: “Follow Me.”

Just two words that mean so much;  
Kinder could not be;  
Calling us to joy so bright,  
Calling us to life and light:  
Hear them: “Follow Me.”

Just two words that Jesus said,  
Oh, so lovingly!  
Yet they open wide the door,  
Giving life for ever more:  
Hear them: “Follow Me.”

L. E. Welch

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## ZION'S ADVOCATE

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### INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the school desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete. This is due to lack of funds. We solicit the co-operation of the schools in general so as to enable us to complete the course already started.

## EDITORIAL

### THOUGHTS ON THE RESURRECTION

According to the Scriptures there are two resurrections yet to come. One, known as the first resurrection is very near at hand. The other spoken of as the second resurrection is to come a thousand years and a little season later.

The twentieth chapter of Revelation describes briefly both of these resurrections. The first one is set forth after this matter:

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them and were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither has received his mark on their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 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 Revelation 5:10 tells us that these resurrected ones are to be made kings and priests, and they shall **reign on the earth.**

A later resurrection to take place some time after the thousand years are fulfilled is also described, together with events leading up to it.

And when the thousand years are expired, Satan shall be loosed out of his prison.

This prison is the "bottomless pit" into which he was thrust at the beginning of the thousand years, and where he is kept imprisoned during the reign of Christ and the righteous upon the earth; after which he must be loosed "a little season." (See first three verses of chapter 20.)

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sands of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about and the heavenly city: and fire came down from God out of heaven, and devoured them.

These nations that are in the four quarters of the earth are the remnant (the one-sixth part) of the nations that were gathered against Jerusalem to battle just before the thousand years reign begins, which battle is described in Zechariah 14 and Ezekiel 38 and 39, and in the midst of which battle the resurrection of the righteous takes place, just before the arm of the Lord falls upon the nations (God and Magog) which are gathered against Jerusalem there, five-sixths of whom will be destroyed.

The remnant of these nations, the one-sixth part, remain in the four quarters of the earth during the thousand years reign, and multiply during that period until they become as numerous as the sands of the sea.

These are the nations that are deceived and destroyed after Satan is loosed from his prison.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

Then we come to the second resurrection:

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 are judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

So hell will be emptied of all its dead. No one could remain in it if he wanted to; but all must come out and stand before God to be judged and rewarded according to their works. And as they are judged they are placed upon the right hand, if they have fed the hungry and clothed the naked, visited the sick and those in prison, and ministered unto them; but those who are devoid of any good works for which to be rewarded, who are not found written in the book of life, will be placed upon the left hand, and are to be cast into the lake of fire with death and hell and Satan. (See 25th chapter of Matthew.)

A dividing line is here drawn between the good and the bad of those who came forth in the second resurrection.

The "Good" are those who paid "the utmost farthing" in the prison house or hell, and are then rewarded for all the good they have done.

The bad are those known as the "unjust" who shall "remain unjust still"; the "filthy" who "shall remain filthy still."

The Book of Mormon classifies them thus:

And they who are filthy shall be filthy still: wherefore they who are filthy are the devil and his angels: and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever, and has no end.

Speaking of the second resurrection, the Book of Mormon also says:

He that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state, and the devil hath all power over him. Therefore he is as though there was no redemption made; being an enemy to God; . . . And now if Christ had not come into the world, speaking of things to come, as though they had already come, there could have been no redemption. . . .

And . . . there could have been no resurrection. But there is a resurrection, therefore the grave hath

no victory, and the sting of death is swallowed up in Christ. . . .

Even this mortal shall put on immortality, and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of Him according to their works, whether they be good or whether they be evil.

If they be good, to the resurrection of endless life and happiness.

And if they be evil, to the resurrection of endless damnation; being delivered up to the devil, who hath subjected them, which is damnation.—Pages 254, 255.

This second resurrection, is the same as spoken of by John the Revelator, as we have seen, and also by Christ, when He said:

For the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of damnation.—John 5: 28, 29.

That these references to the resurrection of the wicked all have reference to the "second resurrection" spoken of in Revelation 20, is further emphasized by Jacob, in the Book of Mormon, p. 189:

Yea, today if ye will hear his voice, harden not your hearts: for why will ye die? For behold, after ye have been nourished by the good word of God all the day long, will ye bring forth evil fruit, that ye must be hewn down and cast into the fire? . . .

Know ye not that if ye will do these things, that the power of redemption and the resurrection which is in Christ, will bring you to stand with shame and awful guilt before the bar of God?

And according to the power of justice, for justice can not be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever, which lake of fire and brimstone, is endless torment.

Latter day revelation agrees with all these declarations:

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come: having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father; having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be

redeemed in the due time of the Lord, after the sufferings of his wrath.—Vision given to Joseph Smith and Sidney Rigdon, 1832, November 4, 1832.

With these several quotations we are enabled to understand that those "on the left hand," who are cast into the lake of fire; the filthy "who remain filthy still," spoken of by the Book of Mormon as "the Devil and his angels," and the sons of perdition named in the latter-day revelation, are one and the same class.

And the only line the scripture draws between righteous and wicked, is between those who are cast into the lake of fire, **and all other classes** of peoples under the whole heavens; for all others inherit some kingdom of glory.

And we are not justified in drawing any other line than that inspiration draws between the sons of perdition on the one hand, and all other peoples on the other, when we speak of an endless hell.

When John the Revelator said: "But the rest of the dead lived not again until the thousand years were finished." He was speaking of those who would come forth in the second or post-millennium resurrection. All others come forth in the pre-millennium resurrection period.

Latter-day revelation gives us a definite statement of who "the rest of the dead" were. Speaking of several events to take place at the coming of the Lord in the pre-millennial period, and after the "first resurrection", we read:

And again, another trump small sound, which is the third trump: and then cometh the spirits of men who are to be judged, and are found under condemnation: and these are the **rest of the dead**, and they live not again until the thousand years are ended, neither again until the end of the earth.—D. & C. 85:29.

These who are under condemnation are kept in the prison house, or hell, during the thousand years; and they include those who are the sons of perdition, who are on the last day cast into the lake of fire, and also those who are placed on the right hand of God in the judgment, who have paid the "utmost farthing," and henceforth are righteous, and entitled to a reward for all their good works.

Of these we find latter-day revelation saying:

And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament; these are they who received not the gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Spirit; these are they who are thrust down to hell; these are they who shall not be redeemed from the Devil, until the last resurrection, until the Lord even Christ the Lamb, shall have finished His work: . . . But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne for

ever and ever; for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they can not come, worlds without end.—The Vision, p. 7.

This brief portrayal of the second resurrection gives us a bird's eye view of the glory of those who suffer the vengeance of hell fire for their sins, and which hell delivers up at the second resurrection to be rewarded according to their works, in the third glory, the moon glory described by Paul in the 15th chapter of I Corinthians, which is the glory of the "third heaven" mentioned in his 2nd Corinthian letter, chapter 12.

Now we consider briefly the first or pre-millennial resurrection period. It covers a certain period, and is divided into at least **two parts**. The first part consists of the saints who come forth and are caught up to meet him in the clouds; the second part consists of those who "are Christ's at his coming," for there is an **order** in which men come forth in the first resurrection. Paul speaks of it thus:

For as in Adam all die, even so in Christ shall all be made alive. But every man in **his own order**: Christ the first fruits. (Those who are alive in Christ); afterward they that are **Christ's at his coming**.—

I Corinthians 15:22, 23.

Latter-day revelation speaks of those who come forth in the second part of the first resurrection thus:

And after this, another angel shall sound, which is the second trump; and then cometh the redemption of those who are **Christ's at his coming**; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.—D. & C. 85:28.

Peter speaks of this same class, saying that Christ "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 preparing, . . . 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."—I Peter 3:19, 4:6.

Thus we see there are two classes in the prison house who are due to receive a reward: those who hear and receive the gospel, and come forth in the first resurrection; and those who refuse it there, and wait until the second resurrection.

The latter class receive their reward in the star glory, the former in a higher glory, known as the moon glory, the terrestrial world. Latter-day revelation says:

And again, we saw the terrestrial world, and behold, and lo, these are they who are of the terrestrial, whose glory differs from that of the Church of the Firstborn, who have received the fullness of the Father, even as that of the moon differs from the sun of the firmament. Behold these are

They who died without law;

And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to the men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it;

There are they who are the honorable men of the earth, who were blinded by the craftiness of men;

These are they who receive of his glory, but not of his fullness.

These are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun;

These are they who are not valient in the testimony of Jesus: wherefore they obtained not the crown over the kingdom of our God.

The Book of Mormon confirms these statements:

Where there is no law given there is no punishment; and where there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement: for they are delivered by the power of him; for the atonement satisfieth the demands of his justice upon all those who have not the law given unto them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment.—Page 109.

And these are those who **have part** in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they **have a part** in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life.—Page 253.

God is unchangeable, Jesus Christ the same yesterday and today and forever, without variableness neither shadow of turning, and his mercy endureth forever. He cannot deny his mercy and love and justice to all mankind, whenever born; therefore those who die in ignorance, without law, not having salvation declared unto them in this life, since his resurrection, as well as those before his resurrection, will also **have their part** in the first resurrection.

Concerning the time when the nations shall shortly be gathered against Jerusalem to battle, in the midst of which battle the resurrection of the just shall take place, we have this given to us in the latter-day revelation:

But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud.—Revelation, March 1831.

Further, concerning the sound of this trump, we read:

And he shall sound his trump both long and loud, and all nations shall hear it. And there shall

be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven: they are **Christ's the first fruits**.—Revelation, December 27, 1832.

White the battle at Jerusalem rages, half the city is cut off and taken into captivity; the face of the Lord is unveiled and the resurrected saints, and those who are alive, caught up to meet him—

Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their follow, and calamity shall cover and the scorner shall be consumed, and they that watched for iniquity, shall be hewn down and cast into the fire.—Rev. March, 1831.

And then follows a series of events in which the Jews, seeing the prints of the nails in his hands and in his feet, become conscious of the fact that they have failed all these years to recognize their King, and will mourn because of their iniquities.

And then shall the heathen nations be redeemed, and that they knew no law shall **have part** in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men.

Now a word concerning those who are Christ's **the first fruits**, and who are caught up to meet him in the pillar of heaven:

John the Revelator say they are to be priests and kings of God, and reign with Christ on earth a thousand years.

The Book of Mormon also contrasts the future state of the wicked and the righteous, and after explaining that the grave must deliver up its captive bodies, and "hell must deliver up its captive spirits," whose plight we have already shown, it continues:

On the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the bodies of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh; save it be that our knowledge shall be perfect: . . . And the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

Wherefore, beloved brethren, be reconciled unto him, through the atonement of Christ, his only begotten Son, that ye may obtain a resurrection, according to the power of the resurrection which is in

Christ, and be presented as the **first fruits of Christ**, unto God, having faith, and obtain a good hope of glory in him, before he manifesteth himself in the flesh.—page 176.

And now from the vision of the three glories, with reference to the resurrection of the just:

And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; . . . they are they who are the priests and kings, . . . and **they are Christ's**, and Christ is God's; . . . these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; . . . these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all.

And so the resurrection takes care of various people like this:

1. Those who become obedient to the gospel, and **continue to grow in grace and in the knowledge of the truth**, who come forth in the first part of the first resurrection and inherit the celestial glory, or the first heaven.

2. Those who knew no law; the honorable men of the earth who have been deceived by the multitude of preachers who are teaching a one heaven and a one hell doctrine contrary to the scriptures; those who receive the gospel in the prison house; those who join the church, and then sit down to rest, unconcerned about its progress, but content themselves with the vain and foolish things of the world, and thus engage their time and means, who are members of the church by name, but not citizens of the kingdom by a nature cultivated in the gospel,—these inherit the terrestrial glory, or second heaven.

3. Those who refuse the gospel in the prison house, inherit the telestial glory, or third heaven.

4. Those in the prison house who have known the truth and turned away from it deliberately, the unjust who are unjust still, the filthy who are filthy still, who are the devil and his angels, must inherit a kingdom which is not a kingdom of glory.

Leon A. Gould.

### MAPLE CITY LOCAL NEWS

Maple City, Mich.  
November 7th, 1949

During the months of September and October, the men of the Maple City Local have met together several times to work on the church basement.

September 11th, 1949, Bro. Edd Mallory was ordained to the office of Deacon.

October 8th, a supper was given for the benefit of the church at Mrs. Fred Trumbell's home.

Elder Heath, Sister Weaver and two missionaries, L. E. Welsh and L. A. Gould, of Muskegon attended

the one-day meeting October 16th which we all enjoyed. A large crowd was present.

A series of meetings were held by L. E. Welsh and L. A. Gould from October 15th through the 20th, which were enjoyed very much.

Sunday, October 23rd, Brother and Sister Radtka attended church services here.

The Women's Department met at Sister Ethel Whitten's home October 27th, to sew for the benefit of the church.

November 3rd the Women's Department met at Sister Minnie Price's home to sew laundry bags for the church benefit.

November 6th Mr. and Mrs. Trumbell and family of Miller Hill attended church services here.

The Women's Department are making and sewing gifts during the month of November for the Christmas bazaar, which will be held sometime in December.

Yours sincerely,

Local Reporter Ethel Whitten

Chico, California, July 14, 1949

Dear Readers of The Advocate:

The following personal letter to me from a young sister, Mrs. Donna Moser, of Sedona, Arizona, a granddaughter of mine, is hereby offered to the Advocate, together with my reply to her inquiry. I send her letter, and the reply to the Advocate for the reason that the same question may have arisen in the minds of other readers. Her letter follows.

Sincerely,

James E. Yates

Sedona, Arizona, July 7, 1949

Dear Grandfather:

I want to ask a question:—I read in the report of the Conference, printed in the Advocate, that the Committee on Publishing Revelations is dismissed. That seems to me to be a crying shame. If a Church has been blessed in receiving revelations, shouldn't they be made available to the people, if at all possible? Would I ask, is the reason for this: If it is lack of money, I guess I can't help. However, if what is needed might possibly be proof-reading or typing,—if I could do anything along that line to help get some of the Revelations published, I would like very much to do it. It would be worth a great deal to me to be able to read any revelation given to the Church; and I dare say there are others: who feel the same way. If you know anything about this matter please let me know if I can be of any help.

Sincerely,

Donna Moser

My Reply:

Dear Donna: It is good of you to desire to help, if possible, in a matter of such obvious importance to the Church. The Committee on Publishing Revelations, etc., which is referred to in the Conference Report, was a Committee appointed to assemble, for publication by the Church of Christ, historical material including certain revelations given in the early days of the Church, such as may, or may not have been published by

others. It was really a Committee on formulating an Official Church of Church History, including revelations. The dismissal of the Committee by the Conference was not an abandonment of the task, but merely a change in the procedure, with still a fixed purpose of getting that important work done.

Apostle B. C. Flint was appointed by the Conference to continue that work, Brother Flint is also a very capable person along the line of selecting and preparing matter of historical value, as also were the committee. So we feel confident that the work will progress in the hands of Brother Flint.

However, your letter stressing the importance of the revelations which may be received, being published to the Church for the information of all the people, brings that very important matter into consideration.

The matter of protecting the church from false revelations, such as satan ever stands ready to foist upon the people if allowed to do so, is a matter of no trivial consideration. For instance when the Otto Fetting messages were given and published by him personally, the Church took official action, deciding that those messages were spurious and too unreliable to be received as true revelations from God. However, they had already been published before being passed upon by the Apostles and by the church. Thereby, great harm was done, and those so-called "Messages" caused great division in the church.

In order to protect the Church from possible future spiritual manifestations or deceptive revelations, an action was taken providing that any purported revelation in the future, must not be published till after it may have been approved by the vote of the Apostles and Elders, and then by the Church.

This seemed safe, but has worked to a disadvantage of the Church, in the opinion of this writer, in that it prevents the Church from its fair right to decide for or against any purported revelation, in that it has prevented several spiritual presentations which **claimed** to be revelation, from getting placed before the Conference at all. The writer believes that purported revelation being given through ministers, or members in good standing in the Church, should be made available to the body of all the people for the official decision as to whether said "Word of the Lord" or asserted "Revelation" should be approved, or disapproved as such. In that manner, some which bear the marks that they are either deceptions, or mere human hallucinations, would be officially eliminated. But, even at that, the situation would be better by far than the present practice in the Church of withholding all, till certain Councils shall have approved and handed those matters on for the people's decision. I humbly believe that our present method of handling those matters should be repealed, and people given the deciding voice.

For, as we have the arrangement at present, most anyone can be heard in the Conference; and many of us can express our thoughts and opinions in the Advocate, but by our own device we have made it most difficult indeed for the Word of the Lord in Revelation to be delivered to the people. In my humble opinion

this fault of ours is nearly as bad, if no quite, as to single out some one man as Prophet, and to inform the Lord that only through that man as a so-called president of the church can the official word of revelation be delivered to his people. If that which the Lord may truly give as revelation from Himself can not afford to be given out to all, and to stand upon its own merit as compared to any contradictory or false, or deceptive messages, then what kind of an inferior god would we be serving anyway?

Let us with confidence serve the true and the living God, in the assurance that His Word shall prove its own superiority over any contradictory thing which from deceptive sources might attempt to lead the people of the Lord into paths of error. Let us fearlessly trust in the Lord and move forward!

White satan still is the "Prince" and power of the air, we must expect to have to give battle to his deceptions and his counterfeit manifestations. But when our trust is truly in the Lord, we need have no fear. Truth fears nothing; and those who espouse its cause in righteousness, may stand equally without fear of any or all human, or satanic inferiorities. Let's rise up as a church, and repeal the human obstruction in our present rules of procedure: that the Lord may speak freely to his people, and that the people may hear His Word with willing obedience to Him, in order that we may all progress in righteousness, to His honor and glory, and to our own salvation.

With earnestness and in humility, your brother in the faith of Christ.

James E. Yates

### SATAN'S SOLOQUY

Harvey A. Scott

(January 13, 1947)

Now the day is at hand, when I must repent—  
In hell, where so many souls I've sent;  
For, I can see the end now nears,  
When I'll lose my freedom—a THOUSAND YEARS!  
So I must get busy, and toil day and night,  
At evils in which my soul doth delight:  
There's one thing I'll do; I can do it yet:  
That's one thing, well done, I'll never regret!

But I'll have my revenge—"Twill be hellish, I know;  
But to the Church of Christ I will go  
And the soil now fertile and ready, I'll plant  
With seeds of jealousy; Discontent;  
And all its evils I have sent—  
I've turned their hearts to work and strive  
In fear and doubting, lest their lives  
Be lost in troubles I bring on the earth,  
In greater trials known since man's birth.  
To every saint now doing well,  
A tale of discouragement I will tell;

Their Leaders, into sins I'll bring  
While they with the world are mingling,  
Forgetful of the Christ, their Lard,  
And riches for their futures heard;  
As hirelings shepherds of His sheep,  
They'll run when wolves enter the Keep,  
And rend each other o'er the toll  
They've gathered in for Zion's goal.

(Continued on page 176)

## 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.*

### THE LAND SHADOWING WITH WINGS

A. A. Surbrook

Matt. 21:42: "This is the Lord's doing, and it is marvelous in our eyes."

Matt. 21:41: "They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

Luke 21:24: "And they shall fall by the edge of the sword, and shall be led away captive unto all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Yes, the Jews failed. See Romans 11:17).

The Gospel of the Lord was given into the hands of the Israelites, not for their good alone, but that they might be husbandman to the entire vineyard; and because of their wrongdoings, at last, he declared He would let the vineyard out to other husbandmen. He tells us this in different languages.

In Jeremiah 11:16, 17: "The Lord called thy name, A green olive tree, fair, and of goodly fruit" . . . . The branches of it are broken.

Romans 11:17: (We will notice that the apostle is speaking to those other husbandmen, the Gentiles, to whom the vineyard was given.) "And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree."

That is why I want to make this statement: it had not come unannounced. The Lord had secretly been making preparation for the time when his truth must pass through this period of darkness, which to this day we speak of as the Dark Ages. He had been preparing to bring His truth through this period of darkness triumphant, that when it had passed through the darkness, it might shine with greater brilliance because of the very darkness. We get our first glimpse of it from the 17th chapter of Ezekiel.

Now I want to give you a point in history which will help us in our consideration. The Lord had brought the hosts of Israel out of Egypt with a mighty hand. He had settled them in the Land of Canaan and there undertook to educate them in usefulness for His work. When we read the history, we find they failed to absorb those teachings. As time went on they rebelled against His form of government and demanded a king.

Three kings ruled over the twelve tribes, Saul, David, and Solomon. After Solomon's death, civil war broke out and the kingdoms was divided. About ten tribes formed into the northern kingdom, the kingdom of Israel, while the others became the Kingdom of Judah, or the Jewish people. As time went on and they forgot God, the Assyrians took the Kingdom of

Israel and carried them captive. And this brought about the loss of the ten tribes, for from that time on their whereabouts were unknown to the world.

Later when the people of Judah became so wicked that the Lord no longer protected them, the King of Babylon took Jerusalem, and the Jews entered into the famous seventy years of captivity. Now the Lord pictured this through his prophet, Ezekiel 17:3, saying:

"Thus sayeth the Lord God; a great eagle with great wings, longwinged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar."

That is the Lord's way of telling us of the carrying away captive the nation of Israel into Assyria.

Now for the other part of the picture (verse 7):

"There was also another great eagle with great wings and many feathers." The explanation is found in the 12th verse: "Say now to the rebellious house, Know ye not what these things mean? Tell them, behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon. "We learn from this verse, in connection with verse 16, where the Lord tells the king that he shall die in the land of Baylon; that the topmost branches, the king, prince and nobles, shall there in captivity consider their trespasses, which they have trespassed against Him.

Thus the Lord faced once more the evidence of man's unwillingness to serve Him. Had it been man's doings they would have given up in despair, and said, It is no use. Not so with God; He grieved for His people. (Psalms 95:10.) Therefore the two tribes were broken down because of transgression, and carried by the two great kings captive into heathen lands, yet the Lord did that which thwarted the designs of the eagle.

Ezekiel 17:22: "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it: I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent."

You will see by the preceeding verse that the King Zedekiah was the one referred to there in the phrase, "I will crop off from the top of his young twigs a tender one," and save them from such a fate. Young and tender, perhaps too young to serve in the armies, and the Lord would not permit that he should fall into the clutches of the Eagle. He tells us that He will remove him and place him upon a high mountain and eminent."

You may say, do you regard that mountain as a literal mountain? No more than I would regard the eagle as a literal eagle. The term "mountain" or



"mountains" in the Bible is used in three ways other than literal; that is, to designate special lands (Ezekiel 36:1), or nations (Amos 6:1), or people forming a nation (Ezekiel 6:2). So this mountain, high and eminent, is a wonderful land, a strong nation or a mighty people.

Verse 23 tells us more of this mountain on which the Lord purposes to plant the twig.

"In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar."

You may say you know that the land of Canaan was supposed to be a choice land, and the Israelites a chosen people, but you never heard of any other land being a choice land. Turn with me to Zephaniah 3:10: A peculiar location is mentioned there, and in connection with it, the Lord speaks once more of His holy mountain, from beyond the rivers of Ethiopia.

Well, where is it? If we take the map of the world, we may find out. But first, turn to Isaiah 18:1. It says the land "shadowing with wings, which is beyond the rivers of Ethiopia." Verse 2 tells how they will travel in order to communicate with the land and people of the prophet, "by vessels on the sea." The prophet stood here, where the land of Palestine was designated and, by the power of the spirit of God, he looked out beyond the rivers of Ethiopia which lay here in northern Africa, across the sea over which the vessels would come, and saw in vision the "land shadowing with wings." Now if we look close, there, stretched out like the shadows cast by two great wings lay the lands of America. You may say America was not discovered yet. But don't forget God knows all about this land.

So much is said, about the land of Canaan, which God gave to Abraham, Isaac and Jacob. Yet he did not forget to mention also that other land which was a mountain high and eminent to Him. A mountain equal in height to Israel. Turn to Deuteronomy 33:13; There, of Joseph he said: "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep, that coucheth beneath."

Please get this, in the blessings of all the tribes, for Joseph only is a special land mentioned—"Joseph's Land." You may also note that His was a very rich land. Genesis 49:26: "The blessings of thy father hath prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills." Notice from the verses just read, we find Joseph's blessing was above the blessings of Jacob's progenitors.

Genesis 49:22: "Joseph was a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." Note that a wall is that which surrounds an inclosure. Joseph was the head of two tribes, we are told in the Scriptures that they became a mighty people. Now about this wall, it must represent the boundary line, that which prevented a people from further spreading out, but in this case of Joseph the wall did not stop him. His branches ran over the wall.

Joshua 17:10: Ephraim and Manasseh are the seed of Joseph and the sea is his border. Then some of the branches went over the sea.

Isaiah 16:8: "They wandered through the wilder-

ness: her branches are stretched out, they are gone over the sea."

Manasseh was the son of Joseph (Numbers 32:33.) Now you may say, we cannot connect Bashan and Heshbon with Joseph seed; but we see in Numbers 32 the dividing of Bashan and its provinces among the tribes of Gad, Reuben, and half the tribe of Manasseh. Can we find Joseph's seed among these? Manasseh was Joseph's first born. I think we see that part of the tribe of Manasseh, anyway, led away to occupy in Joseph's land.

Isaiah 16:8: "They are come unto Jazer," meaning they came to the coast. Another reference, Joshua 13:25, says their coast was Jazer.

One more reference; Jeremiah 49:30, 31: "Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadrezzar, King of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up into the wealthy nation, that dwelleth without care saith the Lord, which have neither gates nor bars, which dwell alone."

It is not so much a mystery, and it is easy to unravel: Hazor was the head of many kingdoms. King Jaben of Hazor ruled over Madon, Shimron, and Achshaph but more than that he ruled over the Canaanites, the Amorites, the Hittites, the Perizzites, the Jebusites, and the Hivites under Herman in the land of Mizpah. Remember, when the people were conquered and driven out by the children of Israel, Southern Hazor was given to the tribe of Judah, and Hazor of the south became a city of Judah.

And Isaiah 65:8, 9: "Thus saith the Lord, as the new vine is found in the cluster, and one saith, Destroy it not; for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all. "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there."

There is only one place that will answer that description. That is the "Land shadowing with wings."

## NAVAJO REPORT AND APPEAL TO THE CHURCH OF CHRIST

Following the later General Conference of the Church of Christ last April, Sister Wheaton and I made preparation to set our house in order for the work assigned to us as missionaries to the American Indians.

Those who were at the conference will long remember the stirring appeal made by Edward H. Cowboy, Navajo, who has been a leader among his people since he was eighteen years of age. The kindly treatment and generous offering made by the church has had a lasting effect upon him, and the hospitality and sympathetic understanding of his appeal for his people will long be remembered.

Since the conference we have made two trips to Navajo land, in Arizona and New Mexico. On our first trip, by the help of the Bishopric and persons

friendly to the Indian cause, we were able to collect a fine assortment of used farm implements, including plows, harrows, cultivators, harness and a few hand tools. Elder A. O. Frisbey assisted in selecting them and to repair, paint, and load them for transportation.

Because of Mr. Cowboy's desire for Brother Frisbey to visit the Navajos, we were pleased to have him accompany us on the trip. His expenses were provided by a friend and he proved to be a good missionary help in spite of his some eighty-two years of age. He was well received and liked by these people and will long be remembered by them for his helpful counsel and advice along farming lines and his spiritual encouragement. To this they paid special tribute at a gathering held in our honor, the first of such gatherings ever held by them for any missionary. It was indeed a historical event for the Church of Christ.

Shortly after our arrival with the farm implements, these tools were taken out, on a co-operative plan, and a large acreage was plowed and planted for a Navajo widow woman. Other fields, were broken and planted as they could get to them; thus showing that given the opportunity and means to work with, they are industrious and ready to do what they can to raise their standards. But as the old saying goes, "It is hard for a person to lift himself with his own boot straps." And so it is with these downtrodden people, they need the help of Christian people who will make a sincere and effective effort from the heart to help them, by demonstration, by practical teaching and patient understanding.

We have endeavored to understand them and work sympathetically with them. Preaching the word in a series of meetings is a hard thing to do. Our most effective sermons are along fire-side lines, with small groups gathered in their hogans or near their sheep corrals, or with sleeves rolled up helping them with some of their problems in the field by nursing or administering to their sick. In order to do this kind of work, we find it necessary to leave "houses, barns and **beds,**" and carrying our own bedding and tent, pitch camp wherever we are, and, either sleeping in the car or on the ground in our tent, carry on our combined missionary, welfare and educational efforts to help them to a higher standard of living in Christ.

On our last trip to Navajo land, we administered to their sick according to the scriptural teaching of anointing with oil and laying on of hands with the prayer of faith. God testified to the divinity of this **work,** and we saw the sick healed, the lame walk, the deaf hear and a woman healed of dysentery that had gone to its worst stages.

Though Edward Cowboy has not as yet become a member of the Church of Christ, he is a warm and ardent champion, working patiently as an interpreter for us, and expounding to his peoples the virtues of the Restoration gospel, even to defending us from assaults from sectarian missionaries who have criticized him for introducing the Restoration, through us, into that part of the Indian country.

Knowledge of our belief concerning the healing of the sick was spread by his effort, and it is my firm

conviction that the day is not far distant when a mission of this Church of Christ will be established there by this Restored gospel will demonstrate to them its precious promises in these last days.

Space will not permit a detailed account of the scope of our work among them, but we will give you at least a glimpse. Through our efforts with Edward Cowboy our work has spread to other parts of that field and he made it possible for us to extend our work to the Zuni reservation south of his place, where we made a visit and bore testimony of the Restoration of the gospel, and will enlarge on that effort later. On visiting the hogan of his aged father, Hostein Cowboy, we were met with a joyous, "Yah-te-yeh, Yah-te-Yeh," or "Hello my friends, everything is good," and quickly finding a son, who could interpret for him, he made known to us that he wanted us to hold a "Christian service" at his hogan. This puzzled us somewhat, as a preaching service had already been provided by Edward, but Hostein wanted it that day. He told me his wife was sick, but I did not understand the connection between his request for a "Christian service" and her sickness until Edward appeared on the scene later, and I told him of his father's request and suggested that he talk to him about it. Then it was that we learned that Hostein wanted me to administer to his sick wife. I was glad to do so, and preparations were made for it to be carried out at once. She was very sick with dysentery, that had developed into a bloody flux. God verified his promise, "and they shall be healed," for from that time she passed no more blood. By nursing and gentle care by Sister Wheaton she fully recovered from this affliction, and today, (September 12th) we received word from Edward that she was fully recovered and thankful to us for what we did for her.

Attached to this review of our work, is a letter from Hostein Cowboy, who is eighty-three years old, that speaks for itself, which we pray that you will read and weigh carefully. This letter was dictated in the Navajo tongue to Edward, who in turn dictated it to me as I typed it out for them. It is their language, their thoughts and their expression of gratitude for your kindnesses which we were privileged to take to them. It speaks for itself and needs no reviewing by us. But this much I would like to say, read again my sermon in the July issue of Zion's Advocate, "What Is That in Thine Hands?" and then prayerfully take stock of what God has blessed you with and make up your minds to share those blessings so that we can continue to carry on this work we have thus started to a victorious and glorious consummation in Christ Jesus. Remember: "We derive our greatest blessings from the things we share with others."—Elder Jos. E. Yates.

We are not asking you to leave the comforts of your homes, and returns from your labors and go among these people, sleeping in your car seats or on the ground in your tents, until as Sister Wheaton has said, "you are flat on all eight sides." We will do that.

We are not asking you to go away from your modern homes and civilized surroundings, to visit the hogans of these sick, undernourished and underprivileged sons and daughters of Israel, to comfort them, administer to them when sick or to teach them a better

way and standard of living. We will do that. And more, we will share with them what we may have, we will cook on their open wood fires, in the mountains, on the plains or the dessert. We will nurse their sick and teach them of Christ. That is our work.

All that we ask of you is to "honor the Lord with your substance, and the first fruits of your increase," as the scripture has enjoined upon the saints of God, by paying your tithes of one-tenth part of your net income, and make your offerings to the Bishopric of this church who are honorable and trusted administrators of the funds that come into their hands. Why? "So that there may be meat in my storehouse," saith the Lord. When this is done, then we all "share together" the labor of the vineyard of the Lord, likewise in the blessings that are to come. Let us arise to the task that challenges us, brothers and sisters. We have set our hand to the plow, let us not look backward, but forward, trusting in God, that the work before us may be speedily accomplished. The call is from all lands, across the seas, throughout the States and among the Lamanites, who are soon to be gathered to the lands of their inheritance even as the Jews have returned to Palestine, their inheritance, as part of the house of Israel.

Our missionary activities among the Indians require us to carry a full kit of first aid medicines, cod-liver oil, disinfectants, cough syrups, asperin, bandage and cut remedies and many other items too numerous to mention. At times we carry a load of colthes, shoes, and other relief supplies to outlying Indian homes. To meet these requirements, we are dependent on donations from local churches, members and friends to the Indian work in order to keep going. If you can help by a donation of money or clothing send it to our home adress, 204 West Sea Avenue, Independence, Missouri, or to members of the General Bishopric in Independence, and we will see that it is properly used and accounted for. Or when we visit your locality have your bundles ready and we will carry them on to save them with others till we have a load to take with us.

These people do no ask for charity, they want to live a self-respecting life on the same standard as the rest of us. The administration of the Indian Bureau for the past twenty years has forced them into poverty, disease and hopelessness. Until legislative action and governmental administration brings relief from such involuntary and shameful conditions, we as followers of the lowly Nazarene, must do our part with relief, and a constant effort to arose public sentiment against such wickedness.

From what is thus written you may perhaps get a glimpse of the needs of your missionaries to the American Indians. The conditions we refer to are not confined just to one group, but wherever we go, the Southwest, Oklahoma, Nebraska, the Dakotas, Minnesota, Michigan or the New England States, we find similar wanton neglect of these down-trodden people who have the same right for humanitarian and Christian consideration as any of the underprivileged minorities of Europe or Asia. Help us then to wake up America to her patriotic and Christian duty to our own people.

Most sincerely,  
Clarence and Angela Wheaton  
204 West Sea Avenue  
Independence, Missouri

## THOUGHTS IN THE MINDS OF THE NAVAJO

We wish to express our thoughts and minds to the American public through the Church of Christ who are headquartered in Independence, Missouri. We would like to tell the citizens over the country of our pitiful plight which at this time has been heralded all over. We wish to give explanation regarding the needs among my people the Navajos.

It may appear to the American public that we are asking for charity, but we want to give a clear understanding that real want is sympathetic understanding, whereas the Navajo has been placed under the Bureau of Indian affairs which instead of promoting them to a higher standard of living and better civilized life, they have only made the matters worse for the Navajo people.

It is hard to stress what tasks the Navajo have faced to maintain an existenece. In recent years many people from different parts of the country have come to the Navajo land to realize the pitiful condition which they were not aware of. They have even told us that they could hardly believe it. Now I am making an appeal to the American public in general through the Church of Christ that this should be broadcast to those of you the American people who have sympathy with such downtrodden, underprivileged minorities. We are only asking our kind hearted friends over the country not to cease writing their Congressman and Senators and our President that justice be extended these downtrodden underprivileged minorities. We do not understand why we have to go through such a terrible and pitiful plight as we did not do anything wrong or never have hurt anybody, or is it a punishment because that we have helped our government to preserve the American way of life and have sent our own boys and young women to fight in the recent terrible war, that such has been inflicted upon us. We have presented this our problem to you members of the Church of Christ to carry this on in behalf of us Navajo people to the finish. We hope through your efforts in trying that we will have a better educational, hospitalization and welfare, etc., among us. We are looking to you of the Church of Christ to continue your appeal to our government.

We wish to express our appreciation to the membership of the Church of Christ and all others for the farm implements that were brought to us by Apostle and Mrs. Clarence L. Wheaton and Elder A. O. Frisbey after the April Conference at Independence, Missouri. You have seen our son, Edward H. Cowboy, at your Conference. I do feel that you have talked with him and he has told you the conditions as they exist among the Navajos. If course I am very old, being eighty-three years of age, I do not expect to be with my people very long, but I am very happy to know that there are some people in other parts of the country who have sympathy for our welfare at heart for the Indian nations or the red man of America. If I was only younger I would have visited you but my age does no permit it. So the only thing I can do is to extend my gratitude to you people. May I conclude in thanking with you hopes that you will remember the Navajos.

Yours very truly,  
Hostein Cowboy.

P. S.: Through your efforts in sending the farm implements our people were better able to produce more crops this year. So there we have done very neat deeds to my people and they are thankful for such.

### BEGINNING AT THE TEMPLE LOT

When Jesus was instructing His disciples concerning their world-wide mission He told them that repentance and remission of sins should be preached in His name among all nations, "beginning at Jerusalem." The further instruction was given that they should tarry at Jerusalem until they received "the promise of the Father,"—the endowment of the Holy Spirit. All Christian believes realize that without that endowment the work of the ancient church would have been a failure.

"Beginning at Jerusalem" applied to that dispensation; Latter Day Saints do not look back to Jerusalem because they believe there has been an apostasy, and that a restoration was necessary. They believe the restoration must be complete, and that in the unfolding of the latter day work, the same power must be manifested that was bestowed upon the church at Jerusalem.

The disciples of Christ gave evidence that the power of God was with them before Pentecost. They preached in their own land, healed the sick, cast out devils, cleansed the lepers, before the endowment that was to qualify them to go to "all nations." The ministry of these last days has given evidence of the power of God with them, and yet there comes ringing down through the dispensation, the declaration of Christ, "BEGINNING AT THE TEMPLE LOT."

Striking as the language is, it's import is scarcely heeded, and yet it has the same significance for this latter day work that "Beginning at Jerusalem" had for the former day dispensation. It means that the ministry of the last days shall be qualified in the same manner as were the early disciples, and that the place where the important event, will transpire is just as definitely fixed by the Almighty. In the Book of Doctrine and Covenants, 83:1, we find the word of the Lord concerning his church "established for the restoration of his people" and the "gathering of his saints upon Mount Zion," "which shall be built, BEGINNING AT THE TEMPLE LOT." Again in Pararaph 2, we find the statement "that the city New Jerusalem shall be built by the gathering of the saints, BEGINNING AT THIS PLACE, EVEN THE PLACE OF THE TEMPLE, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."

We are not left to the revelations through the latter day prophet alone, for the idea about a temple. Isaiah says: "A voice of noise from the city, a voice from THE TEMPLE, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." Isa. 66:6-8.

"BEGINNING AT THE TEMPLE LOT," has been interpreted to have reference to the building plan; that the temple lot is to be the center from which the building of Zion shall radiate. Much more than that implied, as the following language shows: "Where, ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you, concerning the building of mine house, for the preparation whereunto I design to prpare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my spirit upon flesh." Doctrine and Covenants 92:1. From the foregoing language it will be seen that the real significance of the language that forms our subject lies not in the thought that the temple lot is the begining place because the temple is to be the first building, but because in the temple, upon the temple lot, the endowment is to be given that will qualify the servants of the Lord for their world-wide mission as well as for the building of the New Jerusalem. In other words, we need not expect to see this latter day work enter fully upon its mission of gathering Israel and building Zion until we are endowed with light and wisdom and power from on High.

In their anxiety to emphasize the spiritual attainment necessary to receive the endowment, some have treated the physical aspect too lightly, and we have heard that it is "not a question of brick and mortar." Granted that the Almighty God could give the endowment when the right condition of character exists, but He has declared that a TEMPLE MUST BE BUILDED FOR THE PURPOSE, hence He is bound to keep His word, and we must comply with the terms of His requirements, even to the extent of brick and mortar. "To the law and to the testimony" applies to the ministers and the members of this latter day work just as much as to the people of the sectarian churches. Section 94, paragraph 3, of Doctrine and Covenants, ought to settle the matter: "Verily I say unto you, that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you: yea, let it be built speedily by the tithing of my people; behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion, etc." There you have it, "FOR THE SALVATION OF ZION." The conclusion is enevitable; no house, no salvation of Zion. Why? Because no endowment.

### QUALIFICATIONS NECESSARY

Let us consider the character of the people who may build the temple. They must be a clean people, and the temple is to be built by tithing of the people. We have not space in the present article to go into a definition of tithing, but we want to say that you could give a tenth or more; that you could give all your goods to feed the poor, and yet not be tithed according to the law of God. It is not a question, altogether, of what per cent you pay; why you give, and how you got your money enter into consideration. Is *it clean money*? If you are not clean, and your money is not clean, it would not be acceptable unto the Lord, and he would not want it in His temple. A brother of one of the factions wrote

some time ago suggesting that a committee be appointed consisting of members from each of the factions of this latter day work, and that said committee gather money from their own churches, and in that way the means for the building of the temple could be raised. Doubtless the brother meant well, but his plan would not meet with the approval of the Almighty. Jesus says:

"Purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise which I have made unto you when I will." Doctrine and Covenants 85:20.

You will observe that they who will receive the "great and last promise" must be "clean from the blood of this generation." What does the language mean? Micah says: "They build up Zion with blood, and Jerusalem with iniquity." Micah 3:10. The dictionary informs us that one of the meanings of iniquity is inequality, and we know the Lord condemns equality, but "blood," what does that mean? In the Douay translation of the Bible, Ecclesiasticus 34:25-27, we find the following:

"The bread of the needy, is the life of the poor; he that defraudeth them therefore, is a man of blood. He that taketh away the bread gotten by sweat, is like him that killeth his neighbor. He that sheddeth blood, and he that defraudeth the laborer of his hire, are brothers." The authorized version says that he is a "blood shedder."

Now we see what Micah means when he says, "They build up Zion with blood," but we have more upon the subject. The apostles James says: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5:4. Again, "ye have condemned and KILLED the just; and be doth not resist you." James 5:6.

The inspired writers describe the way the world is doing business: they tell us that Babylon is guilty of blood because of defrauding the laborer, and taking the bread of the poor. The Lord has commanded his people to come out of Babylon:—

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.) Babylon is not a matter of geography. We could gather to ourselves, have no intercourse with the rest of the world, be self sustaining, and yet be of Babylon. The only way to get out of Babylon, to wash our garments of the blood of Babylon, is not to do business like Babylon does, not to treat one another as Babylon does, not to discriminate among ourselves as Babylon does, but to conduct ourselves, to treat one another, to do business according to the law of Zion. The Lord has spoken to the church in these latter days as follows:

"Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." Doctrine and Covenants 70:3.

"The "abundance of the manifestations of the Spirit" refers to the endowment, of course, and the only deduction that can be drawn from the above language is, that without equality, there can be no endowment. It is idle to talk about the endowment until we have prepared ourselves to receive it. It is idle to think about the temple until we have become fit to build it. Isaiah tells us, in the 58th chapter, the conditions of God's acceptance; "to deal thy bread to the hungry," "Bring the poor to thy house," "let the oppressed go free," "break every yoke," etc. etc. "Then shalt thou call, and the Lord shall answer." "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday." Isaiah 58:7-10.

Again, after asking the question, who shall escape the judgments of God and dwell safely in Zion, Isaiah answers; "He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from the hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty." Isaiah 33:14-17.

#### SUMMARY

From the foregoing we learn that everything that is dear to us in the declarations that have come to us through this latter day work; the things we have looked forward to and longed to see,—the gathering of Israel and the establishment of Zion, are waiting upon the endowment of God's Spirit that will inaugurate the great, grand and final act of this latter day work when the Lord sets His hand to hasten the fulfillment of the promises of centuries and bring his work to a speedy culmination.

Second: The endowment is to be given in the temple which is to be builded on the Temple Lot in Independence, Missouri, and nowhere else, thus precluding theories and speculation, that none need be deceived by the "lo here" and "lo there" that one hears from time to time.

Third: A preparation must be made, a righteous people who have made themselves clean and pure; a people who not only profess, but who have in very deed left off the ways of Babylon, and established a condition of brotherhood wherein brotherly love prevails and the golden rule is followed: such a people may build the temple, and none other. In a future article to appear in this paper it will be shown that a number need not be numerous; a few may qualify and receive recognition, but there is only one standard of qualification that will render people acceptable to the Lord for the accomplishment of so important task, and only a people who measure up to that standard may hope to receive the endowment and be instrumental in God's hands of taking the gospel to Israel and building the New Jerusalem. May God help us to speedily qualify.

T. J. Sheldon

Taken from Zions Advocate, March 1, 1923

#### THE CHURCH OF CHRIST

The Church of Christ was established in the last days by the will and commandment of God on the sixth day

of April, eighteen hundred and thirty, through the instrumentality of Joseph Smith, for the purpose of establishing and preparing a place called Zion, the New Jerusalem, where all those who would keep the commandments of God would find a place of refuge from the many calamities that were coming upon the earth in consequence of the wickedness of the children of men.

In the winter of 1833-34 the saints were driven from the land of Missouri because of their disobedience to the commandments of God, for he said.

"Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come unto them, wherewith they have been afflicted in consequence of their transgressions; yet I will own them, and they shall be mine in that day when I shall come to make up my jewels.

Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified.

Behold I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustfull and covetous desires among them; therefore by these things they polluted their inheritances.—D. & C. 98:1, 3.

Because of the existence of this state of affairs the saints were driven from the Land of Zion, but the promise was made that those who remained and were pure in heart should return, and build up the waste places (98:4) of Zion. So it was with this promise before them that a small band of saints gathered from various places to the vicinity of Bloomington, Ill., after the death of Joseph Smith, and formed themselves into what was known as the Crow Creek branch of the Church of Christ, and steadfastly refused to go west under the leadership of Brigham Young. The first meeting at this place was held in the winter of 1852 at the home of Granville Hedrick, with three elders present, many conferences were held from that place till 1864, when the saints were commanded to come to the state of Missouri and begin to redeem the Land of Zion.

On April 24, 1864, the Lord revealed to Granville Hedrick that the way would be opened up in 1867 for the saints to return to the Land of Zion, which instruction was in part as follows:

"And inasmuch as my church and people have been driven and scattered, therefore take council of me, your Lord and director, who says unto you: prepare yourselves and be ready against the appointed time which I have set and prepared for you, that you may return in the year A. D. 1867, which time the Lord, by your prayers and faithfulness in all things, will open and prepare a way before you that you may begin to gather at that time." (Truth-teller, page 4.) In harmony with this revelation we find this interesting history under the heading, "A Proclamation," written and printed in the Truth-teller for June, 1868, at Independence, Mo.

"There is now a community of members of the primitive organization of the Church of Christ of (Latter Day Saints) who have maintained a faithful adherence to the fullness of the everlasting Gospel of Christ, in living and walking in all righteousness according to the

faith and doctrine of the Church of Christ from the beginning down to the present time, who have now commenced to gather back to Jackson and its surrounding counties, in the state of Missouri, in fulfillment of the revelation concerning the gathering of the saints. A considerable number of families emigrated to this section of the country last year (1867) and many more are now preparing to emigrate this year. The attention of all the pure in heart are now called to this important subject."

These saints under the direction of Granville Hedrick were serious in their efforts to serve God, and build up the waste places of Zion. They did not let time go to waste, but by much sacrifice gathered up their monies and started to purchase the land again, as they were instructed by the Lord. On November 8, 1869, a warranty deed was issued to the Church of Christ, and filed and recorded November 12, 1869, for lots 16, 20, 21 to Woodson-Maxwell addition to Independence, Mo., and on November 5, 1877, another warranty deed was issued to the Church of Christ for lots 15, 17, 18, 19, 22, in in Woodson-Mexwell addition to Independence, Mo., which was filed an recorded November 6, 1877. On July 17, 1906, the triangular piece of ground on Electric (Lexington Street), just north of church building was deeded by the city to the Church of Christ, which comprises the tract of land that was dedicated by Joseph Smith and others on August 13, 1831, as the cite of the Temple. It is of interest to note that the deeds of this property show that we paid \$1,175.00 for this property, which had ought to set at rest the minds of many Latter Day Saints as to how we came into possession of the same.

There has been from various sources letters of inquiry as to whether any other factions of Latter Day Saints have any claim upon this property, and we want to say that they positively have not. God has seen fit to make the Church of Christ whose headquarters is on the Temple Lot at Independence, Mo., the custodians of the same, and we hope to be faithful to our trust, for we are looking forward to the day when the gathering of the saints shall begin at this place, and a temple shall be reared to God as he has commanded it should be; therefore we call upon all saints to do their part and help us in the carrying out of the obligations resting upon us.

Taken from Zion's Advocate June 15, 1922

C. L. WHEATON, Editor

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of

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Temple Lot**

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Missionary to Arizona, Nevada, New Mexico, California, Oregon, Washington, British Columbia, Alberta, and the Yukon Territory. Associated with Bro. J. E. Yates.

James E. Yates, 2964 Newton Ave., San Diego, California.

Missionary to Arizona, Nevada, New Mexico, California, Oregon, Washington, British Columbia, Alberta, and the Yukon Territory. Associated with Bro. Wm. F. Anderson.

- J. E. Bozarth, 705 Maguire St., Warrensburg, Missouri.  
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- Leon A. Gould, 2854 McDermott, Muskegon, Michigan.  
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souri

### SATAN'S SOLILOQUY (Continued from page 167)

All these great failings, from me begot,  
Still grow and thrive, though Jesus taught . . .  
And now to me will give a stronghold,  
For, men were ever lovers of gold.  
The larger part, their souls will sell,  
A few there'll be to escape hell;  
And these, at least for a little—be  
To suffer torments of soul with me.

But a star, I saw in the heavens last night;  
And it shone with a glorious brilliance of light,  
Reminding me of a long past morn,  
When, He I rejected, on earth was born.  
My eyes were opened, and again I did see  
The Son of God as he wept o'er me;  
But the star; I saw not sinking low;  
It stood as though a gift 'twould bestow;  
And seemed a benediction there—  
God and the Christ haste to prepare—  
In that I see my coming fate;  
I know the hour is growing late,  
And too, God's word, He will fulfill.

By the light of that star saw last night,  
I saw his hand, upraised in might  
And power, that through this waning hour,  
He'll pierce with works of marvel, and  
As a Servant, soon will send  
An Enemy against my throne,  
Who will uproot the seeds I've sown;  
And lo, He battles not alone.

His weapon is the Spirit of God!  
And while he fights, angels applaud;  
And to his strength, their carols sing  
The victory of their coming King.  
His sword is love, His might is right,  
And standing in the Spirit's light.  
I see my throne and power must go;  
For, against His hand, my overthrow  
Is certain; and no evil lure  
Can stay Him: I have nothing more:  
I'll go, while he is here,  
And give my captives greater fear;  
And to the world of sin, Good Cheer!  
I'll add to them more tears, and fears  
Of punishment, "a thousand years."

That star was an omen of my downfall;  
So, to minions of hell I'll call,  
And o'er the earth I'll spread a war  
The like of which was ne'er seen before;  
On th' earth I'll rain a literal fire,  
And none of men, will I then spare,  
Till I am forced by earth's coming King  
To cease in all my troubling  
Of man; while I repent for a thousand years,  
While I look upon my victim's tears.  
It may be that in aeons more,  
I can regain my might and power.  
Remember World, Thou world that fell,  
I've done my work with zeal—and well! !