

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 28

Independence, Missouri, March, 1951

No. 3

Sanctuary

I like to go into a place
When only God is there,
And fall upon my knees to Him,
And bow my head in prayer.

No doubt or fear can touch me then;
My spirit is at rest,
For I am in my Father's house,
A loved and sheltered guest.

And when I must go forth again
Where men, indifferent, plod,
I am the better for the time
That I have spent with God.

BY ALICE COWLES MORRIS

CONTENTS

Editorial	34	The Name Above Every Name.....	38
Correction	35	Jesus Is Coming Soon	41
My Testimony	36	Am I My Brother's Keeper?.....	43
Letters	36	The Day of the Lord.....	45
Independence News	37	With the Church in an Early Day.....	47

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, 1317 N. Pleasant, 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, \$1.75.

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 WAY OF THE CROSS

We often sing a hymn which contains these words: "I must needs go home by the way of the cross. There's no other way but this."

Truer words were never spoken, but our experience has revealed a great deal of misconception among professed believers of the way.

In this season which men have appointed as a time for special consideration of the meaning of the crucifixion of Christ, and of His subsequent ascension into heaven, it will not be out of place for us all to seek understanding of the subject. However, our thoughts should frequently be turned in this direction, in gratitude for the great demonstration of love that was so manifested not just for one season of the year.

Now the scripture is quite clear as pertaining to the meaning of the cross and the application of the blood of Christ, but many have erred through the precepts of men.

This writer is a firm believer in the thought that the Gospel is simple and easy that a child may understand and believe (IF HE WILL), but some words of the scripture are interpreted to prove (?) salvation entirely too easily obtained. In fact, there is nothing to it (except belief)—Jesus did it all!

In a certain sense, this is true, and we fervently affirm that were it not for that great and perfect sacrifice, it would have been utterly impossible for man to once more come into the presence of his Maker. But we should be ever watchful of the possibility of half truths, which in the final analysis, are at the instigation of the father of lies, the adversary of our souls.

Let us quote a root text used frequently by the "Grace" preachers.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:8-10.

Yes, we agree with this statement, but what does it mean? Saved through Grace? Surely, but it is explained by the words, "through faith". What is faith? Why, it is belief. All right, what is belief? Well, if a person believes in Christ, he will confess Him before men.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—Matt. 10:32.

Let us pursue the thought further. What is it to confess Him? Will we limit it to the spoken word of acknowledgment? Careful! That is insufficient. Listen:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but **he that doeth the will of my Father which is in heaven.** Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you

(the Inspired correction of the Bible renders it: "ye never knew me". W.A.S.): depart from me, ye that work iniquity."—Matt. 7:21-23.

If Jesus had preached (confessed) the name of His heavenly Father unto men, and not yielded obedience to the commandments of the Father, could He have been acceptable to the Father? Certainly not. Thus it was that He submitted himself to John the Baptist for baptism, saying: "for thus it becometh us to fulfill all righteousness." Coming forth from the water, the Holy Ghost rested upon Him, and a voice from heaven said, "This, is my beloved Son, in whom I am well pleased."—Matt. 3:16-17.

Jesus gave the same commandment to men, saying:

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5.

Could it be plainer than this? And yet men will shrug it off as being of little consequence.

This, with all His teachings, also constitutes "confession" of Jesus Christ, and as a result, constitutes a **proper** application of the blood of Christ which was spilled for men on the tree at Calvary.

Going back to our text on "salvation" through "grace", we may hear the loud protest that it says, also:

"It is the gift of God: not of works, lest any man should boast." We were carried "unto good works, which God hath before ordained that we should walk in them."

Of course it is the gift of God **that the means of salvation**, which is through His Son, which is His sacrifice on the cross AND our obedience to His word—it is a gift that these provisions are made for us. Wherein should we boast?

Ah, but we are ordained to walk in good works! Here looms the bug-a-boo of predestination. But is it such? Not when properly understood.

Suppose we look at it from a standpoint of plain logic.

Having been ordained to do that which is good, our lives **are** perfect, will be so, **and ever have been perfect!** Foolish, is it not? There would be no need, whatsoever, of Christ, as far as we were concerned.

That is not the light in which we must understand the thought. Hear this: "**For whom he did foreknow**, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Romans 8:29-30.

God has known from the foundation of the world who would receive His Spirit which would lead them to obey Him, by which they would be justified through Christ. It was His everlasting decree, or He ordained, that they must do good works to attain salvation, and He knew they would.

Now He knew, too, that they would have to learn

obedience. The first part of the second chapter of Ephesians shows clearly that those who would receive Him were numbered among the children of disobedience, at least to some extent, but in answering His call, would be made to sit in heavenly places with Christ Jesus. Paul goes on to speak of it in this way:

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but **now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.**"—Eph. 2:12-13.

Paul further illuminates our understanding in Col. 1:21-23:

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: **if ye continue in the faith grounded and settled**, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."

There is one other thought that must be noticed to really understand what is meant by the "way of the Cross".

Jesus said: "Whosoever will not take up his cross and follow me, is not worthy of me".

This means to deny ourselves of worldly ambition and desire, being willing to endure all things for His sake.

While many good things follow those who believe, as Jesus promised, yet this also is a sign following the believer: he will be hated and persecuted for the Master's sake.

But, "look up" and be "lifted up", and, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom".

"It is sweet to know", the way of the cross DOES lead home.

WILLIAM A. SHELDON

CORRECTION

It is a credit to the alertness of several of our Advocate readers that an omission in the Church Directory was so readily noticed and quickly reported. The name of Apostle Thomas E. Barton of Hayden, Colorado was left off the list of Apostles on page 21 of the Advocate for February, 1951. This omission was an unintentional oversight.

To Bro. Barton, the quickness with which the absence of his name was noticed should testify that "out of sight" is not necessarily "out of mind". And these same people and many more are looking forward to the time when Bro. Tom's circumstances will allow him to be with us here again.

Yours in the service of Christ,

FOREST E. MALEY
General Church Secretary

MY TESTIMONY

Sedona, Arizona
February 8, 1951

Dear Brother Sheldon:

About two weeks ago I received a letter from my sister, Meredyth Malone, in Littleton, Colorado. The letter gave us the sad news that her young son, Jimmy, was very ill. The doctor who examined him stated that he seemed to have a case of rheumatic fever, and would probably be bedfast for at least a year, and possibly have a weakened heart all his life. She told us that he was to stay in bed for a week, and then the doctor in attendance would examine him again. She requested that my mother, Ruth Willard, and I offer our prayers for his recovery. That same evening, Mother, my son Donny, and I held our evening prayers together. We prayed earnestly for his recovery and for faith to believe that he would be healed. Before my prayer was finished, I felt a sudden desire to stop and wait for—something—I knew not what. As I waited, a strong feeling of reassurance came to me; as real as a hand on my shoulder. I felt a surge of happiness, and I knew instantly that Jimmy would be all right.

Mother called her sister, Evalena Campbell, in Phoenix, and requested that the church group there join us in praying for Jimmy's healing. They told us later that they did so and that they, too, felt a sense of reassurance.

On the second evening after receiving the bad news, Mother, Donny and I held our evening prayers together again. This time Donny told us that he wanted to give a prayer for Jimmy, and then he said he seemed to see a picture in his mind. The image was of the Malone family **and Jimmy** playing some strenuous game together. He said that he believed Jimmy would get well. I replied: "I think so." His answer to that was, "I don't think so, I know so."

When Jimmy was taken to the doctor a week after the first examination, he was pronounced completely well. There was no sign of the sickness, and he is back in school now. To all of us here, and to the group at Phoenix, this is an instance of divine healing in answer to prayer, and in response to faith. It is one more instance among many, that strengthens our faith and brings us comfort and joy.

DONNA MOSER

LETTERS

Ava, Missouri
February 13, 1951

Dear Saints:

I wish to take this means of thanking my good brothers and sisters and friends who were so kind to send me the many cards and letters of encouragement during my late illness. They were truly a source of interest and pleasure to me; also I would thank those who remembered me in prayer before the throne of Grace. Truly I needed those prayers, and but for the loving kindness of our Heavenly Father, we would not

be here today to send these greetings.

I am now well on the way to recovery, and am quite sure I shall be able to meet you at the coming conference. We still need your prayers in our behalf, as we are quite weak and are desirous to again take up our work in the field.

Now let me suggest that you remember the coming conference. Let us all lift up our prayers in unison that God will favor us this year, directing and controlling, to the end that we shall be able to go forward as never before in the building up of His Kingdom.

Sincerely,

ARTHUR M. SMITH

My Beloved Brothers:

I have received your wonderful paper for several months, now, and wish to thank you for your great kindness. It is with pride and great joy I read of your fine work for Christ, or Po-so-yeme, among my people, but it is also with sorrow in my heart, for you believe the Temple will be built in Independence (as it will be), but believe only you know it will be built. Our race has known this fact for thousands of years, else why the pile of stones?

I have had many of our race's old men to come to me and say: "Brother, why do these our beloved Brothers, not know us, for they have the story. Did not the Great Spirit give them the connection between our people and theirs?"

You, my brothers, have the only blessing that will link the Indian and the non-Indian together, into one body. You were told through Joseph Smith that the Book of Mormon was not the whole story, but that the full story was to come to you at a later date. Yet when our people pick our Priesthood to come to you, in each case you have rejected our story except as our story proves your belief of the Book of Mormon; yet you reject that part of our story that does not agree with the Books of the Bible. However, didn't you learn through Joseph Smith that the Bible had been changed, by the Church of Lies?

Let us speak of known truths of today. Are not you and the Book of Mormon, both, judged by so-called Christians, by Bible history and found at odds by them? Yet, do you not also judge us by the Bible and be at odds with us? Each of you well know how an Indian picks up the Bible and is very happy with it for a time, then rejects it and reverts back to his old faith.

I have been cursed at by non-Indian preachers and called a devil worshiper.

My brothers, you have the tie that binds us.

Are not our people cutting the stones? Have we not set aside the location? Can you honestly say to your soul: it is not so; we and the Indians will never build the temple together?

The white man came by God's will to destroy our nations, because of our human sacrifices, and in the doing, fulfilled the Law of God. We know this.

However, because a part of our blood was of the House of the Israelites, that some of the white people, through the Book of Mormon, could share in the rebuilding of Christ's church in America, and in the fruits of this Land of Cooma's inheritance, while the rest of the world must be judged out of the Book of Life as God kept the Book, not as man has kept it.

God is a just God to all men, not a few. He pays all the same coin; each by his works. Each of you have ancestors who took part in some of the Indian Wars, without a doubt; yet when didn't have the Book of Mormon, now with you of today, all come seeking our brotherhood, which we want you to have, but we can never arrive at this wonderful goal until you stop judging us by the Bible, and understand us by the means of the Book of Mormon and the Commandments to you received from God. Your own people left the land of our inheritance by God's will and came into partnership with us by your part in the restoration, and of all the non-Indians, you are interested and loved as an Indian by our whole race.

All our council of chiefs wish you to do is to think of the evidence before you today. Without a doubt, you people are the best educated people in the whole world on Indian culture, but never be misled, the ancestral blood of the Indians (Cooma) came from Cooma-Tula now under the middle Atlantic and the Caribbean Sea. This has been called Atlantis, and many other names, and was a common homeland of the ancestors of the Egyptians, Israelites, and Cooma (Indians). This land sank and was flooded by the great ice-cap when it melted.

The time it took for men to spread over the face of the earth from there, and build great civilizations, took far more thousands of years than Bible students understand. We Indians knew these facts.

We also know the white man is learning, through his studies, facts of time we have known for years. We also can see the white churches falling apart, and the sins of their people growing, as they lose faith in their churches, when the truth before their eyes, and their church, don't agree.

O, my brothers, cannot you see; open your eyes; open your hearts. You have God's blessing. Do not lose it. If you will see, I know your church will be filled to overflowing by your Indian brothers. We want to be a part of your church. We want to follow, with you, the Light, the Truth, our Christ, Po-so-yeme, KulKulCan.

Your brother in peace and the love of Christ,

HOWARD L. LaHURREAU

INDEPENDENCE NEWS

February 4th, the Sacrament Service was in charge of Bro. J. M. Case assisted by Bro. N. F. Denham. Bro. Leslie Case and Bro. Dick Wheaton, Priests served the Sacrament. Requests for prayers for the following persons were made: A son of Bro. Marvin Olson; Bro. Chas. Reed; Sr. Carlson of Rockford, Ill.; Sr. Sylvia Bressie Rudd; Sr. Russell and the son of

Bro. and Sr. Ray Bryant, who is in service in Korea.

Bro. and Sr. Ray Bryant of Cowgill, Missouri, were visitors with us for the Sacrament service. We enjoy having them and look forward to their monthly visits.

Bro. and Sr. B. C. Flint had as visitors in their home a granddaughter and her family, Mr. and Mrs. Elmer Taylor and two little girls.

Bro. Dick Wheaton is again residing in Independence and we are happy to have his help in the church services. His twin daughters are enrolled in the Beginner's Class of our Sunday School.

February 11th, Apostle Wm. F. Anderson was the speaker at the 11 o'clock hour. He spoke from a chart showing the "Broad Way" and the "Narrow Way." He gave scripture concerning the subject; also read for us the 4th chapter of Ephesians. Read it. This sermon opened a series of meetings to continue ten days with preaching each evening.

February 25th, Apostle Wm. A. Sheldon was the speaker at the morning hour. His subject was "Prophecy". Bro. Sheldon pointed out scripture which shows how to know the spirit, if it be of God. Duet. 18:21-22. He told us prophecy is plain according to the spirit of God. If we do not understand, it is because we do not have the spirit of prophecy.

February 27 we held our Sunday School semi-annual business meeting. Officers elected were as follows: Supt. Bro. Leslie Case; Ass't. Supt. Darrol Yates; Secretary, Bro. Jimmie Hedrick; Ass't. Sect'y., Sr. Joyce Sprague; Treasurer, Bro. Edward Wheaton; Pianist, Sr. Caroline Bell; Chorister, Sr. Doris Hedrick.

United Workers Women's Auxiliary elected the following officers March 1st: Chairman, Sr. Bertha Case; Ass't. Chairman, Sr. Irene Maley; Secretary, Sr. Maud Wagaman; Treasurer, Sr. Willie Yates.

Bro. J. M. Case was taken to the Divine Brother's Clinic in Kansas City, Missouri, February 16 for observation and it was discovered he had appendicitis so he was operated on at once with very good success. He was removed home February 28th and is doing fine.

February 18th, Bro. and Sr. Forest Maley and children and Sr. Willie Yates drove to Manhattan, Kansas, to visit a sister of Sr. Yates.

Bro. and Sr. Willard of Sedona, Arizona, were visitors in Independence, February 18 and attended Sunday School and preaching services with us.

Sr. Ethel Holcomb is able to attend services and meets with the United Workers often.

Bro. and Sr. K. J. Smith had a special birthday supper for the family February 15 in honor of their son, Alexander.

Bro. and Sr. Denver Chapman drove to Collins, Missouri, February 25th and held services for our members there.

MIRIAM MASON, Reporter

ORIGINAL ARTICLES

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

THE NAME ABOVE EVERY NAME

(By Leon A. Gould)

"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:9-11.

This is further emphasized by Paul in writing to the Ephesians, when he prayed that God, "the Father of glory" might open the eyes of their understanding, that they might know "the exceeding greatness of his power."

"Which he wrought in Christ, when he raised him from the dead, **and set him at his own right hand** in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Ephesians 1:20-21.

Christ is entitled to this name which is above all other names, because God, the Father of Glory, gave it to him. He did not assume it himself. And in the same chapter where we find our text above, we also find the following:

"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God."—Philippians 2:5-6.

The nature of the "form" that Jesus had is made even more explicit by Paul's writing to the Hebrews:

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being in the brightness of his glory, and the **express image of his person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—Heb. 1:1-3.

In the light of these scriptures we are enabled to understand that Jesus being in the **form** of God, and in the **express image of his person**, and being made **equal** with him, there is no name that can be applied to Deity in this world, nor in the world to come, but that is applicable to Jesus Christ. In other words, there is no name that can be applied to Him with whom Christ is equal, that may not also be applied to Christ. And hence it would be a mistake to draw a dividing line and say that **these** names may be applied only to His Father, and those to the Son.

If the passages of scripture already quoted have any virtue at all, they prove this: That there are two identities, two personalities. For a personality could not be made equal with a non-identity; nor could an

identity have the form of a non-identity; or be in the express image of that non-identity; nor could a non-identity **give** to an identify a name, nor power, nor might, nor dominion far above all other principalities, or powers or dominions. Neither could a non-identity cause that an identity should sit at its right hand.

These two personalities are identified for us in these scriptures as "God the Father", God "the Father of Glory", on the one hand, and His Son, Christ Jesus on the other hand, whom God had exalted above all things both in heaven, and in earth, and under the earth, and given a name above every name, and who was in the form of his Father, and the express image of His Father.

These separate identities and personalities are maintained throughout all scripture, and there can be no confusion in the minds of those who are capable of evaluating scripture, letting each passage have its proper bearing upon all other passages of scripture.

It is childish to say that there are just so many passages that prove one theory, and an equal number that prove an opposite theory. All scripture is one, and can prove **but one theory**.

It is the rending of scripture that causes the confused mind to imagine that two opposing theories are each supported by an equal number of scripture quotations, whether that rending is done by the translator, the preacher, or the student trying to make the scripture mean what he thinks it should mean.

Christ was in the bosom of the Father from the beginning; but they were two separate identities; even as Lazarus was in the bosom of Abraham (See Luke 16:23) in paradise; but they were both separate identities.

Through grace Christ became the Only Begotten Son; but God remained his Father, and they were still, as at the beginning, separate identities, and always have been and always will be.

Christ was in the form of God, the very express image of His Father, and was made equal with His Father. And having been made equal with His Father, He, too, became God, the Father, Creator of Heaven and earth. But God was still His Father, and they were still separate identities.

Being eternal, Christ was, too, the very eternal Father of heaven and earth; but **His** Father was still **His** Father, and they were still separate identities.

Christ "was in the beginning with God"; but God was His Father.

"All things were made by Him", but God was still His Father.

'And without Him was not anything made that was made'; but God was still His Father.

"He came unto his own", whom he had created, "and his own received him not." But God was still His Father.

As creator of this world, equal with and in association with His Father, He is entitled to be called "Our Lord God", "Father of heaven and earth", "The Eternal God", "The Omnipotent One". "Jesus, the very Christ, and the very God". And yet, His Father was always His Father, too; and they continued to be separate identities.

Christ never lost His Father by looking like Him, nor by becoming equal with him, nor by blending His will with His Father's will, neither before nor after His resurrection.

Nor by becoming Creator, with His Father, of all things, the Father of heaven and earth, in whom was the gospel and the gospel was the light, and the light was the life of men, did he in any way usurp His Father's power, honor and glory. For it is impossible to usurp the power or authority of one with whom you are equal.

And whether in mortal flesh, or in the resurrected body, Christ always prayed to His Father in heaven. He and His Father were two separate personalities, with two separate wills, as note the following:

"O my Father, if it be possible, let this cup pass from me; nevertheless, not as I **will**, but as thou **wilt**."—Matt. 26:39.

"For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he **will**."—John 5:21.

"Father, I **will** that they also, whom thou hast given me, be with me where I am."—John 17:24.

"My doctrine is not mine, but his that sent me. If any man will do his **will**: he shall know the doctrine, whether it be of God, or whether I speak of myself."—John 7:16-17.

"It is not the **will** of your Father which is in heaven, that one of these little ones should perish."—Matt. 18:14.

"My meat is to do the **will** of him who sent me, and to finish his work."—John 4:34.

"I seek not mine own **will**, but the **will** of the Father who hath sent me."—John 5:30.

"And this is the Father's **will** which hath sent me . . . And this is the **will** of him that sent me."—John 6:39-40.

"For whosoever shall do the **will** of God, the same is my brother and my sister, and mother."—Mark 3:35.

"For I came down from heaven, not to do mine own **will**, but the **will** of him that sent me."—John 6:38.

The Father and the Son each had a will of his own; but there was a perfect blending of their two wills.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?"—Matt. 26:53-54.

Still two identities whose wills blended as one.

"Father into thy hands I commend my spirit.—Luke 23:46. Two identities; one placing His spirit in the care of the other.

"I have finished the work which thou gavest me to do."—John 17:4.

Two personalities, one giving work to be done, the other doing the work.

"And now, O Father, glorify thou me **with** thine own self with the glory which I had **with** thee before the world was."—John 17:5.

Two identities, both partaking of glory **with** each other before the world was; and now, just before his departure, Jesus was merely asking that he be permitted again to enjoy this same glory **with** His Father.

"Jesus saith unto her, Touch me not: for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God."—John 20:17.

His Father was in heaven, but while Christ's body was in the tomb his spirit was in paradise, the place of rest for the righteous between death and the resurrection. He had not yet seen His Father and His God since his resurrection, but he was going to see Him. Two separate identities still, after His resurrection, one here, one in heaven; but the one here was going to ascend to the one in heaven.

King Benjamin tells us plainly who the "God himself" is that should come down among the children of men:

"For we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things, who shall come down among the children of men."—Mosiah 2:4.

He is the "God himself" who came down among the children of men; but His Father was still in heaven.

May we quote from our text right here:

"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

Righteous men have sought to express the grandeur and the majesty and the magnitude of that name which is above every name. In trying to manifest their love and veneration for him, they have called Him:

The Lily of the Valley; The Bright and Morning Star; The Morning Star; The Star of Bethlehem; The Star of the East; The Root and Off-spring of Jesse; the Lion of the Tribe of Judah; The Rock of Ages; Wonderful, Counsellor; The Mighty God; The Prince of Peace; The God of Jacob; The God of Israel; The Omnipotent God; The Very Eternal Father of Heaven and Earth; The King of kings and the Lord of lords; The Holy One of Israel; The Eternal God; Alpha and Omega; Our Lord Jesus Christ; Immanuel; The Messiah; The God of the Land; I Am That I Am; The Son of God; The

Lamb of God; The Son of the Eternal Father; Holy One of Jacob; The Rock; Heavenly King; Creator of All Things; Lord God Omnipotent; God and Father of all Things; God Himself; Christ the Lord; My Lord My God; The God of the Whole Earth; The Father and the Son; A God of Truth; Christ your Redeemer, your Lord, and your God; Emmanuel; The Stone of Israel; A Tried Stone; A Precious Corner Stone; and other expressions. And if there are any greater names on earth or in heaven, they apply to Him, and belong to Him, for His Father has exalted Him to that high plane.

He is all of these; but He is not **His** Father. His father is a separate identity.

There is no contradiction in scripture relative to this matter, either in Bible, Book of Mormon, or Book of Commandments. The contradiction is only in the minds of those who would confuse and mislead, and pervert the way of truth.

Christ did not come of himself; His Father sent Him:

"I am not come of myself, but he that sent me is true; whom ye know not. But I know him: for I am from him, and he hath sent me."—John 7:28-29.

"I do nothing of myself; but as my Father hath taught me, I speak these things."—John 8:28.

"I proceeded forth and came from God; neither came I of myself, but he sent me."—Verse 42.

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

"If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I."—John 14:28.

Later he was made equal with his Father, and said to His disciples, "All power is given unto me in heaven and in earth."—Matt. 28:17.

"And I tell you these things, that ye may know that I love the Father; and as the Father gave me commandment, even so I do."—John 14:31.—I.T.

In the foregoing is set forth the two identities, and their harmony in thought and action. No one could conceive that Christ being made equal with His Father would rob His Father of any power, honor, or glory—when it was His Father who exalted Him, and made Him equal with Himself—only those who see power, glory, and might in single-handed dictatorship alone rather than in unity and co-operation.

Nearly six hundred years before Christ came in the flesh, Nephi testifies that he heard the voice of the Father, and then he heard the voice of the Son—two separate identities speaking to him on that occasion:

"And the Father said, Repent, repent ye, and be baptized in the name of my beloved Son."

"And also, the voice of the Son came unto me, say-

ing, He that is baptized in my name, to Him will the Father give the Holy Ghost, like unto me."

Again: "Thus came the voice of the Son unto me, saying, After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments by baptism in water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, even with the tongue of angels, and after this, should deny me, it would have been better for you, that ye had not known me."

"And I heard a voice from the Father, saying, Yea, the words of my beloved, are true and faithful. He that endureth to the end, the same shall be saved."—II Nephi 13:14, 15, 18, 19, 20.

Nephi heard the voice of the two identities, alternately and repeatedly. There is nothing in all scripture to indicate that they were ever other than two identities in the beginning, or would ever become other than two identities.

The completion of Christ's mission of redemption is stated by Paul, thus:

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. Afterward cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power, For he must reign till he hath put all enemies under his feet. The last enemy, death, shall be destroyed. For he saith, When it is manifest that he hath put all things under his feet, and that all things are put under, he is excepted of the Father who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—I Cor. 15:22-28, I. T.

Two identities still—one becoming subject to the other. Still the Father and the Son as at the beginning. Their relationship has never changed.

It is true, then, as John said: "There are **three** that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."—I John 5:7.

Nephi bore record of that fact when, nearly six hundred years before Christ, he heard the voice of the Father bearing witness of the Son, and the voice of the Son bearing witness of the Father and of the Holy Ghost. Nephi had already borne testimony of the Holy Ghost, when he testified that he had talked to the Holy Spirit face to face:

"For I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet, nevertheless, I knew that it was the Spirit of the Lord; and he spoke unto me as a man speaketh with another."—I Nephi 3:50.

"God in Three Persons,
Blessed Trinity."

The Scriptures are conclusive. There are three persons in the Godhead. All opposition to that truth is inspired by him who was a liar from the beginning,

who sought to take away the freedom and free agency of all mankind, and who sought to take away God's power and glory and set himself up as the Supreme Dictator of the Universe. And it is he who has fathered and inspired the dictatorships of the world from the beginning, whether Religious, Political, or Commercial. Listen to this characterization of him by Isaiah:

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the most **HIGH**."—Isaiah 14:12-14.

In this scripture we have revealed to us, in all of its stark nakedness, the genesis, the motivation, and the objective of a One Person Dictatorship which is opposed to all Righteousness and Truth.

JESUS IS COMING SOON

Some time ago, while traveling in western Nebraska, we came to a sharp turn in the highway, and there, so placed that all who came down that highway, could not fail to see, was a large billboard with the following words painted in such a way that, whether it be day or night, one could not fail to see and read them: "**Jesus Is Coming Soon**". Just four short words; nothing to indicate who had placed this startling announcement in so prominent a place; or whether it be intended as a warning to the sinful, the careless or indifferent, or whether it had been intended as an advertisement, to advertise the greatest event this world shall ever experience, and the one for which all the Christian world is praying and looking forward to in this hour of turmoil and strife. Whatever may have been the object of those who were responsible for this sign or billboard being placed in its prominent position, it left a deep impression on the mind of the traveler who passed that way.

Long after we had passed, the memory of those startling words still lingered in my mind, causing me to meditate and to think deeply of the thought of the possibility that Jesus was coming soon. What had made them place such an announcement out on the highway, save it be a strong conviction that it was true, and the desire to warn the people of the coming great event; and, what evidence could they find in the events of the day to warrant them in making such a startling statement? It has long been the slogan of the Christian that "Jesus Is Coming", but when we place the word **soon** to this time worn statement of His coming, then we open the way for more than one vital question.

What evidence do we find in this decaying civilization of the present day, this war-mad age of mankind, in which barbarism and cruelty and evil of every sort and kind seem to be the ruling elements that dominate the nations of the world? Well as General MacArthur said: "The big problem of the world is not an economical or political problem but rather a spiritual and moral problem". Do we find any evidence in this turmoil and strife that would give to the trusting soul, who is

building his faith on the written word, any comfort in the gathering clouds of trouble that have been steadily gathering around us, especially since the last world war?

If, in our examination of the events of the day and the careful study of the scriptural evidence pertaining to the coming of Christ, we can find some proof that He is coming **soon**, will it bring to us gladness or will it fill us with fear? Shall such an event find us ready or will it find us with "no oil in our lamps" when the Bride-groom comes?

One of the first things that comes to our minds when we study this question is the statement of Jesus: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."—Matt. 24:36.

We feel that there is much that should be done, if we could prove to the people that the coming of our Lord is indeed and in fact **soon**. But it seems difficult to even impress those who profess to be followers of Christ that His coming is soon, and some times, as was my experience recently, when I was told by a minister of one of the dominant churches in this part of the country, that it is not right to try to find out when the Lord would come; that he should come as a "thief in the night". Full well we know that he shall come, as is stated in Luke 21:35. "For as a snare shall it come on all them that dwell on the face of the whole earth"; but we find, also, plenty of evidence that we should be looking for him, as found in Hebrews 9:28: "So Christ was once offered to bear the sins of many: and **unto them that look for him** shall he appear the second time without sin unto salvation".

Again Matthew teaches us we should be "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." We find in the 24th chapter of Matthew and the 21st chapter of Luke are given in answer to the question asked by the apostles as to what would be the sign of his coming and the end of the world.

His answer to this question, and his statement as given in Luke 21:29-31, indicate definitely that we were to be studious and watch, for he spoke to them by parable:

"Behold the fig tree, and all the trees: when they shoot forth, ye see and know of your own selves that summer is now nigh at hand, so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand".

Now of the first event he mentions in this chapter, we know of a surity it was fulfilled; the temple was destroyed; the gold and silver used as ornaments on the walls of this building were melted in the intense heat when the temple was burned, and ran down between the stones of the foundation. Afterwards, every stone was taken up, just as Christ had said it would be, in their search for this precious metal, so the historians tell us. Can we not expect the other events to be as literally fulfilled as this? We believe we can, and to the student of history as it pertains to the Jews, there can be little doubt but that many of the other events spoken of by Christ at that time have already found their fulfillment.

We recognize the fact that to trace all the events that have transpired since the destruction of the temple at Jerusalem in A. D. 70, in an effort to determine how much of this chapter in Luke 21 or Matthew 24 has been fulfilled, would require too much space and time, but we think we can well spend some time to notice some of the events of the present day in relation to the statements found in the Bible. In this same 21st chapter of Luke and the 24th verse we read:

"And they (the Jews—A.M.S.) shall fall by the edge of the sword, and shall be led away captive into all nations . . ." This, too, needs little or no comment, for it is a well known fact that this was accomplished and they have continued to spread throughout the world till there is no civilized nation that has not felt the influence of its Jewish population. This scattering of the Jews had been foretold long before; it would come upon them because of their wickedness and failure to keep the laws of God and his commandments. They heeded not the warning, and you and I know the results of that disobedience.

Again we turn to the 24th verse and read:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Few if any thought when the news came of the fall of Jerusalem, in 1918, to the British under General Allenby, that this time had come. The Gentile times were closing, and **this was** the beginning of a series of events that was to bring the final fulfillment of the prophetic statements just quoted, and within just the past few months this has had its literal fulfillment. We all know, now, that Jerusalem is no longer a "trodden down" city of the Gentiles, but rather it is again the home of the Jews, under their own government laws, and flag.

Now let us look at the evidence thus presented to us:

First: over 1800 years ago the temple was thrown down, and the Roman soldiers, getting beyond the control of Caesar in their hatred of the Jews, slew 10,000 of them the day the temple was burned.

Second: They were scattered into every nation on the earth.

Third: Jerusalem, which has been trodden down for so long a time, has at last been freed, and the Jewish nation and government at last reestablished.

Remember: these were the things that Christ said were to be the sign of His coming.

There is another scripture we would like to look at for just a few moments, and we turn to the 11th chapter of Isaiah and read in verses 11, 12 and 13 the following:

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he

shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy of Ephraim shall depart and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Still another scripture as found in Jeremiah 30:3:

"For the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the that that I gave to their fathers, and they shall possess it." We might go on to quite some extent with other scripture pointing out the fact that the people that had been scattered because of their failure to keep God's commandments were to be gathered back to the land of their inheritance; and **the only reason one can find for this return would be that they were yet to accomplish the object for which God had chosen them and set them apart.** It is no new thing that the Jews have been gathering back to Palestine in ever increasing numbers ever since the first world war, and as we read of these migrations back, we often note how closely they follow the pattern as found in prophetic scripture.

One such migration is told in the March 15, 1950 issue of the magazine called **Look**. It is a short article with quite a few photographs of a group of Jews returning to their home land after being in bondage for 2,000 years of slavery in Arabia. Quite recently the Imam of Yemen offered these Jews their freedom provided they could pay the required ransom, leave their personal belongings and pay a heavy tax on their treasured Bible scrolls. To these Jews of Yemen who had lived in this bondage (for it was death to any who tried to leave the country of Yemen), such a burden as raising this ransom was impossible. Their bondage was of such a nature that they could not accumulate wealth or property of their own; theirs had been a bondage of want and poverty, the fruit of which was disease and sickness. Malnutrition had had its way till the average weight of an adult person was but 70 pounds, and the weight of a child of twelve was but that of the normal child of four. But they had been held together by a promise made to them that they should be "carried home" on Eagles wings".

Three thousand years ago Isaiah had said: "But they that wait upon the Lord shall renew their strength: they shall mount up with **wings as eagles**; they shall run and not be weary; they shall walk and not faint".

These promises had held them through the generations of suffering and toil; and now they were going home, for the United Jewish Appeal had come to their rescue, paid the ransom and the tax; and brought the eagles wings to their rescue, the wings were those of the American airlift, under the protecting wings of the great American Eagle. Their route, now, as it was when Moses led them out of their bondage in Egypt, lay across the Red Sea to the promised land.

A happy throng indeed: the lame, the halt, and the blind, the youth and the aged,—45,000 of them—going back out of bondage into freedom after their long captivity of over 2,000 years. What a price to pay for disobedience.

Now let us go back to that 21st chapter of Luke: "and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." It was to that Jerusalem these Jews were returning after their long bondage. We have already called attention to the "scattering" of this people. Of the question as to their "fall by the edge of the sword", 10,000 were slain the day the temple was burned, 120,000 were slain in one day when the Syrians conquered Judah, and it is estimated that 6,000,000 were slain in the late world war. Now recall the question asked of the Savior by His disciples.

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world."—Matt. 24:3.

Now turn to verses 32 and 34:

"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 door**. Verily I say unto you, this generation shall not pass, till all these things be fulfilled".

Let us go back to the beginning of this article: JESUS IS COMING SOON. What shall be our attitude towards this coming event? What shall we do in preparation for His coming? Is there a responsibility placed upon us who have had the teaching and ideals of the restoration before us for so many years? Are we not in grave danger to sit idly by and not be ready against that great day? As we look about us, can we not discern the time we are living in?

I recall the words of the angel to Daniel:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and **there shall be a time of trouble, such as never was since there was a nation even to that same time**: and at that time thy people shall be delivered, every one that shall be found written in the book".

What think you? Does this description of the perilous times spoken of by Daniel, fit the times we are living in today? Can you imagine "**a time of trouble**" that could surpass the one the nations are in today? When the greatest nation the world has ever seen is filled with fear, and seeking for a place of security; spending time, money and energy, in an effort to find some means of defense against an unknown danger; finding its defenses so inadequate against this impending grave danger; realizing by the confusion amid the statesmen of our own country, that the day has come, and the "wisdom of the wise men" is no longer to be depended upon; that it truly is a day as described by the prophet.

"And it shall come to pass in that day, that the light shall not be clear, nor dark.—Zech. 14:6. The nations are groping in fear and in darkness, because they have forgotten the Lord, and have relied on their own wisdom and strength.

But what does this all mean to us who have heard the angel's message, who have been permitted to catch a glimpse of the promised land even as did Moses; who have already wandered in the wilderness,

lo, these many years? Have we lifted up to ourselves idols of wood, or stone, or precious metals? Has the God of the world obtained such strong hold upon us, to the blinding of our eyes to the times in which we live? Has pride entered in among us, to threaten us with overthrow as it did the people of Nephi's days?

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues". —Rev. 18:4.

This seems to me to be timely admonition to the members of the Church of Christ. There is so much to be done, so much to be accomplished before we can say we are even making the first preparation for the coming of our Lord and Master. To me, the "signs of the times" are full of meaning, and I can see in the gathering of the Jews, the awakening of interest in the Indians, and the new interest that has sprung up among them; even in the struggle that now goes on between the nations over the question of Communism and Democracy, and the part this nation is taking in that struggle. Yet, I am fearful lest it shall be said of us:

"I went by the field of the slothful, and by the vineyard of the man void of understanding: and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep."

ARTHUR M. SMITH

"AM I MY BROTHER'S KEEPER?"

(Genesis 4:9)

"Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me."—Matt. 25:40.

Some time in the early part of 1943 a letter came to us from a sister over 80 years old in which she expressed her love for God's work, and her desire to be of some use in the church. But being so old she felt that there was little she could do except to pay her tithing; and as she was depending on an old age pension, even her tithing would be such a pitifully small amount that it would be almost nothing.

You know, Dear Brothers and Sisters, that letter started me thinking. I wonder how many of us, should it be our privilege to live to be 80 or 90 years old, will then be longing to do something to help in the advancement of Christ's Church!

How much better for us and for the Church if we could become seriously concerned **right now** about helping in the advancement of the Church, instead of waiting until we are too old to do anything much but sacrifice a dollar or two a month out of an old age pension. Why not begin now, while in youth or middle age, to become actively engaged in God's work? Just how? do you ask?

1. By searching the scriptures to find out for ourselves the teachings and commandments of Christ, and

thereby, not depending so much on what some preacher may say or do. Preachers have a very important part to play in the mission of the Church; but sometimes they do not agree. Then what are we going to do unless we know for ourselves what the scriptures say?

2. By putting into practice in our daily lives the teachings and commandments of Christ.

3. By remembering that the "Commandments of Christ" mean more than just the "Ten Commandments," so-called.

Do you remember what Christ told a certain ruler who came to him and asked what he should do to inherit eternal life, as told in Luke 18:18-24? Please turn and read it. After affirming that he had kept the commandments from his youth up, Jesus replied, "Yet thou lackest one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me."

Doesn't that sound as if one might keep all of the Ten Commandments, from their youth up and yet not inherit eternal life? Really, doesn't it?

Brothers and Sisters, are we following Christ, or are we doing as that certain ruler did, turning sorrowfully away from Him?

Then just what is it we must do if we are to really follow Christ? Who is better qualified to answer that question than the Lord himself? Are we willing to let Christ tell us what he requires of us, or are we determined to follow our own preconceived ideas of what he requires of us?

Apostle Paul advises to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Surely it looks like if we really desire to become actively engaged in our Heavenly Father's business it is up to us to study God's word.

If we wish to become a mechanic, we must study and work to that end; we can not just drift along doing nothing about it from day to day, week after week, and ever expect to become proficient in that line of work. Or if we wish to become proficient as a musician or a typist, or in any other line, even to becoming a master farmer, we must study, and practice, and work to that end. And so, becoming a true follower of Christ means **study** and **practice**, and **work** day by day, learning to train our **minds**, our **hearts**, and our **spirits**, even until we become **willing** and **anxious** to do our Savior's bidding.

And as it is possible to train our minds and our fingers so that we can operate a machine or musical instrument, without having to stop and think every time before a move is made, so we can train our minds, our hearts and our spirits until it will become not only our desire to do the things Christ says we must do to inherit eternal life, but it will become our way of life day by day with scarcely a conscious effort.

Then should there come a time in our life when we fail to know our next move, or just how to proceed, we can do as admonished in James 1:5: "If any of you lack wisdom, let him ask of God, who giveth to all

men liberally, and upbraideth not; and it shall be given him."

We, of the Restoration, of all people, should be willing to do as James advises; and when we do that, really and truly seeking God for wisdom, with our hearts and minds fully made up to do God's bidding, then we will begin to see our differences of opinion melt away as dew before the morning sun, and we'll begin to see eye to eye; for God is not the author of division. Can we not as the young, the middle-aged, and the aged, become seriously engaged in knowing the Father's will, with a desire to do his bidding?

That leads up to another thought which that dear old sister's letter brought to my mind. And it is a question, I believe, that has bothered the minds of many of us during past years.

Here was a very old sister getting a very meager old age pension, feeling that she should sacrifice a portion of her pension that the Church might have means to promulgate its work, and provide for the families of the missionaries.

Brothers and sisters, can you envision that? An aged sister willing to sacrifice from her slender means that we wives of the missionary force might get our \$40, \$50, or \$80 a month allowance, as it has ranged through the years. Is that God's plan for providing for the poor, the needy, the aged and the helpless? Is it? What was it Jesus said, in Matthew: "Inasmuch as ye have done it unto one of the **least** of these my brethren, ye have done it unto ME."

What does that mean?

Can it be possible that it means that when we take money that the poor, the aged and the destitute have sacrificed, and turn it over to our missionaries' wives, as allowances of, say \$80 a month, when undoubtedly the poor, the aged and destitute we have received from have **much less than \$80 a month** to live on, and make no provision whatsoever as a Church to relieve our needy brothers and sisters, except now and then through charity, or "aid"—yes, can it mean that it is the same as if we had done it unto our Lord and Savior, Jesus Christ? As if He were aged and helpless and destitute, and we had received of His sacrifice of a portion of His old age pension and had used it to help pay our missionary allowances, with no thought for His needs or wants? Brothers and sisters, is that what it means?

Furthermore, what about those who go out as missionaries and short change those who have made the sacrifice, in other words fail to give value received, because of a failure to teach or practice the law by which ALL may be provided for on a basis of equality? Have not those who send in of their mites the right to expect that those who partake of their bounty will go out and not hesitate to declare the "whole counsel of God", which will provide for both the spiritual and the temporal needs of ALL the household of faith, and who, because his own needs are supplied, is not concerned that the needs of his brothers and sisters should cry to heaven in vain?

I know of a case where a young sister had the sole care of an invalid and bedridden mother for over a

year, and as her only means of support it was necessary for the daughter to work at her job to provide for herself and mother. Not being able to hire a nurse or place her mother in a hospital, she had to be nurse herself when at home, and hire a girl to stay with her mother when she had to be away at her work. Do we as a Church or body of Christ do anything to help out our brothers and sisters in times of such dire need as this?

Again, what did Christ say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Is there any need of going on to cite more instances wherein the very least of Christ's brethren are being neglected, while we go on making more new rules and regulations for the benefit of those higher up, so-called?

Makes me think of our Senators and Congressmen making new rulings whereby they **raise their own wages**, with no regard whatever as to whether the people of the nation are being provided with the necessities of life, much less any of the luxuries.

The word of the Lord is, "If ye are not one ye are not mine"; and he also has said, "In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." Will there ever come a time when we will become equal in temporal things, and reap the abundance of spiritual things, as long as we as a Church take tithing from the needy, destitute and helpless that they have sacrificed because of their love for Christ's Church, and then turn around and pay it out in allowances to missionary families who may already have an old age pension or an income of some sort that may be perhaps as large or larger than what the needy and aged are getting to live on? who have been sacrificing to the Church. Will such a method ever bring about equality? No, no, Never! Worlds without end! It never will.

Is it possible that when the Son of Man shall come in His glory, and all the holy angels with him, as recorded in Matthew 26, that we will find ourselves being divided, the goats from the sheep by the King of Glory, and we shall find ourselves being set on His left hand, and He shall say unto us, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

What a tragic position to find ourselves in; and all because we thought we knew better than Christ what it was he required of us!

Dear brothers and sisters of the missionary force, can we who claim to be the True Followers of Christ Jesus, after taking into consideration the teachings of Christ wherein He teaches that "He who would be greatest among you, let him be the servant of all", can we conscientiously move forward to formulate new laws that will place us in a position above the rank and file of the Church, by providing that **our** just needs and wants shall be supplied, and yet make no plans whereby the old, the needy and destitute and helpless shall be taken care of?

Well, how are we ever going to be wise enough to

put in operation such a system? What was it James said: "If any of you lack wisdom—"? Can we not believe that God is able to teach us His will concerning such an important matter? Remember what Christ said about the man that had twelve sons and said unto one, Be thou clothed in robes and sit thou here; and to another be thou clothed in rags and sit you there, and looked upon his sons and said, I am just?

Don't you think Christ would call a man like that a GOAT? Surely We do not want to run the risk of being placed as goats on the left hand of our Master and King at that great day of the Lord! Isn't eternal life worth studying and working and sacrificing for? Can we hope to win such a reward if we just drift along and make no special effort? Can we hope to win eternal life if we just selfishly plan for our own needs, and take no thought for others? What about it? Are we searching the scriptures in regard to the financial law of the Church, as to how we should live together, or are we just listening to various interpretations as given to us by men of the ministry who have never even come to an agreement among themselves as to how things should be done, some teaching one way and some another, until finally we have been smothered down to the way of worldly churches who have decided that perhaps one-tenth is about the best we can hope to do even though it will never bring about equality and all things common, and neither will it bring to us the abundant blessings and the full protection of God, promised to His saints when they will do His will, that we might "be the only people who shall not be at war with another", but instead we must remain scattered among the peoples of the world, and suffer with them in the destructions that are coming upon the world in these last days—seeing our sons and daughters and grandchildren drawn into the armies of the nations to slay and be slain, and their dead bodies stacked up in rows higher than the heads of the living, as a baricade behind which they may have a wee bit of protection as they prepare for the next day's slaughter?

How about it? Do we love them enough that we can say, we will try God's way of providing for His saints, rather than the world's way? Remember what Christ said:

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." "AM I MY BROTHER'S KEEPER?"

Alice E. Gould

THE DAY OF THE LORD

The day of the Lord cometh. It is a day of judgment—a day of reckoning.

Before that day, a messenger was to be sent to prepare the way before the Lord.—Mal. 3:1. He shall come to his temple. Who shall stand when he appeareth?

V. 5: "I will come near you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless; and that turn aside the

stranger from his right, and fear not me, saith the Lord of hosts, for I am the Lord, I change not."

Now beware of this judgment. Are we prepared to meet him when he cometh? What do we do from day to day to improve our status with the righteous Father? Will he find us at His coming? Consider our ways, whether they are for the Lord or against His commands.

How often do we mention Him daily? Do we serve him in deed and in truth? "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."—Matt. 6:24.

Let us consider our daily lives. Whom do we serve? During the day we are busy with the toils of the day—no room for thoughts of God. In the evening, we either entertain or are entertained, at a party, a dance or a movie.

Is God present in thought or deed? How many times have we thought about God during this day of twenty-four hours. If we answer these questions correctly, we must come to the conclusion that man and his pleasures are the ones we are serving.

The children are being drawn the same way, as God and Christ are not even taught on Sundays, let alone week days. If we say they are taught in a spiritual manner, then why won't they form an interest in spiritual things, the same as if they are taught worldly ways, and form interests in worldly things. Wherever the young minds are led, they will instinctively follow. When they are older, it is much harder to have them break these ties of worldly pleasure than at first. These entertainments become a bond that draws them farther and farther away from the teachings of Christ and His Church.

Will Jesus find us in this condition? Will he even look for us in these places of entertainment when we have no thought of Him and His laws from one day to another—one week to another—or one year to another? Time is passing, are we preparing?

God says, when Jesus comes, He will come to his temple. Will you be there, or will you be at some card party, dance or movie? Will we be able to cleanse ourselves that we might be among the wise virgins who have oil in their lamps and be ready to enter into the feast with Jesus when he comes?

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold, now is the accepted time; behold, now is the day of salvation).—II Cor. 6:1-2.

"But Christ as son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. 3:6.

Harden not your hearts, as the Israelites when they saw God's works forty years; for they always erred in their hearts and did not know God's ways. God swore in His wrath that they should not enter His rest.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.—Verses 12-14.

"Again, He limiteth a certain day, saying in David, today, after so long a time; as it is said, Today if you will hear his voice, harden not your hearts."—Heb. 4:7.

There is a rest to the people of God.

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."—Verse 11.

"Let us therefore come boldly unto the throne of grace . . . to help in time of need."—Verse 16.

"Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded."—James 4:7-8.

"Humble yourselves in the sight of God, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."—Verses 10-11.

"Go too now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time and then vanisheth away. For that ye ought to say, if the Lord will we shall live, and do this or that. But now, ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—Verses 13-17.

We know Christ called His Church His bride. Let me try to draw a picture of us today.

To be a bride there must be a wedding. Are we getting things ready, as we know the groom is coming soon? Is our hope chest full and our wedding dresses prepared, or do we wait for tomorrow for that preparation?

How utterly deplorable is the bride who has not begun the preparation of the wedding garments through lack of interest in the groom's arrival.

We know not what hour He cometh. It may not be for a season—but we must consider that we cannot prepare ourselves in a day. Our love for the Christian life must be cultivated or there will be no satisfaction in living with the groom when He does come. Our marriage will be as the weddings of today. Dissatisfaction will result and we will not be agreeable to the groom nor will He be to us. We will draw away from Him and loose interest in those promises of a glorious rest in the beyond. We will be shut out because of our unbelief.

We have not had the manifestations as did the

Israelites, but we have assurances in the Holy Scriptures that ought to prove that we are the ones to lose in the end if sin abounds in our lives today, tomorrow and henceforward. Let us not be like those wayward Israelites—die in the wilderness out of the land of promise.

Today is the day of preparation.

"The day of the Lord will come as a thief in the night. What manner of people ought we to be? Holy in conversation, and guiltless. Wherefore be diligent that we might be found of him in peace, without spot and blameless."—See II Peter, chapter 3.

"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. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

". . . Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light—therefore let us not sleep, as do others; but let us watch and be sober."—I Thess. 5:2, 4, 6.

"Now, we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men."—Verse 14.

"Render evil to no man but ever follow the good."

"Rejoice evermore. Pray without ceasing. In everything give thanks. . . . Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil."—Verses 16-22.

"Watch therefore, for you know not what hour when the Son of man cometh."

MRS. EVA. KRAUSE

WITH THE CHURCH IN AN EARLY DAY

(In the preceding chapter, Daniel Clark accidentally stepped into a wolf trap as he was upon an errand for a neighbor, and, unable to free himself, was forced to spend the night in a lonely woods. He was at the mercy of a pack of wolves, which for some reason did not touch him—he believed the power of God saved him. Help came the next morning, and he is now at home.—W.A.S.)

Chapter II

Later in the day, when Daniel and his mother were alone, he told his experience of the night before more fully than he had told it to any one else, especially how he had remembered the verse in Psalms which he had heard his father read the night before he left home. "I can not tell you, mother," he said, "what courage it gave me; and I felt as though the angels might be near me in the darkness. Do you think the angels ever do come to the earth?"

"Oh, yes, they have many, many times visited the earth. You remember how they came to protect Daniel of old when he was thrown into the lions' den? And then they have many times announced to men, and women, too, things which were going to happen."

"I know that, mother, but I do not mean long ago, hundreds of years before we were born, but I mean now, in the time in which we are living."

"You, my son, were protected by the power of God, but I do not think that any one sees angels in these days. You did not see any, did you?"

"No, mother, but I did feel that some one was with me, and I thought then, and have been thinking ever since, of a story I once read in the Bible."

"What story do you mean?"

"It was a story about God having forbidden the prophet to go to a certain place, and when the prophet started to go there, an angel of the Lord met him in the way, and would have killed him only that the ass on which the prophet was riding saw the angel and jumped to one side, out of the way of the drawn sword the angel carried."

"That was the prophet Balaam, when he was going with the King Moab to curse the children of Israel, but why have you been thinking of this?"

"Because, mother, if the ass saw the angel when the prophet did not, might not those wolves have seen what I did not see? I felt so sure that some one was near me that I thought when daylight came I should see them."

His mother did not make any immediate answer to this, but smoothed his brown hair away from his temples with a gentle touch and her eyes took in the pretty picture framed by the window of the room in which he was lying. The sun was low in the west; and the tall trees cast their shadows toward the east. Through an opening in the woods she saw the clear waters of the Genesee River flowing softly along the shady banks, and at a spot where they sloped gently down she saw the cows stooping to drink; and the distant tinkle of the bell could just be heard as it mingled with the first notes of the whip-poor-will's song, in the branches near by.

Wild vines were swinging from the boughs of the trees as the wind crept among their branches; and the little chipmunks came from their hiding places, peeping slyly out from the bushes growing quite near the house. Presently the tinkle of the bell came nearer and nearer, mingling with the merry voices of the younger children as they came trooping behind the cows in happy forgetfulness of all save the perfect enjoyment of their youth, health and freedom. Slowly as from a dream her mind came back, and seeing that Daniel had fallen asleep she went quietly out, closing the door after her and, moving about softly she hastened the preparations for the evening meal.

But while her hands were thus employed her mind was busy with thoughts called up by her conversation with her boy. She had not answered his question directly in regard to the possibility of the angels having been so near to him in those hours of darkness; but it was not because she had not thought about it, nor because the question was a new one to her. True it had never presented itself in just that light before, never had it come quite so near her heart; but it had for many years been present with her, and she had often wondered why it was that people who now live upon the earth might not be visited by the angels, and even have instruction direct from God, as they used to have in other days.

When she read the Bible there was scarcely a page of its history, from the first chapter of Genesis to the last chapter of Revelation, which did not give an account of some messenger being sent to the earth, or of

God making known His will, either by his own voice, by the visitation of angels, or by revealing himself to righteous men called prophets.

But now for nearly eighteen hundred years there had been no messenger sent, and no prophet had declared to the people the way of life and salvation. She had many times put this question away from her, saying, "We have the Bible now; in almost every house it is to be found. It contains the full and complete word of God, and there is a woe pronounced upon any one who shall add to, or take from, the words of it." But for some cause, this was not very satisfying to her mind, for she would find the same question from time to time coming back to her to be answered again, very much like Banquo's ghost, which would not down, but was always rising when least expected. She had often talked with her husband about this and at one time he had astonished her by saying, "I do not believe God ever intended it should be so, for he is no respecter of persons."

"I can only answer that by saying, I do not know; but at the same time I cannot see how it can be that God is unchangeable and yet after having for thousands of years made known His will to man by angels and through the prophets, He should now for nearly eighteen hundred years, have been as silent as a Sphinx or the pyramids of Egypt. And moreover, I do believe that it will not always be so, but that you and I may live to see the time when God will reveal Himself again to the children of men, and then we shall know why He has been silent so long."

She had ever found her husband to be in advance of her upon all serious thoughts of this kind, and she knew that his mind was oftentimes busy with problems that seemed to present themselves for solution. It was his constant habit to read out loud at night, after the work of the day was finished; and while her needle flew busily, she would listen attentively; and frequently they would both pause to discuss some passage, and exchange views upon what was being read.

Books and newspapers being scarce in those days, their reading was almost altogether confined to the Bible and such histories as Rollin, Josephus, Eusebius, and some others, together with some volumes of works standard among the Methodists; of which church they were both members, having been raised in that faith.

Their cabin consisted of one living-room, which served as kitchen, dining-room, and sitting-room, and two large bedrooms opening out of this. Luxuries in those early days, especially upon the frontiers and among those who were subduing the soil, were unknown, even in the shape of house-room. The first settlers usually erected a log cabin out of the material furnished by the forest, and this primitive building was planned simply to meet the present needs of the family.

As the farm was cleared and the family increased in size, this was either enlarged or made to give place to a more pretentious one; and conveniences were from time to time added, as the wealth of the occupant increased. But even at that early date the tide of civilization was beginning to flow toward the West, and many times when Mr. Clark was toiling to bring his large tract of land under cultivation, indefinite longings would float through his mind of a home on the far western prairies.

These, however, took no definite shape at first, and might never have led to actual removal but for circumstances we are about to relate. And we want the children who read this little book to remember that what they read is true. It is written for you by one who knows, and who expects to have to answer before God for everything she teaches the young, and who has no earthly object in writing it but to make the truth more real and familiar to you.

After the frugal evening meal had been partaken of, the dishes washed and put away and everything arranged, the table was drawn out and all the family, except Daniel, gathered around it, and each in turn took part in reading from the word of God. The younger ones, who were not yet old enough to read, listened, with folded hands; and then the father kneeling with his family commended them all to the watch-care of Him who all through life had been their Protector and Friend. Then the little ones were put to bed, and the others amused themselves or listened to their fathers' reading until they grew sleepy and retired. Shortly after this Mrs. Clark went into Daniel's room, and finding him sleeping with the rest, worn out with the pain and excitement of the previous night, she knelt by his bedside and poured out her thankfulness for his preservation, in silent prayer; and when she resumed her seat she told her husband in regard to the boy's experience of the night before, and asked his opinion of it. "I did not answer his question," she added, "but I have thought that he may be right. Why should it be more wonderful for those hungry wolves to have been kept at bay by seeing what was invisible to him, than that the ass should have seen the angel? Why should that be more wonderful than the fact that of his preservation? It was by the power of God, and we read that the angels are all ministering spirits. This fact, though it has impressed him deeply, seems not to have left such a strong impression as the one connected with it. He feels that he was not only preserved by the power of God, but was preserved because God has something special for him to do—I shall not die, but live, and declare the works of the Lord."

"Let it be even so," said his father, reverently; and after this he did not resume his reading, but closed his book and put it on its accustomed shelf, and putting on his hat went out of doors.

Absorbed in her own thoughts, Mrs. Clark worked on diligently, not noticing how long her husband remained away; for it was nothing unusual for him to spend a half-hour or even an hour's time in passing about from one place to another, in order to see that all was safe before retiring.

This night, however, had her thoughts not been preoccupied, she would have noticed that his stay was much longer than usual, and when he came in he went directly to bed. Midnight, however, found her still busily employed with her needle; and even then she might have remained longer at her work, but the candle, which had burnt low, gave one or two flickering gleams, as if threatening soon to be extinguished, and rising hastily she made preparations for bed. Before retiring, however, she visited her boy's bed again, and finding him still asleep she sought her own and soon slept calmly by her husband's side.

(To be continued)