

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, August, 1950

No. 8

I Shall Not Pass This Way Again

The bread that bringeth strength I want to give;
The water pure that bids the thirsty live.
I want to help the fainting, day by day.
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give alway.
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away.
I'm sure I shall not again pass this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to do a right from day to day.
I'm sure I shall not pass again this way.

—Selected

CONTENTS

Editorial	114	A Good Mother's Legacy.....	123
Ancient Sermon Fits Present Needs.....	118	Unity and Salvation.....	123
Admonition	122	Revelation Through Granville Hedrick.....	125
Washington's Vision	126		

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

EDITOR-IN-CHIEF: W. A. Sheldon, 11427 E. 16 St., Independence, Missouri.

ASSOCIATE EDITORS: Margaret E. Wheaton, 1101 W. Orchard St., Independence, Missouri. Edith Bell, 510 S. Osage, Independence, Missouri.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$3.75.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecration and Donations to the Temple Fund and Storehouse to The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

SUNDAY SCHOOL SUPPLIES

	Price Each
Wee Mites, Picture Stories to color.....	\$.15
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
Primary, Vol 1, No. 3, Jesus' Ministry, cont.....	.20
Primary, Vol 1, No. 4, Life of Jesus.....	.20
Junior, Vol 1, No. 1, Principles of the Gospel.....	.20
Junior, Vol. 1, No. 2, God's Revelments to Mankind20
Junior, Vol. 1, No. 3, Fruits of the Spirit.....	.20
Junior, Vol 1, No. 4, Sermon on the Mount.....	.20
Senior, Vol. 1, No. 1, Principles of the Gospel (Sold Out)20
Senior, Vol 1, No. 2, First Causes In Creation.....	.20
Senior, Vol. 1, No. 3, In the Beginning, and Fall of Man20
Senior, Vol. 1, No. 4, Study of Israel's Begin- ning20
Senior, Vol. 2, No. 1, Israel Under Moses.....	.20
Senior, Vol. 2, No. 2, Israel in the Promised Land....	.20
Kingdom of Heaven Tract, No. 1.....	.20

INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools 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.

EDITORIAL

THE CHURCH OF CHRIST—OR RELIGION

Part 4

It seems that what might be said relative to the apostasy, or falling away from the divinely established church of Christ, is almost without limit. We have had quite a little to say, but still touching just lightly on various points that might be considered. However, there is the testimony of the apostle John, found in the twelfth chapter of Revelation, which will bear some scrutinizing. To some of those who are familiar with the Restoration story, it may seem peculiar that this testimony has been withheld until now. Well, it has certainly been kept in mind, but has seemingly not been the proper thread, until now, to be woven into the fascinating story-pattern of God's work among the children of men.

The pattern was laid out and the story complete from the foundation of the world; because Divine Intelligence foresaw all things, and made plans accordingly. This story is tragic, but yet the sweetest and most thrilling revelation of an Author's quality of being—a story of boundless love and compassion; in comprehensible to the fullest among men.

Unravelling time has brought every detail into view, but the observer is hard put to make it known in all its grandeur.

Our text referred to above may be a fitting climax to this observer's efforts to round out his story in regard to the church's decline.

Verse 1 says:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:"

It is apparent that John had a symbolic picture presented to him. Nevertheless, there was a very real purpose in the presentation; that purpose being for the blessing of the reader and hearer—through the knowledge of truth, evidently. See Rev. 1:3.

There is the claim made by some that the woman, depicted above, represents the house, or nation of Israel, the crown of twelve stars being the twelve tribes.

Before our examination of this claim, perhaps we should quote further to enlarge the picture.

In verses 2 to 5, we read this:

And she being with child, cried travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she

hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

In addition to the claim that here is shown the nation of Israel, some say that the woman is the church (this, we believe) and that the man child is Christ. This much we say, as expressed by a brother recently: "Whoever heard of a bride giving birth to her own husband?" This thought is in connection with the Lord's statements referring to the church as His bride. Matt. 25:1-13. Rev. 21:1-10.

Here is the simple proof against the idea of Israel being the "woman" or Christ being the "child."

Going back to Rev. 4:1, you will see:

"—Come up hither, and I will show thee things which must be hereafter."

Then is unfolded to John many wonderful sights, among which is that about the woman.

In other words: Since Israel had long since gone into the "wilderness" of rejection by God, Israel could not possibly qualify as the woman. Since Christ had, years before, been "caught up to God" after His crucifixion, He could not be the child. John saw "things which must be **HEREAFTER**."

What does the woman signify, then—and the child? Well, we have already indicated that the woman is a symbolic picture of the church. We are given an identifying clue that this is so in the seventeenth verse of chapter twelve:

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Is it not the purpose of the church to bring forth spiritual children, or "seed"? What is the church, but a composite body of people, who "keep the commandments of God, and have the testimony of Jesus Christ."

Now, we do not care to go into lengthy detail to get the complete story of this picture, for it would take considerable time and space. It would also necessitate treading on the toes of another religious faith, which isn't productive in the advancement of truth.

From our text, we have a description of the woman's apparel. She was clothed with the sun—clearly, an illusion to the church's possession of the Holy Spirit, as manifested in the choice gifts promised by a kind and loving Heavenly Father.

The "moon under her feet" is evidently a reference to the eclipsed glory and prominence of the Mosaic law, the law of types and shadows, now supplanted by the Gospel law as taught by the Master.

There was a "crown of twelve stars" upon her head—not a crown of stars, but of "twelve stars." Reference to stars would seem to infer the shedding of light. Being in the form of a crown upon the head denotes authority—power to direct the church. The obvious conclusion is that the twelve disciples were here represented—the twelve apostles whom Christ chose to have the oversight of His church. May we

call to mind again: "GOD HATH SET IN THE CHURCH FIRST, APOSTLES—".

Next, John saw that she cried, being with child, and pained to be delivered. As we have already observed, it is the church's purpose to bring forth spiritual, or righteous children. In a certain sense, this is what seems to be in progress as John viewed the woman, but perhaps there is somewhat more to be discerned than this. It will be noted that the child was a man child, "who was to rule all nations with a rod of iron."

Now it is evident, in the study of all created things, and in searching the scriptures, that a certain pre-eminence has been given to the male species, and particularly so with man—the wisdom of God has so ordained. As a rule, men take the initiative steps, powers of government (this is in a general sense) are theirs, and the ability to perpetuate the human family, and thus the name and honor, etc.

Here is the significance of the man child: it is a representative of authority vested in the priesthood to preach the word of God and to minister effectually unto man so as to "perpetuate" the church in the begetting of other spiritual children. God has chosen and sent men to preach to the world (I fail to find any deviation from this, i.e. men, not women)—just why this is, we will trust to God's perfect judgment. The "rod of iron" is the word of truth by which the world is to be judged, or "ruled" as our text gives it. See chapter 19:15.

There is a very definite distinction between this "man child" and the "remnant of her seed" spoken of in verse 17. A careful study of the chapter will reveal that the child was caught up to God, while the "remnant" were still upon earth. What have we then?

In chapter 13, verse 7, it clearly says that the saints (or this remnant) would be overcome.

The woman, or church, fled into the wilderness, from before the face of a fearful red dragon prepared to devour her child. The dragon was Satan, as verse nine tells us.

The church, apparently stripped of her glorious vesture, fleeing in terror, bereft of her spiritual seed, deprived of priesthood authority, in the exercise of which she could be protected, was indeed a forlorn figure.

It is almost useless to pursue, further, a course of study and inquiry any longer than we have this present subject on the universal apostasy of the early church. Sufficient has been brought out from the scripture to convince any who would desire the truth.

Should we be left hanging here, as it were, by the word of God, the picture would indeed be gloomy and we should have cause for a pessimistic outlook concerning our present condition and the future. But we are not left to mourn for former light and beauty turned to darkness and disfiguration as though this last would be without end. There is an almighty God of heaven and earth, full of light and love, who, in the beginning, created all things and saw that it was good. He is able, **and will** restore all things as it pleases Him.

Part 5

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19, 20.

Peter speaks of "times of refreshing" and "times of restitution of all things." Certainly, if there was to be a restoration of the church of Christ, it would be in one of these "times" referred to above. Such a move, on God's part, would definitely be classified as a time of "refreshing" because everything that marked the early church as Christ's church would be restored. Yes, there would be the same requisites of faith, repentance, baptism of water and of the Spirit, and, thereafter, a life of continuous devotion to principles of righteousness as outlined so clearly by the Master. These things would undergo not the slightest change, addition or subtraction. His plan was ageless; devised to meet every need. For shame that men virtually accuse the Christ of incompetence, changing His ordinances and breaking His everlasting covenant!

There would be the same organization, priesthood commission, and authority to act. THERE WOULD BE THE "REFRESHING" PRESENCE OF THE HOLY SPIRIT, dividing gifts severally as He will, and withal bringing peace and joy to the hearts of men such as the world never knows.

Now, the apostle says these times **shall** come. It is evident, too, that the prophecy is all-encompassing in its scope, becoming complete in the redemption of the heavens and earth back to original perfection and beauty; in the final triumph of Christ as King of kings and Lord of lords; in the raising of all men to stand at the judgment bar of God, and there rewarded as mercy and justice shall grant and demand.

However, it seems logical to suppose that God would not wait until the very end to begin His great plan of "refreshing" and "restitution"—perhaps not until "the time of the end", or in "the latter days", though. But we are not left to supposition.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, **and their fear toward me is taught by the precept of men:** therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isaiah 29:13, 14.

Will you know what this "marvellous work and a wonder" is?

* * * "the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. * * * They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Isaiah 29:18, 19, 24.

What doctrine will they learn but that of the Holy One of Israel—the Lord Jesus. Well, when men "come to understanding" and rejoice in the Lord, their desires are pure and they want to do his good will; and when this condition of faith and repentance comes to a group of people, and they act accordingly, **there is the church.**

This awakening was to come in a time when the eyes of prophets and rulers and seers would be covered (verse 10) and fear toward God "taught by the precept of men". (Verse 13). Do you see the connection between this, and that period of "gross darkness" previously referred to? Here is learning and increased joy—light, if you please—spreading bright rays into the hearts of men once more. Truly a "marvellous work and a wonder."

Among those things which John saw would come "hereafter", or after the time of his vision, was this:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

"If the everlasting gospel" was being preached on the earth at that time, there would have been no need for an angel to fly in the heavens with the gospel that it might be proclaimed among men.

"All right", says the inquirer, or the skeptic, "When did an angel make his appearance, bearing the gospel?"

Before answering the question, it would be well to find out if there is any further reference made to this important event. Well, there is, and we are even told who this angel would be.

Let us turn to Matthew 17, where we find some interesting statements by the Master to some of his disciples. Jesus had taken Peter, James and John to a high mountain, and while there, was transfigured, and Moses and Elias conversed with Him.

"And when they came down from the mountain, Jesus charged them saying, tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, **Elias truly shall first come, and restore all things.** But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

That John the Baptist is here referred to as Elias is a verification of Jesus' previous words to the multitude of followers at one time.

"For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. * * * And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come." Matt. 11: 10, 12, 13, 14.

Perhaps some will say, "So what if John the Baptist was Elias? He came and prepared the way for the first coming of Christ, and that is all there is to it." Well, suppose we search a little more.

At John's birth, we find his father, Zacharias, a priest, and filled with the Holy Ghost, saying of his son:

"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His WAYS; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the days spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet unto the way of peace." Luke 1:76-79.

You will note that the Lord's "ways" were to be prepared for him by John. It is well understood that John prepared "the way" for the first coming, but what about the plural use of the word—"ways"? Also, as already shown, there would be a falling away from that first "way", and then, we, having the knowledge that there was to be a restoration of all things, that "way" included, I wonder if it would not be necessary to have a preparation before Christ's reappearance? We think it is necessary. But again we may rely on more than supposition.

When the angel of the Lord appeared to Zacharias, as recorded in Luke I, he said of John:

"And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

In the fourth chapter of Malachi, verses 5 and 6, we find a very similar statement from the Lord, but which will take a little thinking to get the connection.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

All the while we have been speaking of Elias, and now, here comes Elijah, who lived hundreds of years prior to John the Baptist, or Elias. How is it to be reconciled?

Look again at the angel's words, above: "And he John shall go before him in the spirit and power of Elias." It would seem that something was known of an Elias before that time. John would be operating under the same spirit and power that Elias had before him. The answer to the riddle is that Elijah and Elias may be used interchangeable, as the Bible dictionary indicates—Elias is another form of the word, Elijah.

This leads to another question. What was the "spirit and power" possessed by Elias, or Elijah? We have seen that the Elias, who was to prepare the

Lord's way would turn men's hearts to their children, and "many of the children of Israel shall he turn to the Lord their God." Going back to I Kings, chapter 18, it will be seen that Elijah challenged the priests of Baal to prepare a bullock for sacrifice to their god. They did so make preparation, but in spite of all their labors to call upon their god, they received not the slightest response; all the while they were mocked by Elijah. Then he took a bullock and prepared an altar for sacrifice making a trench thereabout. He caused that water should be poured upon the bullock, the wood beneath and all around, so much that water filled the trench. Now hear his wonderful prayer and the results:

* * * "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, the Lord, He is the God; the Lord, He is the God."

The spirit and power was given upon Elijah to cause that many of the children of Israel would be turned to the Lord their God. This was also given to John the Baptist, having the mantle of Elijah upon him, as it were and the spiritual name of, Elias.

Elias was to come, not just the once, but a second time, "before the coming of the great and dreadful day of the Lord."

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Malachi 3:1.

This is not speaking of the first coming, but of the second, for it goes on to say:

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. **Then shall the offering of Judah and Jerusalem be pleasant upon the Lord,** as in the days of old, and in former years." Here is part of "the restitution of all things" mentioned before.

In answer to the early question concerning the time of the angel's appearance with the gospel, there is this claim presented by one Joseph Smith in about the year 1829. An angel of light appeared to him, identifying himself as John the Baptist, and then conferring priesthood authority upon Joseph and also Oliver Cowdery, a co-worker, he told them they had the keys of the kingdom in the preaching of the gospel. They had authority to baptize with water and were to be given power to lay their hands upon believers for bestowal of the Holy Ghost, later.

An angel did fly in the midst of heaven, having the everlasting gospel to preach to the inhabitants of the earth, that is: he gave authority to men to once more

carry the message of joy to the world, that the way might be prepared for the second advent of Christ.

Men's hearts would again turn to the Lord their God.

If the testimony given above is questioned, let the fulfillment of the foregoing scripture texts be shown elsewhere. Proof is contained in the abundance of God's Spirit accompanying the inception of the latter-day work. Time has revealed many mistakes because of human failure, but it cannot be shown that there was ever to be another complete apostasy.

The eventual triumph of the kingdom of God, and completion of the task of restoring all things, as ordained by our heavenly Father, cannot be doubted.

WILLIAM A. SHELDON

MY TESTIMONY

Littleton, Ohio
July 14, 1950

Dear Fellow Advocate Readers:

Since reading Bro. Sheldon's request for personal letters from the members of the Church of Christ, I have been wondering just what would be helpful to others that I might be able to pass on, in the way of experiences.

I was also very impressed about the reported incident concerning Robert G. Ingersoll, in Apostle Flint's article concerning the Inspired Translation of the Bible.

I was thinking of these things the other morning, here at home, when there was a knock at the door. I answered and was met by a man selling church literature; he was of a different faith than ours.

We talked for a few minutes and came to a point on which we differed. He asked what church I belonged to, and when I told him, he replied, "Oh yes; you have quite a few members in Independence, Missouri, don't you?" I answered in the affirmative, and he said, "Well, I won't try to argue with **you!** I've met some of those people before."

The visit ended there, but I couldn't help thinking that we, as a church, are able to back up our beliefs far better than most others.

I have been wanting to get an "Inspired Translation" of the Bible for some time. I have seen my sister's, but want one of my own. How may I get it?

Risking the possibility of this becoming too lengthy, I just want to add that I was very fortunate to be able to attend the reunion in Grand Junction, last month. I wish to report the wonderful spirit felt there during the meetings.

How fortunate we are to be blessed with the fulfillment of the promises God gave us—prophecy, speaking in tongues, the presence of the Holy Spirit, etc.!

On the closing day of the meetings, through the Holy Spirit, my mother was particularly praised, my brother was ordained in the priesthood, and Bro. Rob-

ertson officiated in the blessing of my baby boy. What a glorious day!

Your sister in faith,

Mrs. Meredyth (Willard) Malone

(Editor's note: It is a pleasure to get response, such as this letter to our request. In regard to the Inspired Translation of the Bible, we suggest contacting the office Business Manager, Elder N. F. Denham, Box 472, Church of Christ, Independence, Missouri.)

Muskegon, Mich., July 12, 1950

Editor Advocate:

Wife and I have just returned from a week's visit with our children, Don and Helen, and their families, in Milwaukee. We had intended to make this visit in March on our way to the conference, but other things entered in and prevented, and this was our first opportunity. We had the privilege while there of speaking to the saints and friends on three occasions, which we enjoyed, and trust that they did, and that good was done.

On July 2 an all-day meeting was held near Cedar Springs, Mich., at the home of Robert Sloan. Brother Don Housknecht was the speaker at 9 o'clock, after which we drove to Baptist Lake, some fourteen miles distant, where the sacred rite of baptism was administered to three adults, Robert Sloan and wife Maxine, and Sister Aletha Alyea. It was a most beautiful spot for the occasion, and a goodly crowd gathered to witness the ceremony. Brother L. E. Welch officiated at the baptizing.

After a bountiful dinner was served at the Sloan home, the afternoon was devoted to a meeting for the confirmation of those baptized, and the blessing of five children, three of them being Brother and Sister Sloan's children, and two being Sister Aletha Alyea's children. The confirmation and blessings were impressive and spiritual, and the sacrament, prayer and testimony meeting of a nature to cheer and comfort those participating.

Some who were at the baptism service were obliged to leave after the noon day meal, because of previous engagements, and some had to go home before the evening preaching service at the home of Brother and Sister Brantner, near the site where the day services had been held.

Brother Housknecht, having time off over the Fourth, remained for the preaching service Monday night at the Brantners' and Brother Welch continued with a series of Bible study services during the week, further instructing and encouraging the newly acquired members.

While it looks as if the war-gods were again clutching at our throats, it is well to remember that this is in fulfillment of the prophecy of Christ, with the admonition to look up and lift up our heads when we see these things, knowing that our redemption draweth nigh.

We should also be reminded that the Lord said for

us to "watch" as well as pray. The universal disaster of a third world war looms so great that we can only hope and pray that "Rosch" and his minions will fulfill their destiny, soon enough to prevent a world catastrophe, by bringing down the wrath of Almighty God upon himself, and his satellites to the deliverance of the Jews and the rest of the world remaining worthy of deliverance.

Saints should be humble in their service and joyous in their warfare, refraining from all thoughts of malice, hatred or jealousy toward each other, knowing that the harboring of these thoughts destroy themselves, and hinder the progress of the work. Talking of our brother's faults does not help him to overcome them, but it may hinder, and it hurts ourselves more than it does him. If they must be talked about, talk to him, and to him alone. And remember the injunction of the great apostles to the Gentiles:

"But if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5:15.

The indulgence in envy, hatred, malice and jealousy, is a raging fire that consumes both the biter and the bitten. "But God hath called us to peace."—I Cor. 7:15.

In gospel bonds,
Leon A. Gould

Dear Friends of The Advocate:

Brother Yates and I have just completed some 12,000 miles of missionary travel. We met so many brothers and sisters in the faith who gave us hearty welcome and their moral support. We wish to thank one and all for their kindness. It is often the case that those isolated from church privileges are firm in the faith, hungry for spiritual food, and are ready to welcome us, when we come. We have made some happy, as they have made us happy, when they opened their homes for meetings—at Houston, Mo., where the little group is working in harmony, at Shell, Wyoming, where we held cottage meetings with interested neighbors, and in the home of Sister Caroline West Ruddy. She knew James as a young man, and heard him preach his first sermon, when he was but nineteen years of age. She was baptized not much later, and has remained faithful, though isolated from all church privileges. She is a member of the Church of Christ, and a reader of The Advocate. We enjoyed her home very much.

At the home of Brother and Sister Boyce, of Belleville, Ill., we were made to know what "earnest workers for the Master" can do—travel 35 miles or over each Sunday and midweek, from their home to North St. Louis, where they have a Church of Christ chapel, and many interested outside people, eager to hear the gospel. They are doing a fine work and the Spirit of God is in their midst to help, we feel sure.

At Bemidji, Minnesota, we met those of like faith, and were strengthened in their midst, to go on. They also contributed to our necessities for travel. God shall bless all such, for their care of His servants. At Minneapolis, Minn., I had the pleasure of seeing my three grandsons baptized—also a young sister Green. A good meeting followed, at the home of Brother and

Sister Tom Maley—Elder Maley is their pastor there. We had dinner together, at the home of Elder and Sister Darby. It was a day never to be forgotten. At Nampa, Idaho, we met with a Reorganized Church group, and our good Brother Ford asked James to speak at the morning service, and at his home the next Sunday evening. At Caldwell, Idaho, we held a meeting in the home of Mrs. Ingle, who invited her family and neighbors to come. Our Brother Asa Grinstead has been working there.

At Klamath Falls, Oregon, Sister Angie McRoberts and husband, opened their home for a meeting with friends and neighbors. We feel that a great credit must be given to those who so freely welcomed and helped us to carry on the gospel work; also we thank God who gave us strength to carry on, and who manifestly blessed our old car every mile of the way. Nothing but **miraculous power** manifest in our behalf in times of need can account for some things which transpired involving the old car. We now expect to hold meetings in our home city, and around and about California and Arizona.

May God bless His people everywhere, is my prayer. May I here offer our readers just one little verse selected from a lovely poem. It is fitting for the pathos, which many souls must suffer in times of war and stress.

When Sorrows Come

"When a sorrow comes upon you
That no other soul can share,
And the burden comes too heavy
For the human heart to bear,
There is **One** whose grace can comfort,
If you'll give **Him** an abode;
There is a **Burden-Bearer** ready,
If you'll trust Him with the load.
For His precious promise reaches
To the depths of human woe—
**That however deep the waters,—
They Shall Never Overflow!"**

Yours in the true Gospel of Christ,
Irene F. Yates

INDEPENDENCE NEWS

We are having lovely summer weather here in Independence. We have relatives living in California, who never tire of singing the praises of the wonderful weather they have there. So as morning after morning we arise after a cool refreshing night, my husband will say, "Well if they have any nicer weather in California, than we are having here this summer, they will have to go some."

This is the time of year when many people are taking trips here and there, on their vacations. Our church people are like the rest of the world in that respect, some going to far places and others nearer home.

Brother and Sister Roy Frisbey, their daughter and her husband, hooked a trailer behind their station wagon and went traveling far from home. They visited many places of interest in the east; the farthest away was Halifax, Nova Scotia, Canada. They report a very enjoyable trip.

(Continued on Page 128)

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.

ANCIENT SERMON FITS PRESENT NEEDS

Sister Evva Krause

More than two thousand years ago the servants of God preached the gospel in their synagogues, in their houses, yes, and even in the streets. Through much preaching they began to have much success among the poorer class, who were cast out of the synagogues, because of the coarseness of their apparel. They were not even permitted to enter the synagogues to worship God, but were esteemed as filthiness because they were poor. Yes, they were esteemed by their brethren as dross. They were, therefore poor as to the things of this world, and also poor in heart.

As Alma was speaking unto the people upon the hill Onidah, a great multitude came unto him who were poor in heart, because of their poverty as to the things of the world, and their spokesman came to Alma and said, "Behold what shall these my brethren do, for they are despised of all men, because of their poverty, yea and more especially by our priests; for they have cast us out of their synagogues, which we have labored abundantly to build, with our own hands; . . . and behold, what shall we do?"

Now Alma saw that this people were humbled, and that they were prepared to hear the word, and he stretched forth his hand and cried unto them, saying:

The Sermon

I behold that ye are lowly in heart; and if so, blessed are ye, Behold, thy brother hath said, What shall we do? for we are cast out of our synagogues, that we can not worship our God.

Behold, I say unto you, Do ye suppose that ye can not worship God, save it be in your synagogues only? And, do ye suppose that ye must worship God only once a week?

I say unto you, It is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn wisdom; for it is necessary that ye should learn wisdom; for it is because ye are cast out, and despised of your brethren, that ye are brought into a lowliness of heart; for ye are necessarily brought to be humble.

And now because ye are compelled to be humble, blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and endureth to the end, the same shall be saved.

And now as I said unto you, that because ye were compelled to be humble, ye were blessed, do ye not

suppose that they are more blessed who truly humble themselves because of the word?

Yea, he that truly humbleth himself and repenteth of his sins, and endureth to the end, the same shall be blessed; yea, much more blessed than they who are compelled to be humble, because of their exceeding poverty; therefore blessed are they who humble themselves without being compelled to be humble; or rather, Blessed is he that believeth in the word of God, and is baptized without stubbornness of heart; or without being compelled, before they will believe.

Yea, there are many who do say, If thou wilt show unto us a sign of heaven, then we shall know of a surety; then we shall believe.

Now I ask, Is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing, he hath no cause to believe, for he knoweth it.

And how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression? Now of this thing, ye must judge.

And now, Faith is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true.

And now, I would that ye should remember that God is merciful unto all who believe on His name; therefore he desireth, in the first place, that ye should believe, yes, even on his word. And he imparteth his word by angels, unto men; yea, not only men, but women also. And little children do have words given unto them many times, which confound the wise and the learned.

Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye can not know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words, as an example.

Now if ye give place that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, and thus resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and ye will begin to say within yourselves, It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, it beginneth to be delicious to me.

Now, behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up

to a perfect knowledge. But behold, as the seed swell-eth, and sprouteth, and beginneth to grow, then ye must needs say, that the seed is good. And, it will strengthen your faith, for ye will say, I know that this is a good seed, for behold, it sprouteth and beginneth to grow.

And now behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know; for ye know that the word hath swelled in your souls, and ye also know that it has sprouted up, and that your understanding doth begin to be enlightened, and your mind doth begin to expand.

O then, is not this real? I say unto you, Yea; because it is light; and whatsoever is light, is good, because it is discernible; therefore ye must know that it is good.

And now behold, after ye have tasted this light, is your knowledge perfect? Behold, I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment, to know if the seed was good.

And behold, as the tree beginneth to grow, ye will say, Let us nourish it with great care, that it may get root, that it may grow up and bring forth fruit unto us. And now, behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit. But if ye neglect the tree, and take no thought for its nourishment, behold, it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root, it withers away. This is not because the seed is not good nor that the tree is bad; but because the ground where it was planted is barren. You do not nourish the tree, therefore you receiveth no fruit thereof. But if nourished, it becomes a tree springing up unto everlasting life. Then you reap the reward of your faith, your diligence, patience and longsuffering. Wait for the tree to bring forth fruit unto you.

If you suppose that you can not worship God because you have been cast out of your synagogues, you greatly err, and you ought to search the scriptures.

Zenos of old said, Thou art merciful, O God, for thou hast heard my prayer, even when I was in the wilderness. Yea, thou wast merciful when I prayed concerning those who were my enemies, and thou didst turn them unto me, when I did cry unto thee in my field; when I did cry unto thee in my prayer and thou didst hear me. When I turned to my house thou didst hear me in my prayer. When I turned to my closet and prayed unto thee thou didst hear me. Yea, thou art merciful to thy children when they cry unto thee, to be heard of thee, and not of men, and thou wilt hear them. Thou didst hear me when in thy congregations, when I have been cast out, and have been despised of my enemies. Thou didst hear me in my afflictions and in sincerity. Therefore, I will cry unto thee in all my afflictions, for in thee is my joy; for thou hast turned thy judgments away from me because of thy Son.

Now if you could be healed, by merely casting about your eyes that you might be healed—would you

not behold quickly—or would you rather harden your hearts in unbelief and be slothful, that you would not cast your eyes around but that you might perish?

If you would be saved, then cast your eyes around you that you might believe in the Son of God, that he will come and redeem his people. Humble yourselves and continue in prayer unto him; cry unto him when you are in your fields, yea, over all your flocks.

Cry unto him in your houses, yes over all your household, both morning, midday and evening. Yes, cry unto him against the power of your enemies; cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields that you may prosper in them. Cry over the flocks of the fields that they may increase.

But that is not all, you must pour out your souls in your closets and your secret places, and in your wilderness. And when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those around you.

But I say unto you, this is not all. For, if you have done all these things, and then you turn away the needy, and the naked, and visit not the sick and afflicted, and impart not of your substance, if you have, to those who stand in need—if you do not these things, behold your prayer is vain and availeth you nothing; you are as hypocrites who deny the faith.

Yea, I would that ye would come forth and harden not your hearts any longer; for behold now is the time and the day of your salvation; therefore if you will repent, and harden not your hearts, immediately shall the great plan of redemption be brought about unto you. For behold, this life is the time for men to prepare to meet God; yes, the day of this life is the day for men to perform their labors; and I beseech you that you do not procrastinate the day of your repentance until the end. For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can no labor be performed. That same spirit which possesses your bodies at the time you go out of this life, that same spirit will have power to possess your body in that eternal world. And if you have procrastinated until death, then the devil doth seal you his.

And now, my beloved brethren, I desire that you should remember these things, that you should work out your salvation with fear before God, that you should no more deny the Christ, that you contend no more against the Holy Ghost, but receive it, and take upon you the name of Christ, that you humble yourselves even to the dust, and worship God in whatsoever place ye may be in, in spirit and in truth, and that you live in thanksgiving daily for the many mercies and blessings which he doth bestow upon you; also be watchful unto prayer continually, that you may not be led away by the temptations of the devil, that he may not overpower you, that you may not become subjects of him at the last day; for behold, he rewardeth you no good thing.

Now, I exhort you to have patience, and that you bear with all manner of afflictions; that you do not

revile against those who cast you out because of your exceeding poverty, lest you become sinners like unto them; but that you have patience, and bear with those afflictions, with a firm hope that some day you may rest from all your afflictions.

(An adaptation of the Teachings of Alma and Amulek, Book of Mormon, pages 420 to 432.)

ADMONITION

The day is at hand—yes, it is right now upon us—when the vengeance of the Lord shall be seen and felt by the wicked; and the whole earth shall be in trouble such as it never was before. Disregard for God and the commands of God are more prevalent than ever before.

To the Church of Christ, in particular, let us turn the eyes of the Spirit, for there is where the watchman needs most to be alert. That is where the greatest conflict shall be. Therein the devil will use his most cunning powers; and you who read this may be falling into one of his snares. The devil knows you, knows your weakness better even than you know yourself. The popular program of the day is to go about looking for the faults, weaknesses, and mistakes of others that they may be dwelt upon and magnified to others. This is a very clever trap of Satan, and many within the Church of Christ are partakers of this evil thing. The greatest element of danger in this evil thing is the joy with which it is done, thinking that they are doing well, and therefore becoming angry when reproached for it.

"But of the times and the seasons brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." (I Tess. 5:1, 2.)

The Apostle Peter classes the busybodies along with a murderer and a thief.

"But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." I Peter 4:15).

The tongue is an unruly member of the body, and by it the whole world is set on fire with hatred; a fire, by all means, most hard to put out.

Christ said:

"They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." Mark 2:17; Matt. 9:13; Luke 5:32). If you are a Christian, a follower of Christ, then you too will be doing what Christ did: "call the sinners to repentance." Whoever, in all the history of God's dealings with man called a sinner to repentance by running him down to his brothers, or finding fault with him to some one else? If you are a Christian, you know that if you see a fault in another you are to do one of two things; forgive and forget, and say nothing to anyone about it, or go to that person, prayerfully, so that by working with God you may save his soul from sin by bringing it to repentance.

If you, as you read this, are aware that you have been a busybody, a faultfinder, bearing false witness, unmerciful, hurting your brother in any of these things,

and there arises in your heart the desire to repent of it, then you are on safe ground. But if you become angry, and would rebel against the pricks of conscience, remember:

"Woe unto all those who tremble, and are angry because of the truth of God." (Book of Mormon, page 155:33.)

Every member of this church of Christ has an important position and no one should feel lack of importance. No one should feel, "there is nothing for me to do." There is no higher calling, no greater responsibility given to anyone than he who takes upon himself the name of Christ and becomes a citizen of the Kingdom of Heaven.

"Therefore, woe be unto him that is at ease in Zion." (Book of Mormon page 155:30.)

If anyone has time to be a busybody, they surely are not busy in the Kingdom of Zion.

Now it is the duty of the Priesthood to see that there is no iniquity in the church. The Teachers, (Book of Commandments, 24:38). are called for the very purpose of arresting backbiting, lying, or evil-speaking. It is however, the duty of **all** ministers to restrain those who do these things, but also to refrain from this evil themselves.

Alma, in Mosiah, Chap. 9:54, gives this command:

"And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith, in unity and in love, one towards another."

There are no commands given by the power and inspiration of the Spirit of God that can be treated lightly. The duties of the Christians have been so clearly outlined that to indulge in these evil doings can be nothing less than unchristian conduct.

It is the duty of all members knowing of evil in the church to bring it to the attention of the Elders or those in charge; not to find fault, but to prevent further transgression that those in error may be helped toward repentance.

Let us examine a true example of the wrong way to correct faults. There were two members of the Church of Christ talking in an apartment whose walls were not soundproof. They seemed to find it quite an exciting thing to call the names of many of their brothers and sisters in a faultfinding way. Later on, those living in the other apartment who were not members of the Church of Christ, had the following conversation with another member of the Church. "Aren't there any good people going to your church?" "Why?" "Well from what I heard these two talking about, there must not be very many."

Now let us examine a true example of how to correct a fault. A brother overtaken by sin and overcome with sin was to be labored with by a servant of God. Before going to the brother, the minister knelt in prayer, asking God for help that his brother might be saved. Upon meeting with his brother, he humbly asked him also to kneel with him in prayer. The Spirit had gone before him in preparing the heart of

his brother. They bowed together in prayer, their humble prayers were heard, the brother saw his error, repented, and his soul was saved.

Any who are guilty of sin must be warned of the judgment that will fall upon them unless they stop, repent, and begin to remember the commands and instructions of God.

There are a few verses in the book of Jarom, Chap. 1:6 to 10, that can be applied to this generation as well in those days.

"Behold it is expedient that much should be done among this people, because of the hardness of their hearts, and the deafness of their ears, and the blindness of their minds, and the stiffness of their necks; Nevertheless, God is exceedingly merciful unto them, and has not as yet swept them off the face of the land. And there are many among us who have many revelations: for they are not all stiff-necked. And as many as are not stiff-necked, and have faith, have communion with the Holy Spirit, which maketh manifest unto the children of men, according to their faith."

Refusal to repent of known evil is stiff-neckedness. The Church of Christ must put off this form of ungodliness in the process of adorning itself as the Bride of Christ. There should be no hiding of the above mentioned evil, and if the whole church is alerted and active against it, this blemish on the body will soon be removed.

ROLLAND D. SPRAGUE
of the Quorum of Seventy

A GOOD MOTHER'S LEGACY

By Mrs. Edeva Floto

What is a Good Mother's Legacy? Legacy—that is property left in a "Will". So a good mother leaves her will with her child the moment it is born. She feeds it, and cares for it, and each day her will guides it along the path of life; and as the child grows—a little of her goes into the child—and a little of the child, goes into her!

Now comes another thought—what is a good mother?

We have the words of Abraham Lincoln,—a great man, of the greatest: "All that I am, or ever will be, I owe to my sainted mother."

A million and a half persons come to visit the Lincoln monument in Washington, D. C. every year. For the most part, they are plain folk. They come from small towns, from the prairies, the mountains,—they come from Europe, South America. Many speak alien tongues, but all are drawn by the magnetism that grows stronger each year! Why? A good mother's legacy!

Then there is another mother I recall. She was a true Latter Day Saint if I ever knew one. She had three sons to whom she left her legacy. Let us take a peek at these sons and see how they spent their legacy left by their mother. The eldest would have nothing to do with the church, but lived his life in the

world and set his heart on worldly things. I met him about ten years ago—and Oh, what a change, from the young man so self-assured, with no thought of the wonderful legacy his mother had left him! He is past middle-age now—alone, and broken in body and mind.

Then there is the second son—he took hold of the church work, and was ordained a Priest, and it looked like he was going to use the legacy well. But pride and **the world** entered in, and her will was lost; and his mother, watching from above,—how she longs to take him in her arms and tell him her will is still there, if he will but open his heart to it and seek!

Now we come to the youngest son—he is active in the church—holds the office of an elder—has a wife who is a wonderful mother to their one daughter, who is attending Graceland College. His mother smiles upon them as she looks at their happy home and knows her legacy is being well spent.

Now I must speak of my own sainted mother, who planted the love of Christ in the hearts of her five daughters. One incident occurs to me as I look at the past. My sisters were all in school, and it was a cloudy day, so I was kept in the house. I asked my mother if Jesus was everywhere, all at the same time? She told me He was, but I just could not understand how that could be, and told her so. She gave a silent prayer for guidance to make me understand. Suddenly the sun broke through the clouds and streamed in through the window. She said: "See that sunshine dear—it is shining through our window, and yet it is also shining through the window across the street, and at the Ekvill's, and in the school where your sisters are. That made me very happy, so the first thing I said when my sisters came home was "I know who Jesus is—**He is the Sunshine!**" And so He is—for He is the same **Sunshine** to me, a grandmother now, as He was to me as a child. If we will but drive the clouds of doubt away, He will shine brightly in our hearts. And now, I will leave the thought, with **My Legacy** to my sons:—

My Legacy

Do you know that your soul, is of my soul a part;—

That you seem to be fiber, and core of my heart?

None other can pain me, as you dear ones can do;

None other can please me, or praise me, as you!

Remember, the world will be quick with its blame,

If shadow or stain, ever darken your name.

Be sure it will say, when its verdict you've won:—

"She reaps as she sowed.—Lo, this man is her son!"

Sister Floto, author of the foregoing, lives with her worthy husband, at 526, Ave. "L", National City, Calif.

UNITY AND SALVATION

Unity With Whom?

Many mourn because of continued divisions in the "Restoration."

Yes, unity in righteousness, could be a blest compact. But **Unity with Sin, Error, and Deceptive Doctrines**, could be but **Wickedness in Conclave!**

The true Church of Christ must stand with the **RIGHT**, even though to do so she becomes a separate people and a "REMNANT" in these Last Days for

carrying on as the Lord leads. "Be ye SEPARATE saith the Lord." II Cor. 6:17.

It was Christ the Lord who gave the all-important warning: "Beware of the Doctrine." etc. This warning was specific against the Deceptive and Poisonous doctrine of some who were telling themselves and the world that they, because of large numbers, or their wealth or their worldly popularity, were the approved church—were the Lord's people!

The warning words of our Lord still call for His people's thoughtful attention: "Strait is the gate and narrow is the way that leadeth to life, and FEW there be that find it."

As it was with the true Church of Christ upon this "Chosen Land" in Book of Mormon times, so it was to be with the Lord's chosen "REMNANT" in these Last Days, "And their numbers were FEW."

Unity with the LORD, is His mandate to His people for their most important unity. The prophet Zephaniah was given to see, and to proclaim these things, and of the work of the Lord's "Remnant" in these the very last days, as he lived and prophesied in his day six hundred years before Christ.

Let us note here, God's word through that prophet. This prophecy of Zephaniah can apply only to the events, and times, and to the Divine wrath now beginning to sweep the nations!

"The great day of the Lord is near, it is near, and hasteneth greatly, even the voice of the day of the Lord; the Mighty Man, shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. * * * And I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out like dust, and their flesh as the dung.

Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

"Woe to her that is filthy and polluted—to the Oppressing City (what great city is not an oppressing city today?—J.E.Y.). "She obeyed not the voice; she receive not correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves, they gnaw not the bones till the morrow.

"Her prophets are light and treacherous persons; her priests have polluted the Sanctuary, they have done violence to the law. The just Lord is in the midst thereof; He will not do iniquity; every morning doth He bringeth the judgment to light, He fainteth not; but the unjust knoweth no shame.

"I have cut off the nations; their towers are desolate; I made their streets, that none passeth by; their cities are destroyed, so that there is no man, that there is none inhabitant. * * * Therefore wait ye upon me, saith the Lord, until the day when I rise up to the prey; for MY DETERMINATION IS TO GATHER, that I may

assemble the kingdoms, to POUR UPON THEM MINE INDIGNATION, even all my fierce anger; for ALL THE EARTH SHALL BE DEVOURED with the FIRE of my jealousy." Zeph. 3:1-8.

The Correct "Unity" for the People of the Lord's "Remnant":

The Lord's requirement is that His people keep holy UNITY WITH HIM!

After the destruction as cited in the foregoing prophecy, the word of the Lord continues:—"For then will I turn to the people a pure language, that they may ALL CALL UPON THE NAME OF THE LORD to serve Him WITH ONE CONSENT."—paragraph 9. There, will be our God-given UNITY!

That is to be the Lords appointed UNITY for His people of the faithful "REMNANT", in these the very last days. For all who desire to be really the Lord's accepted people in these the days of God's sweeping judgments over all the whole earth, let us all remember that in the matter of effecting "UNITY", the most important for each and all of us **Is UNITY with our Lord!** This with faith, and obedience to Him, in order that He may include us with his "Remnant" when "From beyond the rivers of Etheopia, (Specifically America, J.E.Y.) his supplicants, even the daughter of my dispersed, (His "Remnant" see par. 13—J.E.Y.) shall bring Mine Offering."—Par. 10, of Chapter 3, Zeph.

There are only two paragraphs in the Bible where this language: "Beyond the rivers of Etheopia" is used. These two places are: Isaiah 18:1, and Zephaniah 3:10. Both refer clearly, to the land of America. A geographical analysis of the location, gives proof of that. No other country can possibly fill the specifications lying "beyond" Etheopia from Palestine. According to the prophecy, it is here, that the Lord's "Remnant" in the last days "shall bring" to Him an acceptable "Offering".—Zeph. 3:10.

Let this divinely appointed, and prophetically proclaimed UNITY for those who dwell upon earth in these last times—for the peoples of the Latter Day Restoration if they will, and for all who will—Unity with our Lord, and with His worthily chosen "Remnant", be our goal. It is the goal as appointed in His Word! For it is the "Remnant" of Israel, who in that day,— "Shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." Par. 13.

Let the true word of the Lord be verified for His "FEW", though the deceptive doctrines of the masses for their mammon, be trumpeted morning, noon, and night to all those who sit in darkness! For when they at the last shall be awakened to behold the True Light of the Lord, they too, shall join to praise His greatness, and the justice of His Holy judgments!

With humility before our Lord, and with charity and love toward all—by divine commission to proclaim, to warn of the certainty of our Lord's holy decrees.

Most sincerely,

JAMES E. YATES

THESE SECRET COMBINATIONS!

By Lois de Lafayette Washburn

We find them referred to in the writings of the ancients in narratives of the happenings of their times; so the appalling and staggeringly frightful conditions of our present times are no new or recent development but rather the culmination of the satanic doings of unregenerate pirates which have been perpetrated openly and flagrantly since the Seventeenth Century, and which had their beginnings even before the birth of Christ.

We find these things mentioned in the sacred writings of the earliest historians, in such language as might be used to describe conditions of our present time; we find them brazenly and boastfully referred to by the perpetrators of the crimes for which "secret combinations" and "covenants" are made; that's why they are secret: so nobody will get caught and punished. We find accounts of their activities on a world-wide scale in the current press and radio reports. A scrutiny of the rosters of such combinations show interlocking directorates in many different secret combinations and projects having to do with "wars and rumors of wars", international finance, usury and exchange, gold and silver juggling, "reciprocal" trade agreements, tariffs, and world monopolies of all basic commodities necessary for human existence and welfare, thus robbing the poor who cannot pay extortionate prices, of their fair share of the abundance of God's plenty.

From the Book of Mormon, consisting of translations of writings of hundreds of years ago, the following excerpts are quoted, which are just as true today.

"They began to set their hearts upon their riches; yea, they began to seek to get gain that they might be lifted up one above the other; therefore they began to commit secret murders and to rob and plunder, that they might get gain; * * *

"But behold Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those bands of robbers, and did enter into their covenants and their oaths, that they would protect all and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders and their plunderings and their stealings. And it came to pass that they did have their signs, yea their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do, he should not be injured by his brother, nor by those who did belong to his band who had taken this covenant. And thus they might murder and plunder and steal and commit whoredoms and all manner of wickedness, **contrary to the laws of their country and also the laws of their God.** * * *

"For the Lord worketh not in secret combinations, neither doth He will that man should shed blood, but in all things hath forbidden it from the beginning of man. * * *

"AND WHATEVER NATION SHALL UPHOLD SUCH SECRET COMBINATIONS TO GET POWER

AND GAIN UNTIL THEY SHALL SPREAD OVER THE NATION, BEHOLD THEY SHALL BE DESTROYED: for the Lord will not suffer that the blood of His saints, which shall be shed by them, shall always cry unto Him from the ground for vengeance upon them and yet He avenge them not.

"Wherefore, O ye Gentiles it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations should get above you, which are built up to get power and gain—and the work, yea, even the work of destruction come upon you. * * *

"Ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or woe be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and **also upon those who built it up.** For it cometh to pass that those whose buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who bequiled our first parents, even that same liar who hath caused man to commit murder from the beginning."

(WILL THE CLERGY TAKE NOTE—YOU WHO HAVE NOT BEEN PREACHING THESE THINGS FROM YOUR PULPITS?)

A REVELATION THROUGH GRANVILLE HEDRICK TO THE CHURCH APRIL, 1865

Hear O, ye my people who call yourselves the Church of Christ. Harken to the counsel of your Lord and Saviour, and give heed to the words given to you by the power of His holy spirit, because of the great destructions that are coming upon the land. For thus it shall be unto your country; it shall be attacked by a mighty foe on the South and East, by a combination of strong nations, and the eastern cities of the great Atlantic Ocean will be blockaded by a combined fleet upon the coast, and all vessels of the federal government upon the high seas will be endangered. Woe! Woe! to the proud cities of the East, for their railroads will be torn up, and poverty and misery pervade the land.

And greatest consternation will spread through the Northern States, because of war and bloodshed; and great political division will arise through the government, between the states, and many will set up for themselves a rise among the people; in the uproarious clamor of dissension a financial crash will cover the land as the turbulent waves of the sea; and the proud, and the rich, as well as the poor, will feel the pangs of hunger, and the shame of nakedness, and old garments will be rent to mend others, and thus shall the proud be humbled in the dust, and set down upon the ground hungry and naked, or in other words in scarcity of food and raiment; yet men in unbelief of God's forewarning, will harden their hearts against the true light of the gospel, and tyranny and oppression will reign among the wicked, and liberty be trampled under foot, because of the military rule. And

that great church, the mother of abomination, will call upon the men of her creed to establish her dominion upon the once renowned land of freedom, and terrible and mighty will be the conflict. But glory be to God! For the people of the West will stand up in great strength for liberty, for God will help them. And He will stir up the kings of the eastern world in their anger, and they will be divided against each other, and gather their armies together to battle; and that great and abominable church will be arrayed against herself, for God will pour out sore affliction in mighty judgment upon her. But a free and independent civil government will be established in the West by the true lovers of liberty and servants of the most high God, upon the broad basis of equal rights and privileges in all good and just men; and it shall grow and prosper by the power of Almighty God, and peace and safety shall be established throughout all her dominions which shall become truly great; thus says the spirit of the living God. Amen.

WASHINGTON'S VISION

He Sees a Vision Foretelling of Papal Aggression In This Country

"The last time I saw Anthony Sherman was on the 4th of July, 1859, in Independence Square. He was then 90 years old, his dimming eyes rekindled as he gazed upon Independence Hall, which he had come to gaze upon once more before he was gathered home.

"Let us go into the hall," he said, "I want to tell you an incident of Washington's life—one which no one alive knows of except myself; and if you live you will before long see it verified." "From the opening of the Revolution we experienced all phases of fortune—now good and now ill, one time victorious and another conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to pass the winter of '77. AH! I have often seen tears coursing down our dear old commander's care-worn cheeks as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. Well, it was not only true, but he used often to pray in secret for aid and comfort from God. The interposition of whose divine providence brought us safely through those dark days of tribulations.

"One day, I remember it well, the chilly winds whistled through the leafless trees, though the sky was cloudless and the sun shone brightly; he remained in his quarters nearly all the afternoon alone. When he came out, I noticed his face was a shade paler than usual, and there seemed to be something on his mind of more than ordinary importance.

Returning just after dark, he dispatched an orderly to the quarters of the officer I mention, who was presently in attendance. After a preliminary conversation, which lasted about half an hour, Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter: "I do not know whether it is owing to the anxiety of my mind, or what, but this afternoon as I was sitting at this very table engaged in preparing a

dispatch, something in the department seemed to disturb me. Looking up, I beheld standing opposite me, a singularly, beautiful female. So astonished was I, for I had given orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time did I repeat my question, but received no answer from my mysterious visitor except a slight raising of the eyes. By this time I felt a strange sensation spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought, itself, suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was gaze steadily, vacantly, at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me seemed to rarefy, the mysterious visitor herself becoming more airy, and yet even more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompanied the dissolution. I did not think. I did not reason. I did not move; all were alike impossible, I was only conscious of gazing fixedly, vacantly, at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn'; while at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world: Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America, the billows of the Atlantic, and between Asia and America lay the Pacific. 'Son of the Republic, look and learn'. At that moment I beheld a dark, shadowy being like an angel standing, or rather floating, in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand while with his left hand he cast some upon Europe. Immediately a dark cloud raised from each of these countries and joined in mid-ocean. For a while it remained stationary and then moved slowly westward until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothered groans and cries of the American people. A second time the angel dipped water from the ocean and sprinkled it out as before. The dark cloud was then drawn back to the ocean, in whose heaving waves it sank from view. A third time, I heard the mysterious voice saying: 'Son of the Republic look and learn.' I cast my eyes upon America, and beheld villages and towns and cities springing up one after another, until the whole land, from the Atlantic to the Pacific, was dotted with them. Again I heard the mysterious voice say, 'Son of the Republic, the end of the century cometh, look and learn'.

"At this the dark, shadowy angel turned his face southward, and from Africa I saw an illumined spectre approach our land. It flitted slowly and heavily over town and city of the latter; the inhabitants presently set themselves in battle array against each

other. As I continued looking, I saw a bright angel, on whose brow rested a crown of light, on which was traced 'UNION', bearing the American flag, which was placed between the divided nation, and said: 'Remember, we are brethren'. Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard. And again I heard the mysterious voice saying, 'Son of the Republic, the end of the century cometh, look and learn'. At this the dark shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene. From each of those countries arose thick, black clouds, that soon joined into one. And throughout this there gleamed a dark red light by which I saw hordes of armed men, who, moved with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw these armies devastate the whole country and burn the villages, towns and cities that I had beheld springing up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn'.

"When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth, and blew a loud powerful blast.

"Instantly a light, as if a thousand suns, shown down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose head still shone the word 'UNION', and who bore, our national flag in one hand and a sword in the other, descend from heaven attended by legions of bright spirits.

"These immediately joined the inhabitants of America, who, I perceived, were well nigh overcome, but who, immediately taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard the mysterious voice, saying, 'Son of the Republic, look and learn'.

"As the voice ceased, the shadowy angel for the last time dipped water from the ocean, and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then, once more, I beheld villages, towns and cities springing up where they had been before, while the bright angel in the midst of them, cried in a loud voice, 'while the stars remain, and the heavens send down dew upon the earth, so long shall the Republic last'. And taking from his brow the crown, which blazoned the word 'UNION'; he placed it upon the standard while the people, kneeling down, said, 'AMEN'.

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapor I had at first beheld. This also disappearing, I found myself once more facing on my mysterious visitor who, in the same voice I heard before, said, 'Son of

the Republic, what ye have seen is thus interpreted: Three perils will come upon the Republic. The most fearful is the second, passing which the whole world united shall never be able to prevail against her.

"Let every child of the Republic learn to live for God, his land and the 'UNION'.

"With these words the vision vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth, progress and the destiny of the United States. In UNION she will have her strength, in disunion her destruction."

"Such my friend," concluded the venerable narrator, "Were the words I heard from Washington's own lips, and America will do well to profit by them."

—Wesley Bradshaw, in Inter Ocean Curiosity Shop.

SATAN'S MISSION

When the Gospel in its fullness,
Came to earth in latter days,
And the precious Angel's Message,
Came to lighten all our ways,
Satan rose in hot rebellion,
And he said, "It shall not stand;
For I swear I'll overthrow it
It shall not live upon the land.

"I have ruled the World in power,
Nations, moved at my command;
And through the long dark ages,
I have ruled with iron hand:
I have been king and law giver,
None had power to stay my hand,
And I'll overthrow the Gospel,
It shall not rule the hearts of man."

This you see was Satan's mission;
For in centuries gone by,
He rebelled against "God's" wishes,
Loving darkness more than light
And he caused a war in heaven
And was banished from God's sight;
Taking with him as his army
One third of all the hosts of light.

He and all his mighty army
Now became the host of hell
And the pain and grief and suffering
They have caused, no tongue can tell,
For he chose as his great mission
To overthrow the work of God—
He became our souls destroyer
Fighting everything that's good.

So he worked against the Gospel
Fighting it with all his might
Bringing all his force to battle
Against the powers of truth and light.
Bitter trials and tribulations,
Followed those who chose God's way
They were scoffed at, scorned and hated
Persecuted night and day.

Fierce and terrible the battle
Waged against them day by day.
Satan fought to overcome them

In a cruel and heartless way.
 But altho' he slew God's people
 Yet the truth remained the same
 And he could not overthrow it
 Tho' he worked with might and main.

Satan tried his best to conquer
 Thro' the powers of the world
 'Till at last he saw it was useless
 Earth's powers against the Saints to hurl.
 And he said, "I'll work among them
 I'll cause division in their ranks
 If the world can't overthrow them
 I'll wear them out by other pranks.

"I will get right in among them
 And ere they know what I'm about,
 I will make them hate each other
 I'll sow the seeds of strife and doubt.
 I'll cause discouragement and envy
 Hatred, jealousy and doubt
 I will make them hate each other
 Make them wear each other out."

Saints, these times are now upon us
 We can see on every hand
 How that Satan tries to tempt us
 Tries to gain the upper hand.
 All his force is daily watching
 For a chance to sow the seed
 That will grow and scatter poison
 In our hearts, O then take heed!

Satan ready stands to tempt us
 With his smooth and deceptive way
 He is seeking to deceive us.
 Will we let him have his way?
 If we do, he'll make us traitors
 To the cause we love so well
 And the harm he'll work among us
 Only God Himself can tell.

"God has warned us, shall we heed it?
 Shall we listen to the call?
 Shall we turn our back on Satan,
 And be faithful one and all?
 Shall we listen to that warning
 Coming from the Courts above?
 Shall we let "Him" guide our footsteps
 By the power of His love?

Let us all be up and doing,
 Let us watch with daily care
 Let us make our minds a storehouse
 For that's of love, and trust, and prayer.
 Let's be thoughtful in our actions
 And be careful of our ways.
 Let's be kind and true and loving,
 Toward each other day by day.

Let's not harbor that's of envy
 Jealousy or strife or doubt.
 Let us fight against contention
 Let us watch what we're about
 Let's up root each seed of poison
 That we find along our way

Cast it out from among us
 And be watching day by day.

God will help us in our efforts
 And the faithful will succeed.
 Satan then cannot o'erthrow us
 All his power will not avail.
 God will be our strong Protector
 Satan's mission then will fail.

Mrs. Ina Shelley Hicks

INDEPENDENCE NEWS

(Continued from Page 119)

Brother and Sister Alva Wheaton spent his vacation up at Bemidji, Minn., where Alva could enjoy his favorite sport of fishing.

The William Nast family have been up to Bemidji, also. That was their old home before they moved here.

Brother and Sister Elmer Hunter motored up to Council Bluffs, Iowa, and Omaha, Nebraska, where they visited with her relatives during his vacation.

The Fourth of July picnic, for the Sunday School, was held on the farm of Sister Nicholson and her husband, south of Blue Springs. Ice cream and cold drinks were served to all after a bountiful dinner which we all enjoyed.

Brother Wm. Anderson is home after a missionary trip back to West Virginia and down into Florida.

Brother Charles Haldeman and wife of Huntington Park, California, visited his sisters, Sister Maude Wagaman and Sister Miriam Mason.

Brother Wendell Yates and wife and Darrel Yates have gone to work in the timber country of Montana.

Brother and Sister D. Ray Bryant and family, Brother Gerald Bryant and wife of Cowgill, Missouri, attended Sacrament service the first of the month, later attending a picnic dinner at the Charles Derry home.

Brother Williamson of Alabama visited relatives in Independence and attended some of our services.

The Charles Reed family of Houston, Missouri, who until a few years ago, lived here, are visiting friends near Independence. They would like to sell their farm in Southern Missouri, and buy a home here again.

Brother Levi Maley of Cincinnati, Ohio, is visiting his son, Brother Forest Maley, and family here.

Our pastor, Bro. Leroy Wheaton, and family, who have been visiting her people in Idaho for the past month, are expected home soon.

Brother and Sister Ernie Premoe entertained his aunt and her husband, Mr. and Mrs. Walter Kreinbring, of California.

Our local priesthood have had charge of services and been the speakers during the past month.

Ora B. Derry