

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 27

Independence, Missouri, January, 1950

Number 1

"Has The Way Been Changed?"

Has the hand of the Lord been shortened,
In some mysterious way?
Has his head been turned to another heart,
When mine is bent to pray?

Have I stumbled along blindly,
In a lot that was not mine,
Or searched long for that Heavenly Friend,
I should never hope to find?

Has the Old, Old Path been modernized,
Or changed in its design?
The more appeal that it might have
To fit the modern time?

What is there left to swell my faith,
Should I tread this perverted way?
Can there yet be hope in a challenged faith,
Though there be no sign of day?

Then is there anything at all
To make this life worth while?
Or any friend that I might call,
As I walk the last long mile?

No! God has not His hand made short.
With blessings His hand is lade;
And I need not blindly stumble forth;
But with Him I can go unafraid.

The Old, Old Path is still the same,
To the way there has been no perversion.
And my faith is sure, in Jesus' name,
When to His way there has been a conversion.

—Author Unknown.

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ZION'S ADVOCATE

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INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, be-
 cause 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 them-
 selves 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.

EDITORIAL

1950 — A HOLY YEAR?

At least one of the most popular religious denom-
 inations in the world has proclaimed this present new
 year as a "Holy Year." Just why it has been so desig-
 nated, the writer confesses considerable ignorance;
 partly because of not being affiliated with said institu-
 tion.

From a strictly human standpoint, perhaps such ig-
 norance is understandable. We only strive for knowl-
 edge in such activities or ideas which appeal to our
 own peculiar or individual nature. This being so,
 it follows that whatever activity or idea receives our
 most earnest attention (however that attention may be
 demonstrated) quite clearly indicates the thing which
 is dearest in our heart's desires. Thus, in large meas-
 ure, are people judged by that Righteous Judge, who
 will hold every man accountable for deeds done in the
 flesh.

Jesus simply and effectively expressed the above
 statement, saying:

"For where your treasure is, there will your heart be
 also."—Matt. 6:21.

There has been some diversion of thought here,
 but I believe it is in accord with the theme of the sub-
 ject at hand, which I hope to bring out.

Another reason why we are in doubt concerning
 the idea of a "Holy Year" is a point of logic. Holiness
 cannot exist among men unless men are holy, or rath-
 er unless men do holy deeds—think holy thoughts. In
 other words, it isn't a question of, specifically, the year
 ahead, but of the present or past.

Let us approach the thought of a "Holy Year" from
 another angle. From the standpoint of recorded
 prophecy relative to conditions which would obtain in
 the world just prior to the advent of Christ when He
 comes in power and great glory, the idea is entirely
 untenable, we believe. As proof listen:

"And many false prophets shall rise, and shall de-
 ceive many. And because **iniquity shall abound**, the
 love of many shall wax cold."—Matthew 24:11-12.

Also this:

"But evil men and seducers shall **wax worse and
 worse**, deceiving, and being deceived."—II Tim. 3:13.

Many other texts might be quoted, but I believe it is
 unnecessary. The burden of it all points to increasing
 unrighteousness; not righteousness or holiness.

It may seem to be our desire to encourage pes-
 simism rather than strike a note of optimism as the
 usual custom of people in trying to forget the past and
 think of a possible bright future ahead. This is not at
 all the case; instead, we feel the necessity of viewing
 the picture realistically revealed in scripture, and de-
 termining to make the best out of it for ourselves, in-
 dividually and as a body of people.

Beyond resigning ourselves to the conditions to
 come, and as they are now, we believe there are events
 shown in prophecy which may bring gladness to the

heart. In this I refer particularly to the Church—those who will endure to the end. However, in a larger sense, cause for rejoicing and hope is given to the whole world in that struggle between right and wrong, truth or error, which has continued from Adam's day to the present, will be resolved in victory for the forces of righteousness.

If there is anything conclusively shown in scripture, it is that Satan will be allowed to continue his struggle to destroy mankind only so far as the determinate counsel and pleasure of Almighty God will permit.

Then —

"—the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe—in that day."—II Thess. 1:7-10.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, (he that "sitteth in the temple of God, shewing himself that he is God"—verse 4) and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, than they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, **but had pleasure in righteousness.**" II Thess. 2:8-12.

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this saith the Lord of hosts."—Malachi 4:2-3.

In that day will Satan be bound for a thousand years to deceive man no more until the expiration of that time; then to be loosed a little season, apparently for the purpose of tempting men who had not previously been subjected to that trial, that there might be righteousness judgment meted out, i.e.; all men to be judged according to their desires for good or for evil.

Summarizing these thoughts briefly:

With the coming of Christ, Satan's power will end for a time; the truly wicked and rebellious ones will be destroyed and the nations of the earth will enjoy peace and prosperity (since the devil will not be in control) for a long time. After a thousand years of peace, Satan will be loosed a little while, finally to be cast away, with his angels, into a lake of fire and brimstone, never to come forth. With this destruction of the forces of evil, and the raising up from the dead all men to stand before the bar of God, there to be rewarded according to justice and mercy, is the final culmination of God's work. Read Rev. 20, 21 and 22.

This paper is no intended to be an exhaustive study

of the resurrection and eternal judgment, but merely to give a brief resume of the outcome and conditions as they are; pointing out the hope contained in the sure word of prophecy.

Some may say, "Well, what has all this to do with the year 1950? Surely, these things are a long way off."

To begin with, let us be assured that these things will come to pass and are in the process of fulfillment now. It would take too much time and space to bring to our attention the mountain of evidence testifying to the truthfulness of God's word which has heretofore been verified in its fulfillment, so we will assume there is general belief in its divinity.

In the first part of this article we quoted: "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

This is an indisputable condition now, and has been for many years. An article in the Kansas City Star, January 3, 1950 reports a religious demonstration in Germany unparalleled since the middle ages. After World War I, many Germans manifested faith in "astrologers, fortune tellers, practitioners of black magic and other cults." Who will deny that the same class of spiritual adventure has been indulged in here in the United States directed by a veritable army of "seducers" to the tune of millions of dollars? At least in Germany, this situation has waxed "worse and worse." "Faith healers" have arisen drawing many thousands; and one woman claims revelation that Jesus will be reborn. This is only a sample, apparently, of the overall picture.

The Master accurately foretold of these and other identifying conditions of this present period. See Matt. 24.

Now we do not make any pretense to say when Christ will reappear, for He says he doesn't know, "but my Father only." But he does say this: "Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors."—Matt. 24:32-33.

Then if we see all these signs appearing, may we not know that His appearing in Glory "is near, even at the doors." Surely, the sands of time are running swiftly.

What about the parable of the virgins? Is oil prepared for the lamps, that entrance may be obtained unto the bridegroom?

My friends, there is not one hour to spare in preparation, for as Peter admonished in referring to the last days:

"—I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after own their lusts, and saying, Where is the promise of his coming? for since the

fathers fell asleep, all things continue as they were from the beginning of creation."

"But the heavens and earth—are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

"The Lord is not slack concerning his promise—."

But the day of the Lord will come as a thief in the night—."

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

He said:

"—they that are unlearned and unstable" wrest the scriptures, "unto their own destruction."

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness."

These partial quotations are from the third chapter of II Peter.

It was said by some that the past year would be a "year of decision." Whether or not it was in accord with their expectancy, I cannot say, but this I will say: in a certain sense, every year, every day, every hour is a time of decision. In any event, action must follow decision, and what better thing to determine than to say within ourselves: "I will follow none but Jesus!"

Then, let the Holy spirit find place within, which is the only possible way to have holy ambition and purity of thought and deed.

"—the Spirit and the bride say, Come, And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely."—Rv. 22:17.

1950 a Holy Year? A holy people can make it so for themselves.

May God help us to see the world as it is and ourselves as He sees us. May the Spirit of Christ enable us to occupy the seat of the wise, being humble, prayerful and charitable to all.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

William A. Sheldon

IF GOD FORGOT

Ivan Inch

If God were to forget as soon as I
The blessings that another brought to me,
Then glare upon me with condemning eye,
How vain that blessing to my life would be.

If God remembered every little flaw,
And whispered often of them in my ear,
As oft a brother I with his endow,
I nought but mine infirmities would hear.

If God forsook as oft as I forsake,
And left me on life's stream alone to row,
The treacherous waves above me e'er would break,
And I should ne'er behold the harbor's glow.

CORRECTION

The directory of officers and committees serving the General Church of Christ contained two errors. See Zion's Advocate November 1949, page 176.

The Quarterly Committee under General Sunday School Officers should include the name of Sr. Angela Wheaton, 204 West Sea Ave., Independence, Mo.

The correct address of the Secretary of the United Workers, Sr. Miriam Mason, is 510 South Osage St., Independence, Missouri.

Forest E. Maley, General Church Secretary

Omaha, Nebraska

May 25, 1949

Dear Friends:

The small word "LIFE" is really a very big word for it covers a large category. Everyone's life is different. Your life is what you make it. My life has been very simple and yet I have had some experiences that some people don't have in a lifetime. The last four years of my life I have been sick and in the hospital four times. The first time with Scarlet Fever and the other times with Rheumatic fever. Several times I have been close to death, but was restored to health by the hand of God. My one ambition is to some day get married and raise a family, for I believe that is what I was put here for and I intend to fulfill my duty if God so permits me. I am going to try and make the best of life no matter what may cross my path.

One of the most interesting phases of my life is music. To me music is very fascinating. I can find a song to fit any mood I happen to be in. When I feel irritable I can sit down to my piano, play a few songs, and get up forgetting and forgiving. I like to sing with the small Sunday School group we have here and I also play the piano for the Sunday School when I am able. I think that every one should take an interest in music.

I have many other hobbies besides music. Some of them are sewing, working jigsaw puzzles, collecting stamps, stencil painting, reading books, and typing. These are only a few, but the ones I like best are sewing, stencil painting, and typing. My little sisters keep me busy, too, but I enjoy them after being sick for so long and not being able to play with them.

I have been hearing and reading about children my age and younger and their afflictions and I feel very lucky to be as well as I am. I have appreciated the many prayers in my behalf and thank each one of you for them. I know that God has blessed me and it is my wish that He will bless all of you.

Your young sister in Christ,

Mary Lois Harris

Editor's Note: We certainly appreciate this fine letter from our young sister, and feel sure she would enjoy receiving letters from any who might care to write. Her address is 6504 Bedford Ave., Omaha, Nebraska.

Montfort, Wisconsin
December 6, 1949

Dear Advocate Readers:

For some time, now, I've been intending to write a few lines to our little church paper to let you know that we are still in Wisconsin and trying to live in God's grace. I don't see many letter from Wisconsin but that doesn't mean we aren't interested in what goes on in whatever is right in this Restored Gospel "Church of Christ." Our membership here is pretty much scattered and so it is impossible to have any regular services.

We look forward from year to year to Brother and Sister Flint's coming. This they haven't failed to do, now, since I was just a little girl. A year ago when they were here they were telling us of a reunion that they were planning for this year, 1949. This was to be held at Lima Center at the spacious home of Brother and Sister Rollo Addie. Naturally, we began to plan to attend.

Well the Flints arrived here this year around the first of August. Montfort is their first stop in Wisconsin as it is just across the line from Iowa. Brother Flint held a meeting or two at our home, with a nice number attending, and the interest very good. They did not stop long as Brother Flint wanted to get on to make arrangements for the fore-mentioned reunion. They wanted to set the dates as nearly as possible most convenient for everyone and the Addie's. We received a card from Sister Flint saying the time was 18, 19, and 20 of August.

We were all ready to go as far as plans were concerned when a few days before reunion, John (my husband), developed Sciatica in his hip. He suffered much pain and we had given up our plans to attend. I had dropped Sister Flint a card and told her not to look for us because I doubted very much if we could get there. It is quite a trip up there—over a hundred miles. The day before we were to go, John said, "Maybe I could—stand that ride—at least I'm going to try it any way." I had been praying that we could go as we have such few opportunities to meet together with our brothers and sisters. Well, the outcome was, we did go and got there in just fine shape. Sister Flint met us at the door and she said, "I knew you would get here." She said she felt all the time as if we would. What a reunion it was. Not only in meeting together with our brothers and sisters of the church, which was so very grand as I personally had met but very few of our saints here in Wisconsin, but the meeting together in a group to worship our Heavenly Father whose presence was with us every minute of the reunion; preaching service, prayer and song service. We were privileged indeed to have Brother and Sister Anderson of Independence, Missouri with us. Brother Anderson and Brother Flint alternated with preaching service, and Sister Anderson led at all song services. I tried to help out at the piano. I forgot to mention that the United Brethren people donated us the use of the church. I think this alone is testimony of the high esteem that Brother and Sister Addie is held in that community. This reunion was made possible completely by Brother and Sister Addie. Their home was turned over to us all; they furnished sleeping quarters and all meals

served there. Everyone feeling so much at home as at their own home. We cannot thank them enough. Well, the outcome of the first reunion for the Church of Christ in Wisconsin is more than satisfactory. Plans are for another in 1950 to be held at the same place. We are looking forward to this new year, as we are planning on other meetings too. I would like a 2-day meeting here at our home, all the saints invited. Our Lord willing, maybe we can make this possible.

Christmas is almost here, we have so many things to be thankful for. May we all remember the birthday of our Savior as peace on earth. That "good will," will be the motto of our Church of Christ this new year.

Sister Stella Davies

MINNEAPOLIS

Minneapolis is about the same as usual. We did enjoy the visits of those who passed through, some of whom stayed awhile.

Among them was Brother Levi Maley who came here to visit his son, Thomas and wife.

Brother and Sister W. F. Anderson stopped here two or three days on their way home from the Bemidji reunion. I surely enjoyed their stay in my home. We spent one day at the Minnesota State Fair; and I hope they can come again and stay longer next time.

When Brother and Sister Flint come, they were here over Sunday and we had a rally day, everyone bringing some food, and after the morning service we all went to the Darby home for dinner and supper, and everyone seemed to thoroughly enjoy themselves, then back to church in the evening. I wish we could have more get-togethers; it tends to draw people to a closer and better understanding for each other, and gives each greater enthusiasm to try harder to carry this work forward.

Brother and Sister James Spargo paid a visit to Minneapolis this past summer, and it seemed like old times to have them here.

Brother and Sister Forest Maley, with their bouncing boy, from Kansas City, were also visitors at the Thomas Maley home.

Brother B. N. Wentworth, from Bemidji, was in Minneapolis a short time ago to visit his sister who was very ill and about to undergo a third operation. She came through fine, and is well on the road to recovery.

On May 28, 1949, Justin Darby was married to Miss Georgine Langurm. They are now living in Minneapolis.

We are getting ready for a Christmas party for the Sunday school children, and hope to give them a good time.

Alice Darby.

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.

THOUGHTS ON PRIESTHOOD

In considering the question of priesthood it would be quite natural to inquire, What is it? and where did it come from? In this, as in other matters, pertaining to God's dealing with man, the safest thing is to heed the advice of the Master: "Search the scriptures." In making quotations, I shall hit the high points, but the earnest student will turn and read the full account:

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—Heb. 3:1.

"So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he said also in another place, Thou art a priest forever after the order of Melchisedec.

After being made perfect, he became the author of eternal salvation unto all them that obey him; called of God a high priest after the order of Melchisedec.

For this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.—Heb. 5:5, 9, 10; 7:3.

Things to keep in mind in these quotations are that Christ was made a high priest after the order of Melchisedec, which was after the order of the Son of God. And as we proceed we will discover that Christ was made such a high priest before the foundations of the earth were laid, and therefore priesthood is of great antiquity, being from "the beginning." And in the beginning it was called "the holy priesthood, after the order of the Son of God." And it was this priesthood to which Adam and his posterity were ordained, and which continued in line from Adam down to the days of Melchisedec, of which we read:

Now Melchisedec was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire. And thus, having been approved of God, he was ordained of God an high priest after the order of the covenant which God made with Enoch, it being after **the order of the Son of God;** which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God; and it was delivered unto man by the calling of his own voice, according to his own will, unto as many as believed on his name. For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters. Etc.

And now, Melchisedec was a priest after this order, therefore he obtained peace in Salem, and was called the Prince of Peace.—Genesis 14:26—30, 33.

And because of the fact that this Melchisedec became such a great high priest, and also to "avoid the too frequent repetition" "of the name of the Supreme Being," it was thereafter spoken of as the Melchisedec Priesthood, or the "holy priesthood after the order of Melchisedec." (D. & C. 104:1)

In Genesis 6:7, we read:

Now this same priesthood which was in the beginning, shall be in the end of the world also.

Thus we can know that it is in the world in our time, if the gospel is being preached; which we know is the case. This same chapter, after giving a genealogy from Adam to Enoch, adds in verse 24:

And they were preachers of righteousness, and spake and prophesied, and called upon all men everywhere to repent. And faith was taught unto the children of men.

Concerning Adam's baptism, and calling in the same chapter, we read that the Lord spoke unto Adam, and Adam hearkened and cried unto the Lord, and Adam was caught away by the Spirit and carried down into the water, and laid under the water, and was baptized, and the Spirit of God descended upon him, and he heard a voice from heaven, saying,

Thou art baptized with fire and with the Holy Ghost; and this is the record of the Father and the Son, from henceforth and for ever: and **thou art after the order of him who** was without beginning of days or end of years, from all eternity to all eternity—verse 70.

Noah was ordained unto this same order, for we read:

But the Lord was with Noah, and the power of the Lord was upon him; and the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch.—Genesis 8:7.

Abraham received the priesthood from Melchisedec. Esaias lived in the days of Abraham and was blessed of him, and from Esaias the priesthood carried down through Gad, Jeremy, Elihu, Caleb and Jethro, Moses' father-in-law, from whom Moses received the priesthood.—(See D. & C. 83:2)

A lesser priesthood was also confirmed upon Aaron and his seed throughout all their generations which priesthood was to continue and abide forever **with** the priesthood which was after the holiest order of God.—(D. C. 83:3; Exodus 29:19; also Chapter 28.)

That there were two priesthoods, a greater and a lesser, was and is supported by the scriptures of divine truth.

And this greater priesthood administrateth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of Godliness is manifest, and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man see the face of God, even the Father, and live.— D. & C. 83:3.

Now, this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God: but they hardened their hearts, and could not endure his presence, therefore, the Lord, in his wrath (for his anger was kindled against them), swore that they should not enter into his rest, while in the wilderness, which rest is the fullness of his glory. Therefore, he took Moses out of their midst and the holy priesthood also;

And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and baptism, and the remissions of sins, and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron, among the children of Israel until John.— D. & C. 83:4.

When Moses came down from Mt. Sinai with the first tables of stone, they contained the law to be administered under the holy priesthood, after the order of the Son of God. But when Moses had returned with the second tables of stone, they contained the law to be administered after the law of a carnal commandment, with a death penalty attached for the breaking of each one. And this law, after the manner of a carnal commandment was administered by the lesser priesthood, the priesthood of Aaron, sometimes called the Levitical Priesthood, because it inhered in the tribe of Levi perpetually.

And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written on the first on the tables which thou brakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage.—Exodus 34:1, 2.

And so the children of Israel were placed under a "yoke", "a schoolmaster", to bring them to the time of Christ when he would bring again the Holy Priesthood, after the order of the Son of God, the Melchisedec Priesthood, which he bestowed upon his disciples whom he ordained, and made them ministers under that order,

or profession; so that Paul could say, as already quoted:

Wherefore, holy brethren, (Brethren of the Holy order) partakers of the heavenly calling (the calling to the Holy order which was in the beginning); consider the Apostle and High Priest of our profession, Christ Jesus. (The **ministry** after this Holy Order was their "profession".)

Before Abraham's posterity went down into Egypt a covenant was made to Abraham concerning his seed, **which was Christ** (Gal. 3:16). And this covenant, which was also the gospel covenant, carrying with it the Holy Order of the Priesthood," was confirmed before of God in Christ," and "the law", (the Mosaic law administered by the lesser priesthood for 1600 years, and which was established 430 years after the covenant was made to Abraham) could not disannul, that the promise to Abraham should be made of none effect. The gospel covenant took the place of the law of sin and death; for "there is one mediator of the new covenant, who is Christ, as it is written in the law concerning the promises made to Abraham and his seed. Now Christ is the mediator of life; for this is the promise which God made to Abraham; and after that faith is come, we are no longer under the schoolmaster". (Mosaic law).

And under this new covenant Christ set in the Church apostles, evangelists, pastors, after the Holy Order of God, and priests, teachers, and deacons after the Aaronic order.

In the great apostasy foretold by Christ and Paul, and John the Revelator, and others, the church travailed and brought forth "a man child" (the priesthood), which was caught up into heaven.

In 1820 was the beginning of the Restoration, which was to bring back these two priesthoods, when after a long period of "dark ages", and a famine "for the hearing of the word of God" (Amos 8:11) "righteousness looked down from heaven", (Psalms 85:11) and God spoke to young Joseph, pointing out and instructing him to listen to His Beloved Son, through whom he has revealed much "righteousness from heaven pertaining to the Church and Kingdom of God.

In May, 1829, while Joseph Smith and Oliver Cowdery were engaged in prayer, a messenger from heaven descended in a cloud of light, and having laid his hands upon them, he ordained them, saying:

Upon you my fellow servants in the name of Messiah, I confer the priesthood of Aaron which holds the keys of the ministration of angels, and of the gospel of repentance, and of the baptism of repentance for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering in righteousness.

He said the Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter.— Church History, Vol. 1.

On April 6, 1830, under the direction of God, the Melchisedec Priesthood was restored according to the voice of the angel, and since that time the two priesthoods have been upon the earth, each functioning in its sphere of action.

All Bible quotations in the foregoing are from the inspired version. If any ask why? We answer because it is more dependable than any other version. And besides, both Book of Mormon and latter-day revelation emphasize its value, and that it should be used. After speaking of "the book of the lamb of God which had proceeded forth from the mouth of the Jew," (the Bible), Nephi continues:

And after it had come forth unto them, I beheld other **books** (plural in number), which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets, and of the twelve apostles of the Lamb are true.

And the angel spake unto me, saying, These last **records** which thou hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them;

And shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him or they cannot be saved.—I Nephi 3:191-193.

The record of the Nephites, the Book of Mormon, is one of the records that came forth from the Gentiles unto them.

The revelations of God in these last days form another record, whose purpose also is to convince that Jesus is the Christ the Son of the Eternal Father.

The Inspired Version is another record for this purpose, and which is needful; for it as well as the Book of Mormon, restores much of that which was taken from the book of the Lamb of God as it passed through the hands of the Great and Abominable Church. Concerning these scriptures, the Lord said:

Thou shalt ask and my scriptures shall be given as I have appointed; and for thy safety it is expedient that thou shouldest hold thy peace concerning them, until ye have received them. Then I give you a commandment that ye shall teach unto all men; and they also shall be taught unto all nations, kindreds, tongues and people.—Book of Commandments 44:43.

There are many things in the Book of Mormon, Inspired Version, and latter-day revelation that give us an understanding of the two orders of the priesthood; but because some of these things are spurned there is confusion and misunderstanding. For no one can understand the Book of Mormon, or Bible, correctly, or teach them correctly, who has no knowledge of the Inspired Version of the Bible. The present heretical teachings concerning the Godhead can be traced largely to a lack of that knowledge or a spurning of it.

And Alma, in the Book of Mormon, tells of the result of this lack of knowledge:

And therefore he that will harden his heart, the same receiveth the lesser portion of the Word;

And he that will not harden his heart, to him is given the greater portion of the Word, until it is given unto him to know the mysteries of God, until they know them in full:

And they that will harden their hearts, to them is given the lesser portion of the word, **until they know nothing concerning his mysteries:**

And they that are taken captive by the devil, and led by his will down to destruction.

This tells the story of those who "harden their hearts" against the word of God, and begin to eliminate the portion they receive not. And it runs about like this. First, they throw away the Inspired Translation, then they drop latter-day revelation into the discard, then they slam the Bible on the floor, and say it should never have been written. When they've gone that far, they may as well throw the Book of Mormon on the Bible and stamp on that too, and thereafter depend solely upon the dreams, visions, and messages given them of the devil, who has taken them captive, and is leading them surely down to destruction.

Other references on Priesthood are as follows: Mark, chapter 6; Luke, chapters 9 and 10; Acts 6:7; 13:1-3; 14:14; 20:17; I Cor. 12:28; Ephesians 4:11; I Tim. 3:1-13; Titus 1:5; Hebrews 5:4; James 5:14; I Peter 5:1; Book of Mormon. Alma 9:54-73; 10:1-17; 2:5, 11: 4:1, 8, 10; 3 Nephi 5:21; 23, 44-47; 8:70-75; 9:12-14; Moroni 2:1-3; 3:1-4; 4:1, 2; 6:7, 9; Book of Commandments 24:31-65; 44:1, 7, 13, 35, 54, 56.

Well might the words of the Savior be applied to many today who, while claiming shelter under the wings of the Restoration, are denying the word of God given to His people in these last days;

"O fools and slow of heart to believe all that the prophets have spoken:

And again from the Book of Mormon:

Why murmur ye, because that ye shall receive more of my word?

Know ye not that the testimony of two nations is a witness unto you that I am God, and that I remember one nation like unto another?

Wherefore, I speak the same words unto one nation like unto another.

And when the two nations shall run together, the testimony of the two nations shall run together also.

And I do this that I may prove unto many, that I am the same yesterday, today, and forever; and that I speak forth my words according my own pleasure.

And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man; neither from that time henceforth and forever.

Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written:

For I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them:

For out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written.

For behold, I will speak unto the Jews and they shall write it:

And I shall also speak unto the Nephites, and they shall write it:

And I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it:

And I shall also speak unto all nations of the earth, and they shall write it.—2 Nephi 12:58-70.

And when we see and hear people, especially of the Restoration, decrying the revelations of God today, and refusing to receive but the "lesser portion" of them, we feel tremendously ashamed of them. For we read:

Woe be unto him that shall say, We have received the word of God (the Bible, or the Book of Mormon, or both), and we need no more of the word of God, for we have enough.

For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little:

And blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom;

For unto him that receiveth, I will give more: and from him that shall say, we have enough, **shall be taken way even that which they have.**—2 Nephi 12:35-38.

But we are told, there are mistakes. Yes there are mistakes, and mistakes. There are mistakes in writing, in copying, in printing, in proof-reading. Mistakes piled up on mistakes, plus deliberate alterations, and always will be with anything that humanity touches. What to do with them. What was the Holy Spirit given for?

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.—John 16:13.

How? Take an example: Joshua 24:2, 3:

And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt **on the other side of the flood** in old time, even Terrah, the father of Abraham, and the father of Nachor: and they served other gods.

And I took your father Abraham **from the other side of the flood**, and led him throughout all the land of Caanan, and multiplied his seed and gave him Isaac.

Abraham and Nachor, and their father Terah all lived three hundred years after the flood, not on the **other side of the flood**. Abraham was born about 292 years after the flood.

What do you do with that? And the thousand and one other mistakes? Do you say somebody's pen slipped? or somebody bungled? or can you harmonize it with the previous history of the flood, or do you throw away the Bible because you can't? The Spirit of Truth can tell you.

If you throw away every book containing the word of God, because you find mistakes in it, you will soon be devoid of the word of God in your house and in your heart.

God has spoken in ancient times, in medieval times, in modern times. He has spoken to various nations, and to those upon the islands of the sea. Two records (at least portions) are yet to come forth. The sealed plates which Joseph Smith was not allowed to translate, and the record of the "people who had been led away."

Those who are in the receiving line of the word of God will receive them, and grow in grace and in knowledge of the truth. Those who disdain to receive, will be lost, and become captives of the devil.

LEON A. GOULD

WHAT THE CHURCH OF CHRIST TEACHES CONCERNING MARRIAGE

The Church of Christ, established April 6, 1830, with Headquarters on the Temple Lot, Independence, Missouri, believes that as the result of the "falling away" spoken of by Paul (2 Thess. 2:1, 6), resulting in the apostasy of the Dark Ages, that an angel was to speak to a young man (See Zech. 2:3, 4), in the latter days, telling of the Restoration of Jerusalem, and the preaching of the fullness of the gospel again just prior to the second coming of Christ (See Revelation 14:6).

For this reason we believe and teach a restored gospel, with all its gifts and blessings as existing in the early Christian church; and that as part of this restoration and fulfillment of prophecy, the Book of Mormon was given to this generation of people as an "added witness" for Christ.

Because of our belief in the Book of Mormon we are often confused with the Latter Day Saints in Utah, and reproached with the crime of polygamy and other related false doctrines, which the uninformed, ignorant and prejudiced religionists allege is taught in the Book of Mormon, in an effort to confuse, bias, and discourage the earnest investigator of the latter-day Restoration message.

This Church of Christ, which was founded by divine direction of God to Joseph Smith, Jr., in Fayette, Seneca County, New York, in 1830, has never taught polygamy, neither believed in or practiced it, nor been associated with any organization which has or does teach it. We believe the teaching and practice of such a doctrine is a crime against God and the state, and out of harmony with the plain teachings of the Bible and the Book of Mormon, as well as the inspired revelation of God to this Church of Christ in these last days. We therefore invite all men everywhere to correctly represent this matter regardless of what their religious persuasions might be. Therefore, in answer to the oft-repeated

inquiry as to our beliefs on this subject, and as to what the Book of Mormon has to say, we present this brief resume for your consideration.

In this, we set forth our beliefs, as a Church, on marriage, to dispel the erroneous charge that the doctrine of polygamy is based upon the teachings of the Book of Mormon. In this connection we wish to present the following statements from the revelations to this Church of Christ by the Prophet Joseph Smith, Jr., translator of the Book of Mormon by divine authority; from the Articles of Faith and Practice of the Church of Christ; and from the Book of Mormon and the Holy Bible.

1. The following statement from the revelations given by the Lord through Joseph Smith, Jr., in March, 1831, says:

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, FOR MARRIAGE IS ORDAINED OF GOD TO MAN:

WHEREFORE IT IS LAWFUL THAT HE SHOULD HAVE ONE WIFE, AND THEY TWAIN SHALL BE ONE FLESH, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—Book of Commandments 52: 16, 17.

2. From the Articles of Faith and Practice of the Church of Christ, Article 20, we quote the following:

We believe that marriage is ordained of God, and that the LAW OF GOD PROVIDES FOR BUT ONE COMPANION IN WEDLOCK FOR EITHER MAN OR WOMAN. In case of a breach of this covenant by adultery, the innocent one may remarry.

3. (a) Concerning marriage and the crime of polygamy, the Book of Mormon teaches the following, which with the Bible, is the basis of the belief and the practice of the Church of Christ on this question as set forth above:

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord,

Wherefore, my brethren, hear me, and hearken people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph,

Wherefore, I the Lord God, will not suffer that this people shall do like unto them of old.

Wherefore, my brethren, hear me, and hearken to the word of the Lord: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE: for I, the Lord God, delighteth in the chastity of women.

And whoredoms are an abomination before me; thus saith the Lord of Hosts.—Book of Mormon, Jacob 3:33 to 37.

(b) In connection with that which we have above quoted from the Book of Mormon, we wish to include the following from the Holy Bible showing that Christ taught monogamy:

And said, For this cause shall a man leave father and mother and shall cleave to his wife (NOT WIVES): for they twain shall be one flesh. Wherefore, they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder.—Matthew 19:5-6.

We wish to state for the enlightenment of all people that we hold marriage to be one of the most solemn and sacred covenants that God has enjoined upon Christian people by the teachings of the gospel of Jesus Christ, and that inasmuch as this Church of Christ accepts these teachings as above cited from its standard books of faith we declare that from the beginning of time, marriage has been recognized of God as a divine institution, in which one man shall have but one wife, and one woman but one husband; and the State also recognizes it as a wise provision necessary for the welfare and happiness of the race. In the beginning, before sin entered into the world and man was still in his innocence, God said, "It is not good that man should be alone; I will make him an help meet for him," (nothing was here or elsewhere said about a plurality of help meets). Infinite wisdom designed the marital relationship for the human race to be monogamistic in order to increase its happiness and to restrain improper and lustful affections. Monogamy is thus ordained by an all wise Heavenly Father as the foundation of congenial home life, that integrity and righteousness might be cherished and impressed upon posterity, thus building a strong social order worthy to endure through all ages.

So sacred and holy is this state of wedlock considered, that the word of God declares it to be the true emblem of the inseparable bond that unites Christ and his church. In this respect he said, "Husbands, love your wives even as Christ also loved the church, and gave himself for it."

In view of these facts, the earnest student of the Restored Gospel can readily see the harmony of teaching of the Church of Christ, as set forth in the standard books of the Church, and we affirm that no justification exists for the charge that the Book of Mormon advocates plurality of wives, or polygamy, but to the contrary. For it plainly teaches "There shall not any man among you have save it be one wife and concubines he shall have none."

This leaflet has been especially prepared for distribution among the various Indian tribes of North America, among whom the Book of Mormon has been widely distributed as a record of the origin of their forefathers by other groups professing to believe in the Restoration of Jesus Christ in these latter days.

Further information concerning the Church of Christ and its teachings will be furnished upon request.

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RELIGION AND CHURCHES

As Issues and Institutions Vitally Involved In Coming Destructions by Earthquake, War, Pestilence and Famine, Decreed Upon the Nations

At San Diego, California, on yesterday, November 4, we sat in our home here and experienced two earthquakes on that same day. Business people in California and those who possess extensive property here, are reluctant to report the full intensity of these earthquakes, or to mention the ominous threats of disasters to come, of which these earthquakes now becoming more frequent are a portent to intelligent minds, and to people informed in the prophecies contained in the word of God.

The intensity of these two quakes yesterday—one at about noon, and the other just at dusk the same day, was of sufficient force that people staggered on the streets, many rushed from their homes, theater audiences made near stampede rush for exits; and here in our humble cottage home electric fixtures suspended from the ceiling swung startlingly for a matter of minutes, while the walls and beams in the little home creaked in no uncertain announcement of a power at the helm of all physical controls, compared to which the strength of men or nations is as but a vapor. How inferior, all human arrogance, or egotistical impudence, in the hand of such Omnipotence! The following short treatise upon religion, obedience to God, Christianity, and churchanity, undertakes to trace to basic causes for the coming destructions decreed upon the nations, rather than to waste any time in trying to dodge or evade those calamities when they arrive.

"Join None of Them—Their Creeds Are An Abomination In My Sight"

(Spoken to the Prophet Joseph Smith, of the churches as they existed in the years 1829-30).

If the creeds, or the practices of the average of the churches have improved since the foregoing indictment was stated to the general public so long ago, that desired improvement has yet to be demonstrated.

By far, the greater part of the organized religion, as it functions in general, at the present time throughout the world, constitute, specifically, some of the most poisonous, deadly, and damning influences in existence, against the real welfare of human society.

Organized religion in general, churchanity in particular, constitute some of the most wicked deceptions which prey upon, or betray the best interests for the spiritual, or material welfare of mankind.

The analytical proof of this indictment against churchanity, may be most certainly proven in the facts wherein they claim to represent God, while they with flaunted hypocrisy seem to specialize in mis-representing Him. We concede that a large part of the people who are members of the various churches, are honest, at least in their casual desire for the good. Their passive wish is to do good. But they so easily become abject victims of vicious, deceptive, institutionalism, which

has neither conscience, nor concept of either righteousness, equity, or truth. Thus do they wrest the whole of the divine science of true religion into a pathetic, chaotic, hodge-podge, by their counterfeit religions, presented in substitute, for the genuine quality-production, soul-saving variety.

Any doctrine, or demonstration, which would represent God correctly, must present doctrines and practices which show forth superior qualities in righteousness, which are far above the crass inferiorities which constitute present-day unrighteousness or injustice so prevalent all about us.

Let us note this divine mandate: "Thou shalt not give him thy money upon USURY, nor lend him thy victuals for increase."—Levit: 25:36, 37.

How many of our churches that profess to believe that disobedience to God's mandate to the nations in this matter, is largely responsible for present world distress, are actively upon the right side of the issue, or are even trying to do anything about it? How many of our churches stand smugly with the money-lord lenders for USURY, upon this issue so vital for the welfare of all? How many of our religious institutions remain as silent as the tomb, when it comes to the matter of speaking out in Godly denunciation against those violations of God's law, whereby the masses are kept under the heel of continuous oppression! How many of our churches continue to side-step the issue in such a manner as not to incur the displeasure of the overlord of mammon who sit in high control? How long will self-styled Christianity continue to profess to believe in God's divine mandates concerning money, as pertaining to the administration of all justice with equity in human governments, yet belie their own mouthings, concerning religion, by marching in full obedience to the commandments of God? Who will deny that at present, while churchanity makes hypocritical allegiance to God, they are at the same time alert to obey the slightest behests of Mammon? Most Bible readers know of the certainty, the clarity, and the holy testimony of the many scriptural readings wherein the word of God condemns the practice of USURY on money. Yet, while professing to believe that obedience to God, is man's greatest security, with what foolish stupidity we bow to Mammon, (for example) when we walk into a voting booth, there to vote bonds against ourselves with perpetual interest (usury) to criminal, robber, money lenders, for legalized theft!

Where, in our legislative halls, or among our administrative heads of government, is there a man having the Godly courage to point out our insults against God, while we continue to ignore His divine mandates against USURY, as one of the blackest of the black, in sin? Is it not a fact, that in the furious swirl of evil, USURY finally entails other sins by the hundreds, which all stem from the black key-crime of usury? **Surely so!** Think it over prayerfully, and analytically, and see if we can come to any other reasonable conclusion.

In the face of the divine warnings concerning earthquakes, the wicked hatreds being engendered daily among nations, and the grizzly threat of the atom bomb butcheries pending, had we not all better be giving some serious thought to REPENTANCE?

These all, are issues that bear vitally upon our political life. But they are also deep seated interrogations thrust in our faces by the plain signs of the times. They are issues that stem from the very heart of our religious professions—and compared with our all-out Christian (?) disobedience.

With sincere humility in the service of our Lord,

James E. Yates.

THE FATHERHOOD OF GOD

D. J. Morgan

A pastor here at Independence recently quoted in a church bulletin: "The fruit of the Spirit is love," and in doing so made a very strong plea for everyone to have love for God and man, which is a very worthy thing. But my mind has been impressed often with the need that man should **fear** to displease and to disobey God. Too much emphasis has been placed upon the thought of the over-shadowing love of God for all mankind; and too little emphasis has been placed upon the thought that God's love is an austere love, which does not brook disobedience and negligence.

An article on this subject was printed in the Saint's Herald, January 30, 1929, taken from an article entitled, "Preaching the Fatherhood of God," by John Mitchell, published in the Christian Century, January 24, 1929, and which contains food for thought along this line, in these days when terrible crimes, and fierce actions and drunkenness are raging throughout the land. I have copied the latter portion of said article, and would like to see it reprinted in the Advocate. The extract is as follows:

The revelation Jesus gave of the Heavenly Father came to a nation in which there was an admirable home discipline, and to a people among whom **fatherhood** was revered. At the present time the home is breaking up, and the **father** is one who is frequently considered by his adolescent offspring as a person of no importance.

The modern young person does not come with a mind well prepared to understand the implicates involved in the **Fatherhood** of God, nor does much of the preaching that he hears tend to correct the errors of his thinking. He hears that God is **loving**, but seldom that God is **holy**.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm 103:13), is a text that is often quoted to him. How often does he hear that other text from the Old Testament: "A son honoureth his father and a servant his master: If then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts" (Malachi 1:6).

To many it is becoming clear that the **unlikeness** rather than the **likeness** of the divine Fatherhood to much human fatherhood, needs to be emphasized.

The love of God has been too much proclaimed in terms of the sentimental and emotional. It has been too little considered as a moral love that is more concerned with the **character** than the **comfort**

of his children; and that is prepared to destroy the latter in the interests of the former.

As Doctor Selbie pointed out at the recent Oxford conference, the love of God, as manifested in the life of Jesus, is not **soft**, but **ruthless**. It took him to the cross. **How stark and bitter a thing is love.**"

Ruthless love is not a thing easy to understand, or accept, by any of us, least of all by **slack** people who think God is altogether such an one as themselves.

In our modern thinking and preaching, therefore, is there not need for more emphasis on what is austere in the love of God, and for more attention to that great word of St. Peter's: "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in **fear**."—I Peter 1:17.

A FEW THOUGHTS ON SOME OF THE PROPHECIES

Nephi says that in the last days men would insist that "all is well in Zion," and the inference is that all would not be well. While Nephi may have depicted the attitude prevailing in Christendom generally, the other prophetic statements indicate that in a more particular sense with reference to specific Zion, all would not be well. In the light of these statements it might be profitable for us, though we have been called out, to consider carefully Nephi's warning, "Woe be unto him that is at ease in Zion."

The Lord has spoken in these last days promising to raise up a man like Moses to lead his people "**out of bondage.**" Considerable speculation has been had as to what this startling expression could mean. It has been thought by some to refer to the economic pressure under which we labor in the world. The writer does not agree with the interpretation. Temporal conditions reflect the spiritual condition. When we are what we should be spiritually, we will be doing what God told us to do temporally. In other words, if the spiritual condition is right, the temporal will be, also. The important thing is the spiritual aspect. If that is not favorable for our development, we need help along that line, and the writer believes that spiritual deliverance is the thought intended to be conveyed by the language quoted. This conclusion is justified by that remarkable prophecy, which is referred to so often, and is as follows:

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritance of the saints, whose names are found and the names of their fathers, and of their children, enrolled in the book of the law of God."—Church History, Vol. 1, page 260.

The outstanding thought in the above declaration is that the messenger spoken of will be sent to set the house of God in order. Further evidence in support of this deduction is furnished in the parable of Zenos,

where we are told that just prior to the time when the gospel goes to Israel the fruit of the vineyard is all bad; it is condemned by the Master of the vineyard, in fact. Out of the entire situation he finds only "a few" that he can use, and he instructs his servant to call them out and get them ready for service, for being sent to Israel.

It is interesting to meditate upon how "the few" will be gathered together so that they can combine and unify their forces for service. The question has been asked, "Will they be organized?" How are they going to manage to work harmoniously with the main body, or will it be possible for them to do their work in connection with the main body?

How is the "one mighty and strong" going to contrive to do his work?

"Oh, that will be easy," someone may say; "he will be the leader of the church, of course."

But when you look into that idea, you will see how it conflicts with itself. How can the body be permitted to get out of order and be set in order by the same individual? Obviously the one who gets things out of order will not be the one to set them in order. Someone has said that the prophets of old were never representatives of the official religion. Certainly they were never welcome to the reigning authorities, because they always came condemning popular ideas and existing conditions. Reformers have never made much headway with established institutions. They have always been compelled to work with the minority. The Moses man is going to deliver those who will follow him **out of bondage**. Is there a suggestion for us here, that may throw a glint of light on this interesting question of How?

The idea has prevailed to a considerable extent that we can do but little until "the one mighty and strong" comes. The result of this reasoning has been to discourage effort. The prophecy says, however, that he will "set in order the house of God." That looks as if something had been done with a view to getting ready, for where the messenger is received he has been expected. If a house is devoid of furniture, there is nothing to be placed in order. Were we so fortunate as to be able to secure the services of an expert on interior arrangement, we would try to have our draperies, furniture and everything ready. It seems reasonable to suppose that some preparation has been made for the "one mighty and strong;" that preparation has been carried as far as opportunity and understanding would permit. The prophecy implies that the messenger finds faithfulness and obedience, for he rewards those whose names are found "enrolled in the book of the law of God." If we wait for the "one mighty and strong" to come and do it all, the probability is that we will continue to wait, for he will surely pass us by. We have intelligence. We ought to know that we always have the consent and approval of our Heavenly Father to move out along the lines of his law and do all we can, go as far as the light we have enables us. If we cannot do what the Lord requires where we are, and we can find opportunity, why should we not move out? When we came to the realization that the faith of our parents was not the gospel in its fullness, did we wait to be commanded? It is always our privilege to follow the truth, and it is always safe to take truth for our guide.

Again, one hears the belief expressed sometimes that the work of building Zion, establishing equality, etc., will not be done until Christ comes. Satan never put a better lullaby into the heart to rock the conscience to sleep than that idea. If Jesus were coming to do the work himself, why did he restore the gospel to the earth: what mission would the gospel have? How prone men are, when they make a failure of the thing they have been bidden to do, to pass the responsibility on to the Lord. As time goes on, and realization of our shortcoming grows, the tendency is towards discouragement and doubt; a feeling that the work is too much for us, and that Christ will have to come and do it for us. When we listen to that voice, we are listening to a voice that would cheat us of the reward we started out to win when we engaged in this latter day work. Instead of doubting that the work will be done, it would be better to search the prophecies to find out how it is going to be accomplished, that we may co-operate with God in the matter. If we will go to the storehouse of knowledge, the **books**, we will find that the Lord foresaw the apparent defeat that confronts us, and made provision for the rescue and triumph of his work. Let us not for a moment listen to doubt, but looking to the Lord, let us do all that lies within our power to get ready for that which He is going to do.

"How shall we know 'the mighty one and strong' when he comes?" is nearly always asked when the subject comes up. Years ago two missionaries were traveling together in the West. One was very zealous in declaring that the leader whom he acknowledged was the "one mighty and strong," hoping to impress the people among whom he was laboring with the superiority of his claims over theirs. The other missionary felt uneasy about the position his associate advocated so persistently. One day he said to him: "Our brother ——— is getting to be an old man now, isn't he?" "Yes," the other answered. "Suppose," the first brother continued, he should die before giving any inheritances; who would you think then?" The other missionary began to do some thinking right away, evidently, for his associate never heard him advocate that theory again. The lesson is this: The "one mighty and strong" will fulfill the prophecy about him; he will do the work he is sent to do. He will set the house of God in order, and he will **"arrange by lot the inheritance of the saints."** We might be deceived by demonstrations of power, but when there is light evidenced, wisdom and truth, and the work is performed, will there be room for doubt? We shall doubtless have to exercise our reasoning powers. God never moves in a dazzling, spectacular manner, that takes men off their feet and overpowers their senses. Jesus did not do it when he came. He made his appeal through the Scriptures, showing that he fulfilled them. It was because the Jews did not understand what was written that they were not prepared for the meek and lowly Nazarene. Doubtless the "one mighty and strong" will be recognized only by those who are acquainted with that which is written, and who are sufficiently in touch with the Spirit of God to have their intelligence quickened. Such will be able to discern, to reason, and to recognize.

(Taken from "Advocate" for August, 1923)

YE MUST BE BORN AGAIN

A rich young ruler came to Jesus by night to enquire the way by which he could obtain salvation to his soul, and said unto him, "Rabbi, we know thou art a teacher come from God, for no man can do these miracles thou doest except God be with him."

Thus we see a man who because of the evidence that was at hand to prove the divinity of Christ, acknowledged the truth of Christ's calling. Yet today we find men and women the world over who because of the precepts of men by which they are taught to fear God as though he were an autocrat, refuse to listen to the gospel as taught by the disciples of Jesus who have been sent into the world in the last days to warn the people of the desolations that are coming upon the earth.

But nevertheless the way of salvation is open to all people today, as it was in former years, for the scriptures say, "that God is no respecter of persons; but in every nation he that feareth Him, and worketh the works of righteousness is accepted with him. (Acts 10:34-35). Now the question might be asked, what is the works of righteousness. Isn't it possible for me to be saved if I believe that Jesus is the Christ?" No the simple belief of an individual does not save him, for it is written in the scriptures again,

"Yea, a man can say, Thou hath faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. "Thou believest that here is a God, thou doest well, the devils also believe, and tremble.

"But will thou know, O vain man that faith without works is dead?"

"Was not Abraham our father justified by works, when he had offered up Isaac, his son upon the altar?"

"Seeth thou how faith wrought with his works, and by works was faith made perfect?"

"And the scriptures was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God.

"Ye see then how that by works a man is justified and not by faith only?"

"Likewise also was not Rahab, the harlot, justified by works, when she received the messengers, and had sent them out another way?"

"For as the body without the spirit is dead, so faith without works is dead also." (Jas. 2:18-26.)

Thus we see that simply believing that there is a God, and Jesus is our Saviour, will not justify us in the sight of God. We must show our faith by the way we treat our neighbor, in the way we act in our business, in every avenue of life we must show that our faith and belief in God and Christ is the biggest thing in our life, for upon the occasion above referred to, when Nicodemus came to Jesus to question him about the plan of salvation, he said unto him,

"Verily, verily, say unto thee, except a man be born again, he cannot see the Kingdom of God. (John 3:3.)

And you may ask as Nicodemus did, "How can a man be born again when he is old?" And as Jesus answers again, "Verily, verily, I say unto thee, except a man be born of the water, and of the Spirit, he cannot enter into the Kingdom of God." (Ibid 7: 5.) What does this mean? Is it not enough to profess a belief in Christ? If I am baptized, am I not saved? As sad as it may seem and as much as it is regretted, we must answer, no, for we find that even the devils believe in God and that Jesus is the Son of God but will that save them from the reward for their evil deeds when they rebelled against God? And again we find that certain disciples of Apollos were baptized by him, but when questioned as to whether the signs followed we find that they were not even instructed pertaining to these things and as a consequence were re-baptized by Paul and the gospel ordinance of laying on hands for the gift of the holy spirit. (Acts 19:17).

Now how shall we be born again? Why there must come into our lives a change, a regeneration. We must eschew evil, and do good in the place of selfishness, greed, hatred, malice, profanity, fornication, strife, brawling and all manner of wickedness that we have before indulged in, we must now become unselfish, generous, full of love and compassion toward others, clean of speech, subdue the lusts of the flesh, peaceful, sober and righteous. That's what it means to be born again, and would it not be, for what what is birth? Naturally it means to be brought into the world and given life, so then to be born spiritually, we are brought out of the world and become dead to sin that we will not walk therein any more. Repentance means turning away, ceasing to do the things we have been doing that we now see have been evil and contrary to the will of God. (1 Peter 3:10-15.)

Now after a man has repented of his sins and turned his heart against the things of the world, he must go down into the waters and be baptized, that he may in this way cleanse his body of the things that are evil, and make his covenant with God that he will no longer be a friend of the world. (Jas. 4:4) but will be obedient to the laws of his kingdom and thus have his sins remitted, or baptism is for the remission of sins. (Matt. 3:6-11. Acts 2:37-39.)

After this is complied with then you must receive the baptism of the Holy Ghost (Heb. 6:2) by laying on of hands, (Acts 19:6) in fulfillment of what John taught in the wilderness of Judea. (Matt. 3:11). This is fully sustained by that which is taught in the Book of Mormon as follows:

"And the Lord said unto me, Marvel not that all mankind, yea men, and women of all nations, kindreds, tongues, and people must be born again, yea born of God, changed from this carnal and fallen state to a state of righteousness, being redeemed of God, becoming his sons and daughters, and thus they become new creatures, and unless they do this, they can in no wise inherit the Kingdom of God." Book of Mormon 11:22.

(Taken from "Advocate" for March 1923)

LEAF FROM A LIFE

Mabel's father died of T. B. and left her mother penniless. In order to support herself and family, she began to take in washings, sometimes as many as fourteen or fifteen a day. A sympathetic friend asked her how she managed to do it. She answered, "By just doing one after the other." She was a natural florist, and her grounds were a riot of flowers.

When she came in contact with the Restoration, she could neither read nor write; but ere she died she could read fluently. At first, whenever her Sunday School teacher, Brother Robert Orme, asked her to read in turn, she would reply, "I'd rather not," and it was sometime before he learned the reason.

As she became acquainted with the gospel story, she loved to teach the children, and was well qualified to do so. Almost daily they would gather at her home, and inquire, "Is it time to teach us, Sister," to which she often replied, "No, not yet. I'll let you know when its time." At the appointed time she would call them together by blowing a fish horn.

One day during the period of financial stress and stringency, a violent thunderstorm came up; and the lightning struck her barn and set it afire. She ran out, and seeing the blaze, shouted, "Thank God! Praise the Lord!" Some of the neighbors said, "She's gone crazy." But she replied, "No, I'm not crazy." The insurance money tided her over for a spell.

Her life was filled with good works; and when the Lord of the Harvest called, He reaped a Golden Sheaf indeed.

THE GOLDEN SHEAF

When I sit a-thinking, sad memories often come
Of the little cottage where I lived when we were young.
Where the trees were green in spring-time, and the
roses bloomed so fair—

Like the bees among the flowers, our hearts they knew
no care.

But joy soon turned to sorrow, as life's weary path we
trod

For friends we loved so dearly now sleep beneath the
sod.

Bright flowers bloom above them—and the bird's sweet
song we hear—

'Tis all that's left in memory, our aching hearts to cheer.
For our mothers' gone and left us, where no billows
ever roll,

Far across the river Jordan in that city of the soul.
How willingly she labored! and her hopes were not in
vain;

For she sowed the seeds of kindness, both in sunshine
and in rain;

Until her Master called her, and freed her from all grief,
And Father Time, the Reaper, came and bound the
Golden Sheaf—

Yes, she's gone away and left us, and sadly now we
roam;

For she's gone to join her loved ones in her happy
Harvest Home.

For the golden Sheaf is bound, and forever laid away
Under God's protecting care until the Judgment Day.
How the children dearly loved her, as they gathered
round to hear:

The story of her Savior, whom she truly loved so dear!
There were many seeds of kindness which she scat-
tered here below,

And in those tender youthful hearts, those seeds will
surely grow

But now she's gone and left us, and is free from pain
and grief—

The good Lord said, "'Tis finished", as He claimed the
Golden Sheaf.

—Mabel Scheuble, to her Mother, Elizabeth

OBITUARY

Thomas Wrather Paschall of Puryear, Tennessee Passes On To His Reward

Brother Paschall was born October 15th, 1873, died December 4, 1949, at his home. He had suffered long and patiently and was loved by all who knew him. He was married to Miss Ella Mohundro, November 3, 1900, who survives him. To this union were born eight children, four boys and four girls: T. W. and Hemen Paschall of Puryear, Tennessee, Crawford and Van Wilton Paschall of Detroit, Mich., Mrs. Myrtle Hart, Mrs. Hester Tyler, Mrs. Edith Alexander, and Mrs. Christal Snyder, all of Puryear, Tennessee. Other survivors include two sisters, Mrs. Minnie Brown of Puryear and Mrs. Mary Lasater of Mayfield Ky. Four brothers, Ronnie Paschall of St. Joseph, Mo., Luther Paschall of Independence, Mo., and Heston and Joe Paschall, both of Puryear. Eleven grandchildren and nine great-grandchildren. Bro. Paschall was baptized into Christ, September 24, 1898 by Elder John Hinson and confirmed a member of the Reorganized Church of Jesus Christ of Latter Day Saints by T. C. Kelley. Brother Paschall transferred his membership to the Church of Christ (Temple Lot), Independence, Mo., August 14, 1929. In all his Christian life, he proved to be a faithful and trusted servant of the Master. The funeral services were held in the Foundry Hill Reorganized L.D.S. Church, Apostle R. R. Robertson officiating assisted by Elder Parvin Jimmerson, pastor of the Foundry Hill L.D.S. Church. Brother Paschall, or Uncle Wrather, as he was called by most every one who knew him, was laid to rest in the little cemetery there in the church yard beside his mother.

May God bless the family of Uncle Wrather who was so kind and thoughtful of his every need, and so tenderly administered to him until the very last, we sincerely pray.

R. R. Robertson

OBITUARY

Jacob L. Detrick, was born in Nora, Illinois, October 2, 1862. He passed from this life December 6, 1949, at Chico, California, at the ripe age of 87 years and three months, having a heart attack, he lived but a few minutes. He had just returned from the store, and was stricken at his own door.

Brother Detrick was baptized a number of years ago, and was a member of the Reorganized Church of Jesus Christ of Latter Day Saints, and was ordained to the office of an elder in that church. On June 11, 1928, he transferred his membership to the Church of Christ (Temple Lot) and continued a faithful member of the Church of Christ until his death. A man of sterling character, respected by all who knew him, he had lived in Chico a number of years, and worked at the carpenter trade there.

As a young man, he married, his wife preceding him in death. To this union were born four sons: Hale Detrick, Chico, Calif.; D. L. Detrick, Elk Grove, Calif.; G. W. Detrick, Grants Pass, Oregon; C. W. Detrick, Quincy, Calif. Three daughters: Mrs. Lucille Clark, Chico, Calif.; Mrs. Iona Stile, Chico, Calif.; Mrs. Clara Porter, Richmond, Calif. One sister, Mr. Susie Andrews, Oklahoma City, and one brother, Phillip Detrick, Waterford, Calif. Twenty-five grandchildren and 12 great-grandchildren were left to mourn his passing, and a host of friends and neighbors who will miss him, as he was always willing to render assistance where possible and needed.

He later married and the second wife also preceded him in death. The missionary was always welcome at the home of Brother Detrick, and he will be much missed to those passing through Chico.

Brother Detrick was buried from the Brusie Funeral Home in Chico, December 8, 1949, and was laid to rest in the Chico Cemetery. The services were conducted by Elder H. Dean Hintz, who preached the sermon.

If you make a habit of sincere prayer, your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquility of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched. Within the depths of consciousness a flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunder. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward a realm of grace. Only in prayer do we achieve that complete and harmonious assembly of body, mind and spirit which gives the frail human reed its unshakeable strength. Alexis Carrel in Prayer Is Power.

"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

WHERE?

Where there is no rule;

There is confusion and decay.

Where every one rules:

There is anarchy and disunion.

Where the majority rule:

There is digression and politics.

Where the minority rule:

There is oppression and politics.

Where on elder rules:

There is dictatorship and destruction.

Where the eldership rules:

There is wisdom and scripturalness.

Where the Christ rules:

There is love and salvation.

Where the Spirit rules:

There is zeal and unity.

—Selected

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 have never 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.