

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, August, 1951

Number 8

The Golden Tree of Heaven

There's a Golden Tree in Heaven
And its tender blossoms fall
To every lonely needy heart
When it answers love's high call—

The Heart within the Golden Tree
Hears each lonely yearning prayer
And sends a tender rainbow down
For the needy heart to wear.

The little Golden Stars shine bright
So the forlorn one can find
The pathway Home, from out the night
To God's tender Love all kind.

The Golden Tree bears mystic fruit
(From it pours the Golden Wine)
And in the "stillness" one can hear
Music of the spheres divine.

When the heart once hears this music
They will no more lonely be,
As they become a note of joy
In God's endless Symphony.

Yes, the Golden Tree of Heaven
Hears each sincere heart's deep prayer
(And from its Golden Treasure Chest)
Leaves a promised rainbow there.

GRACE SPRING LAU

CONTENTS

Editorial	114	Original Articles	120
Report of Colorado Reunion.....	117	With the Church in an Early Day.....	124
Letters	117	Weddings	127
Independence Items	119	Our Father's Watchcare.....	128

ZION'S ADVOCATE

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Senior, Vol. 2, No. 1, Israel Under Moses.....	.20
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INSTRUCTIONS IN ORDERING

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

THE UNITY WHICH IS GOD

or

Keys from the scripture which can unlock the understanding to a greater degree, concerning God, if properly applied by the Holy Spirit's help, which brings about a harmony within the Holy Writ.

In a sense, it seems foolish for poor, weak, erring man to undertake to describe an infinite Being which is God, our Creator. And presumptuous, too, is that man who does so in going beyond the bounds of that which is revealed in the written Word, UNLESS the HOLY Spirit (note emphasis on the word, Holy) sheds greater light. But there is a safeguard by which we may know whether that revealing light is Holy or otherwise. It is found in Isaiah 8:20:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Though God does reveal further truths to him who seeks, He (God) will **never** contradict a former statement, so we are safe in measuring by that which is given for our "profit and learning."

Our quotations will be from the King James translation of the Bible and the "Authorized Edition" of the Book of Mormon.

To the writer, it seems that the clearest statements to be found in either of these books, if we should limit it to a single letter or discourse, is in the Gospel according to St. John. The first words spoken there outline the theme of the whole, as it reveals the majesty of a sublime personage who is worthy of all the praise and adoration which belongs to God. Listen:

"**In the beginning** was the Word, and the Word was **with** God, and the Word **was** God. The same was in the beginning **with** God. All things were made by Him; and without Him was not anything made that was made."

It should be obvious that the Word here referred to was not merely that which was spoken, but was indeed a personage, separate and distinct. No one will deny that this is the Christ, for it goes on to say in the 14th verse that:

"—the Word was made flesh, and dwelt among us."

Now it says: "In the beginning was the Word."

In the beginning of WHAT? Could it mean anything but the beginning of God's creation? Not the creation of the physical world, but of all things as they were created in the spirit.

Read the first and second chapters of Genesis, and you will see that God created in "six days" all things: heavens, earth, all living things, including man, male **and female**, and on the seventh "day", He rested from His labors. And it goes on to say in chapter two, verses four and five:

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, And every plant of the field **before it was in the earth**, and every herb of the field **before it grew**—."

And after the creation of all things, including man, it says "God formed man of the dust of the ground—and man became a living soul."

So there was first a spiritual creation, and then physical. The Inspired Translation, or version of the Bible goes into much greater detail.

Again: Christ was the beginning of the creation, and Paul tells us the same very clearly in Collossians 1:15-19:

"Who (Christ) is the **image of the invisible God**, the **firstborn** of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the **Father** that in him should all fulness dwell."

Jesus referred to himself as "the beginning and the end", "the first and the last", "Alpha and Omega". He was the "Only Begotten Son of God" (see John 3:16; I John 4:9).

Since He is the beginning of the creation of God (the Father), He, in the same sense, is the "end", the "last", the "Only Begotten".

Truly, there is but one "begotten Son" of the **Father**, but just as truly there are other begotten sons of God, else why should we be called the "sons of God" as you may see in I John 3:1-2. If we are the sons of God, we were "begotten", and some one "begot" us. Why of course—it was Christ! Then, He being the only one who may properly be known as "THE only begotten Son", indicates very clearly that some one also "begot" Him.

When was He "begotten"? At the time of His physical birth? Yes, but also before that time—indeed, before time was! Time belongs to man; not God. Thus it is that Alma speaks of "the only begotten of the Father, who is without beginning of day or end of years" (See Alma 9:73). If his "begetting" were only at the physical birth, how then is He "without beginning of days or end of years"? It is only necessary to see that the scriptures clearly show that the Son did exist before His earthly appearance. Many texts have been offered, but one will suffice. A reading of the entire first chapter of Ether reveals this fact. It speaks of Jared and his brother, who lived many hundreds of years before the birth of Christ. Jared's brother was so full of faith that the Lord could not withhold His appearance, which was in the Spirit, but He said, "I shall take upon me flesh and blood" and again:

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son.

We wish to analyze this statement a little later, but first we wish to quote from the first chapter of Hebrews, which shows, unequivocally, a specific relationship between **two** beings—a Father, and a Son—and that before the world was:

"God . . . 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 (Christ) being the brightness of his (Father) 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; being **made** so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he (Father) at any time, thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? . . . But unto the Son he saith, Thy throne, O God, is forever and ever: . . . Thou hast loved righteousness, and hated iniquity; therefore God, **even THY God**, hath anointed thee with the oil of gladness above thy fellows, and, Thou, Lord, in the beginning hast laid the foundation, of the earth; and the heavens are the works of thine hands."

There is, perhaps, an even sharper distinction in the 13th chapter of II Nephi, and we offer verses 18 and 19 as proof: words given by the Spirit to Nephi:

"But behold, my beloved brethren, thus came the voice of the Son unto me, saying, . . . And I heard a voice from the Father, saying, Yea, the words of my beloved are true and faithful."

Thus far, we believe we have plainly shown that there are two in the Godhead (Father and Son), but by this we do not intend to do violence to the fact that there is also a third member, making a trinity, and yet we plan to show that there is ONE God as mentioned so numerously in our Books.

Concerning this third Person, which is the Holy Ghost, Jesus said:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, **he** shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The three bear record of each other, as seen in III Nephi 5:33:

"And I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me."

Finally, we have the vision given to Nephi, page 27, and we quote from verse 50:

"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 spake unto me as a man speaketh with another."

This was no one but the Spirit of the Lord, or the Holy Ghost, as he is called. In verses 43 and 44, the Spirit cried, in praise:

"Hozanna to the Lord, **the most high God**; for he is God over all the earth, yea, even above all. And blessed art thou, Nephi, because thou believest in the Son of the most high God."

A multitude of texts might be brought to bear on this phase of the subject, but we wish to present just two more and trust that the reader is broadminded

enough to accept truth as contained in words as clear as the human mind can cause it to be expressed. The first of these texts is found in Daniel 7:9, 10, 13, 14:

"I (Daniel) beheld till the thrones were cast down, and the **Ancient of days** did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, beheld, one like the **Son of man** came with the clouds of heaven, and **came to the Ancient of days, and they brought him near before him.** And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Our second text is similar, and is found in the fourth and fifth chapters of Revelation. John, also saw one sitting upon a magnificent throne, being surrounded with almost unimaginable glory. Beginning with verse one, chapter five, John relates:

"And I saw in the right hand of him that sat on the **throne a book written within and on the backside, sealed with seven seals.** And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David (Jesus Christ), hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirit of God sent forth into all the earth. And **He came and took the book out of the right hand of him that sat upon the throne.** And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

These words need no comment, so we pass on to another phase of this subject.

As our purpose is to find harmony within the scriptures, it will be well to examine some texts which **SEEMINGLY** contradict those which we have already given—these clearly show a plurality of beings comprising the Godhead.

Here are those which might seem to "speak" otherwise:

"Hear, O Israel: The Lord our God is one Lord."
—Deut. 6:4.

". . . For there is one God; and there is none other but he."—Mark 12:32.

"Thus saith the Lord the King of Israel, and his redeemer the Lord of Hosts; I am the first, and I am the last; and beside me there is no God. . . . Is there a God beside me? yea, there is no God; I know not any."—Isaiah 44:6-8.

"And now Abinidi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: And having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son: and they are one God, yea, the very eternal Father of heaven and of earth; and thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people."—Book of Mormon, p. 251.

"I am in the Father and the Father in me."—Book of Mormon p. 628.

"Behold, I am Jesus Christ. I am the Father and the Son." Book of Mormon p. 721.

These are sufficient for our purpose. May we endeavor to produce some clarifying thoughts:

Jesus Christ is the Father—our Father—because He created us; He is our Redeemer and our God. This is not to say He did not also have a Father, who is our Father, too. Abraham, Isaac, Jacob and Jacob's sons were all "fathers" of the children of Israel.

Jesus Christ is the Father **and the Son**—the Son, not just because of the flesh, but being the "Only Begotten of the Father."

Abinidi said He was "the Father because he was conceived by the power of God." If we say there is only one person in the Godhead, this statement makes no sense whatsoever, for it would indicate that the Father, who had no beginning, was conceived, or did have a beginning, by the power of God! What a ridiculous statement in that sense!

Listen again to Abinidi: "And thus God breaketh the bands of death; having gained the victory over death; **GIVING the Son power to make intercession for the children of men.**"

Was the Son an **intercessor** during His early life, only, or may He still intercede in behalf of the children of men? And before whom does He intercede? Himself?

Jesus Christ IS in the Father and the Father in Him. He was **with** the Father from the beginning and understood perfectly, the will of the Father, and He said: "I do always those things that please Him."—(John 8:29).

When Christ spoke to the Israelites telling them there was no God beside him, He did so because they had sought after "other" gods, made graven images,

etc., and He wanted to impress upon them that the works of their hands could not save them, but in Him alone was that power. There is still ONE God, though more than one person. If, indeed, their wills were incompatible, or at any degree of variance, there would truly be more than one God, but it is not so.

May we kindly offer the "master" key, we believe, which is held forth by the Lord himself:

And now, O Father glorify thou me with thine own self with the glory which I had with thee before the world was. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; **that they all may be one; as thou, Father, art in me, and I in thee, THAT THEY ALSO MAY BE ONE IN US:** that the world may believe that thou hast sent me."—John 17:5, 20, 21.

Here is the "mystery" of the unity, or oneness, which is God.

WILLIAM A. SHELDON

Collbran, Colorado
June 27, 1951

Dear Brother Sheldon:

Brother Robertson asked me to make a report of our reunion, but I remonstrated that I could not do it as well as it should be done. I forgot to say any more to him about it, so I don't know whether some one else will make the report. If so, just ignore this; but just the same I'll send it, in case it is expected of me.

We had a wonderful time. We thought that you might be able to be with us.

I have wanted to tell you for a long time that I enjoy the Advocate so much since you have taken over the job as Editor. Of course I have always enjoyed it, except when have had trouble, but for some reason I have enjoyed it more the last year.

We all met with the same desire, to serve God and do His will, and as a result we enjoyed a spiritual feast of good things.

We were made happy by a short visit with Brother and Sister Wheaton on their way home from Mexico. The visits by our missionaries give us added strength that we are so much in need of.

Your sister in Christ,
IRENE SHAW

REPORT OF COLORADO REUNION

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels, and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."—(Phil. 2:1-2) (I. T.)

As I read these words it brought to mind the Reunion held at Grand Junction on the western slope of the Rocky Mountains of Colorado June 8, 9 and 10 at the T. R. Ely home.

We all met with the same desire, to serve God and to do His will, and as a result we enjoyed a spiritual feast of good things.

As usual, our days started with prayer and testi-

mony meetings. It was a joy to hear so many of our young people testify of their faith in God.

We were fortunate to have four of our apostles with us: Brother Arthur Smith, Ava, Mo.; Brother R. R. Robertson, Salt Lake City, Utah; Brother T. E. Barton, Hayden Colo.; and Brother James E. Yates, San Diego, California.

Again this year, we did not have time for all of the ministers who were present to speak. Those we were privileged to hear were: Apostle James E. Yates, Apostle Arthur M. Smith, Brother Hubert Yates, Leon Yates, Bob Williard, Ed. McIndoo, Don McIndoo, and Brother Oren Caviness.

On Sunday, during the Sacrament service, Bro. Ed. McIndoo was ordained an elder, and Edith Irene Downs, baby daughter of Archie and Sister Margie Downs was blessed by Brother R. R. Robertson assisted by Brother Marvin Ely.

At 2:30 on Sunday, Brother Tom Barton, Jr., and Anna Mae Lovington were united in marriage by Tom's father, Apostle Thomas E. Barton, assisted by Brother R. R. Robertson. Bob Barton, Tommy's Brother, and Anna Mae's sister were attendants.

It is our sincere wish that these young people have a long and happy life together. Sister Laura Barton, Tom's mother, was unable to attend because of illness.

Sister Patsy Yates had charge of the music during the reunion. Our thanks go out to her for doing such a grand job, as it is quite a large task and requires a lot of time.

We were happy for everyone who came and missed those whom we knew wanted to be there but could not attend.

On Monday, all those who could stay another day came to our house at Collbran and spent the afternoon and evening. We just wish they could have stayed longer.

I am sure that we were all strengthened as a result of our reunion and good times together, and we are looking forward to another reunion next year.

As a rule, it is extra warm at Grand Junction in June, but the last two years, the weather man has played tricks on us and has given us some cold and unpleasant weather, so next year we will probably meet later in the summer.

We all say, THANK YOU, to Brother and Sister Ted Ely for their hospitality and for furnishing a place for us to meet.

IRENE SHAW.

1001 Hannibal
Caldwell, Idaho

Dear Brothers and Sisters in Christ:

I have been thinking of writing a few lines to the Advocate and to tell you how much I enjoyed the services while at the conference. I wish I was close enough to worship with you each Lord's day. I love reading the writings from different ones. I also had the pleasure of attending the Church of Christ Re-

union at Bro. and Sister Ely's near Grand Junction, Colo., and meeting some more good Church of Christ people. I thought the services were wonderful and to hear and see so many of the young people ready to bear testimony for our Lord and Saviour Jesus Christ. I am sending in a little poem I promised Bro. Robertson I would write if you will publish it along with my letter.

Your Sister in Christ,

MRS. MAUDE INGLE

Precious memories of the Conference
And the Reunion where we all went
And to hear God's people preach His gospel
Seemed every word from Heaven was sent.

Precious memories, yes they'll linger
Of the Spirit that filled my soul
Memories ne'er to be forgotten
Till at last I have reached the goal.

Yes I will ever trust in Jesus
Through this life of toil and care
And at God's great final reunion
May we all be gathered there.

Kirby, Pennsylvania
July 30, 1951

To Whom it May Concern:

Dear Sir:

As secretary of the Church of Christ at Morgantown, W. Va., I have been requested by Bro. Wm. F. Anderson to send you this information of this baptism and wedding, so you can publish it in the Advocate.

Marjorie Fay Smith was baptized by Bro. Wm. F. Anderson at Morgantown, W. Va., on July 1, 1951 and was confirmed by Bro. Wm. F. Anderson and Bro. Charles W. Joseph of Morgantown, W. Va.

I am enclosing the rites of this wedding, performed by Bro. Wm. F. Anderson.

The two are both members of the Church of Christ at Morgantown, W. Va.

Robert Hose is the superintendent of our Sunday School.

We enjoy reading the Advocate very much and it is a great help to us.

Well, I will close.

Sincerely, Your Sister in the Church of Christ,

MRS. BERTHA GOFF

July 30, 1951

Dear Advocate Readers:

Will write a few lines to the Advocate, as I look forward to its coming every month and enjoy reading it.

I am strong in the faith and have been wonderfully blessed in health and spiritually. What a beautiful thing to know we have a Father to go to in time of trouble.

I am trying to overcome the things that come my way to hinder me; things which make me shudder at times: but still I am pressing on. If we put our trust in the Lord, we will be blessed.

It has been only a short time since Bro. and Sr. Robertson were with us. He gave us wonderful sermons. We enjoyed their stay as we always do, and look forward to their return in September. It gives me great joy when they come our way.

Bro. and Sr. Yates visited in my home several years ago. We enjoyed their stay so much. My companion was living at that time, but he has gone on before. He was strong in the faith.

We have a church to worship in, now. We are trying to build up and have been wonderfully blessed in our work. Still weak, we need the prayers of all of Christ's people.

It has been some time since I wrote to the dear old Advocate, so, if this escapes the waste-basket, will come again. I dearly love to read the Advocate.

Your Sister in Christ,

ELLA PASCHALL
Route 2, Puryear, Tenn.

ITEMS OF PERSONAL INTEREST

In contacting various **Readers of the Advocate** through the States in our recent missionary journeyings, circumstances prevented us from meeting some of them, personally. Sister Howard W. Briggs, of Malad City, Idaho, and Bro. D. A. Wright, of Jacksonville, Oregon, are two of these, whom we were unable to meet. Neither this Sister, nor this Brother, are as yet members of the Church of Christ; but we are encouraged to hope that they both soon shall be. We offer here, Sister Brigg's letter for the Advocate, and a statement from a letter from Brother Wright. Both letters we have just received upon our return to our home here in San Diego, on this date of August 1, 1951, after our travels of five months on wheels, since we started to our last April's blessed General Conference.

Apostle James E. Yates, and Wife, Irene F. Yates
(Sr. Brigg's Letter Follows)

Malad City, Idaho
July 28, 1951

Dear Brother and Sister Yates:

I received your letter and telegram, and was very grateful for the hope they both have given me. I do believe in the Bible and the Book of Mormon, and also the Book of Commandments.

There is a lot I do not understand, but through the help of the Advocate I do understand some; and I do believe what is written.

Still, when I think about taking the step to be bap-

tised, I hesitate, for I am afraid I do not have enough faith to carry me through the years ahead.

I am very grateful to you for letting me know that I can, when I think I am ready, send word to you, and the church will send a minister Divinely authorized to answer my need to be baptized.

Gratefully yours,

MRS. HOWARD BRIGGS

(An Extract from Bro. D. A. Wright's Letter)

Jacksonville, Oregon
July 15, 1951

Dear Brother and Sister Yates:

I received your letter the 12th, and was very glad to hear from you. I am a miner, and I live about 40 miles west of Medford. But this is a rough country up here, and there are many logging trucks on the road, so I would not want you to drive up here.

* * * I wish to be baptized. I may be able to go where there is a Church of Christ this Fall.

Your Brother in the Faith of Christ,

D. A. WRIGHT

Dear Elder Sheldon:

This is an inspired little poem and I feel it is meant for the Advocate. I have many poems I was inspired to write since I came into the Church of Christ, but I do not mean to impose by sending them to you unless you can use them.

I did not know who the editor was until Brother Don came and wrote it down for me. I have sent some of the poems to Elder Case knowing he would give them to you.

I must tell you I have a deep impression that our Church is going to RISE INTO THE FULLNESS that was meant to be, and we here in our little local have resolved to show the world what we can do in our Love for Christ. Pray for us, as we have to start on the ruins of the old foundation, and build strong on the solid rock that we will not fail again. We have only a few members but we have talked on these matters, and we are determined to show what love can do. Again I ask your kind prayers for us.

Very sincerely your Sister in Christ,

GRACE SPRING LAU
2907 McDermott St.
Muskegon, Michigan

(The poem mentioned above appears on the front page of this issue of Zion's Advocate).

INDEPENDENCE ITEMS

The great flood disaster which struck this community during the past month has awakened the people to the power and wrath of God. Some will remember it and be warned, but too many will forget as soon as the aftermath is cleaned up, and will forget that God

is in His heaven and **will** be served. We are thankful that so far He has spared us the dread typhoid epidemic that was threatened. In Independence very little suffering was caused. There were some sewers that backed up in basements and some of us had no water at all in the faucets for two days and were obliged to haul whatever water we used from wherever we could find it. We realize it would have taken very little more to have necessitated the evacuation of the entire community of Greater Kansas City which includes Independence. As it was, only a few lives were lost although the property damage was huge.

Bro. B. C. Flint spent a few days in the hospital for treatment of an old disorder before returning, with Sr. Flint, to his mission field. Bro. W. F. Anderson is also in the field. Bro. C. L. Wheaton and Bro. J. M. Case held a series of meetings at Cowgill, Missouri, before Bro. and Sr. Wheaton went on with their work among the Indians, which at this time has taken them East.

During the meetings at Cowgill, Mo., Bro. and Sr. Ray Bryant were rewarded for their faith by hearing that their son Loren, who has been missing in action in Korea for about six months, was known to be alive and a prisoner of war. This corroborates prophecy which was spoken to them soon after he was taken. We thank God that He has heard our prayers, and trust Him to provide for and protect Loren until he is free again. God's arm is strong in behalf of those who love and serve Him.

Out-of-town visitors to our meetings this month include Sr. Myrtle Darrah of Houston, Mo., who is visiting her son, Bro. Francis Darrah; and Sr. Margaret Skinner of Des Moines, Ia., who returned to Independence for the funeral of her step-son, Bishop C. A. Skinner of the Reorganized Church.

Our meetings have been well attended in spite of the flood situation. We have heard many fine sermons and a variety of wonderful testimonies. One of the most joyous reports I can bring you is the fine zeal that is developing among our young people, demonstrating that they are living close to God by testifying for Him.

A double bridal shower was given for Sisters Mary Case and Edith Bell by Sr. Kay Matthews and Sr. Arra Gentry at the home of Bro. and Sister Rolland Sprague. Mary was married to Bro. Hardy Seevers at the church on the Temple Lot on July 22. Edith was married to Bro. Marvin Case at her parents' home in Ava, Mo., on July 28. Among those from Independence who attended the wedding at Ava were Bro. and Sr. K. J. Smith and family, Bro. and Sr. Leslie Case and family, Bro. and Sr. Robert Case and family, Bro. and Sr. Rolland Sprague and family, Bro. and Sr. J. M. Case, Bro. and Sr. A. S. Wheaton, Bro. and Sr. Hardy Seevers, Sr. Doris Hedrick, Jimmy, Mary and Gerry and Sisters Ella and Caroline Bell and Carolyn Nast. Some of the log remained for the morning services at the little log chapel near the A. M. Smith home, and afterwards partook of a delicious basket dinner with their hosts along a beautiful little stream near the home of Bro. and Sr. Archie Bell. All enjoyed the week-end very much, and especially the wonderful hospitality of the Ava saints.

MARION SPRAGUE, 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.

A LETTER

424 East Walnut Street
Independence, Missouri
June 28, 1951

Bob Winegar
Kansas City Baptist Temple
2116 E. 39th
Kansas City, Missouri

Dear Sir:

I listened to your sermon yesterday and feel again the strong desire to help, because I believe you have a pull toward those things that lead to life eternal.

As I understood you, you feel very sure that **all** one needs to do is **believe** on Jesus Christ and one will be saved. With this I will agree all the way; that is, if we both understand that to believe on Jesus Christ is **to do all the deeds of the gospel**. In Heb. 11:6 we find this positive statement: "But without faith it is impossible to please Him: for He that cometh to God must believe that He is, **and** that He is a rewarder of them that **diligently** seek Him." I am sure we both agree that after we believe that He is, then we must **diligently** seek Him. As I understand the method of seeking a loved one, the seeker must do those things that please the loved one. Rev. 22:14 tells us, "Blessed are they that **do** His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

There is the promise of punishment to those who add to or take from these words of the Bible. Because we both claim to believe the Bible, I believe that we agree that salvation comes after we believe by keeping all the commandments of God. Right?

You said to the people that they may bow right there by their radio and confess Christ to be their Lord. This is true. This is also very good advice, but if left there, they would fall away again into unbelief. For to believe only that Christ is will not save them; they must be taught and must obey **all** the commands of God. James 2:19 tells us very clearly that belief alone will not save. "Thou believest that there is one God; thou doest well: the devils **also believe**—" (Are they saved, my friend?) and tremble." And again in the 24th verse; "Ye see then how that by works a man is justified, and not by faith **only**." This whole chapter has a wealth of wisdom in it.

I am sure that we both must agree on those things that Jesus taught while here on earth. He taught belief on himself without saying "Believe on me." For proof of this I refer you to Mark 1:14-15. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and **believe** the gospel." Paul tells us in Romans 1:16 "For I am not ashamed of the gos-

pel of Christ: for it is the power of God **unto salvation** to everyone that **believeth**."

So to believe and be saved is to have faith that Christ lives and that He gave His life for us that we may have life and have it more abundantly through the keeping of His commandments. Paul, that very faithful servant of God, feared lest he become a castaway. He also warned the followers of Christ among the Corinthians that they might fall away from Christ. II Cor. 11:3 "But I fear, lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." If there was no way to fall from grace then there would have been no need of the atonement in the first place, and no need for Paul to fear; for all were with Christ in the beginning, created by Him, as we are told in the 1st chapter of St. John. Even the devil was there. He fell away and one-third of the host of heaven with him. This Satan, the enemy of our souls, lies in wait to deceive us and drag us down into his condition if possible. How better could he do that than to sell us on the false idea that we do not need to obey **all** the commandments of God in order to be saved? You seem to be a thinking person. How do you explain this? He would take us prisoner if he could, but the Bible promises us that "Ye shall know the truth and the truth shall make you free." Then there is the command: "Study to show thyself approved, a **workman** that needeth not be ashamed."

The Church of Christ (Temple Lot) holds out to all the **hope** of salvation, the promise of freedom from the snares and pitfalls of Satan.

Sincerely yours, in the service of Christ,

ROLLAND D. SPRAGUE

FLOOD — FIRE — FURY!

God's "FURY" Upon the Nations

"I am the Lord, Thy God", . . . If ye will not for all this, hearken unto Me, **but will walk contrary to Me; then will I walk contrary to you in fury; and I, even I, will chastise you . . . for your sins,**"—Levit. 26:13-28.

Does God Almighty have one code for dealing with the nations in one period of time, then deal differently with sinful peoples at another period of time? Rather, does not God represent Himself as being: "**The same, yesterday, today, "forever"**?"

Could it be possible that in God's dealings, His warnings of "fury" against wicked nations and peoples, **could include Kansas City Flood, and fire—"fury"?**

Apostle James E. Yates, of the Church of Christ, at Independence, Missouri, writing from Klamath Falls,

Oregon, affirms that these **divine scriptural WARNINGS of God's "fury"** to be poured out upon the wicked nations in our time, do apply precisely as indicated.

Note the language in the same chapter of scripture cited: **"If ye walk in My statutes, and keep My Commandments, and do them, then will I give you rain in due season."**—Chap. 20 par. 5.

Has Kansas City been getting "rain in due season", recently?

What of the **increase** of "fury", of flood, fire, disaster, in stricken regions throughout the world?

Could it be that the ripening of wickedness among all nations, may be involved in this universal equation?

May it not be that a genuine, wholesome, **REPENTANCE from SIN** could possibly turn aside the tides of "fury" now making such violent sweep?

Did not the great prophet Isaiah, making his prediction 700 years before Christ, point with divine accuracy to the coming of the Savior, as was so marvelously fulfilled in the birth of Christ? See Isaiah, chapters 9 and 53.

Concerning destructive "fury" foretold by this same prophet, we surely have good proof that he foretold with divine accuracy!

What, but the airplane age, could the prophet have referred to, when in chapter 60, par. 8, his words give this description: "who are these that fly, as a cloud, and as doves to their windows?"

As a prophetic **spotlight, casting its beam many hundreds of years** into the future from Isaiah's time, that prophecy of the airplane age is one which should at least provoke serious thought.

Then, while we in America are being so devastatingly "wasted" by the "fury" of "nature's" calamities, supplemented by our own economic blisterings, thru foreign entanglement-war; together with legalized robbery of the mass of the people through modern "taxation without representation", should we not read the following words of the same said prophet, with at least equal thought to that which we give to the latest ball games (or **bawl** games), or to the ringside "fight news", etc?

Consider these words: **"for the nation and the kingdom that will not serve Thee, shall perish. Yea, those nations shall be utterly wasted."**—Isaiah 60.12.

Are we, as a nation in this U.S.A., **servng God—or Mammon?** If the words in that prophetic WARNING mean anything, could they possibly mean less than they say? Think it over!

In these days of getting ourselves emergency-stripped, through our **"foreign entanglements" war-policies**, are we in the process of being **"utterly wasted"**, or not?

While we may set aside a small fraction of our mental capacity, reserved from our main mental energy to digest the worth-while issues confronting the world in our times, the general trend seems to be that in the mass, we are devoting most of our thought power

to those **cheap frivolities** which can bring to us **but little of real values, in return.**

Can Congress appropriate enough in Money-Millions for **Flood-Disaster, Fire-Disaster, War-Disaster, or Impending Famine-Disaster**, to off-set the divine meaning of these sure words of WARNING: **"And if ye shall despise My statutes, or if your soul abhor my judgments, so that ye will not do all My commandments, but that ye break My covenant; I also will do this unto you:—I will even appoint unto you TERROR, . . . and your strength shall be spent in vain, for your land shall not yield increase, neither the trees of the land yield their fruits."**—Levit. 26:14-20.

Note this point of our criminal disobedience; it is the **criminal heart of all capitalism: "Thou shalt not" lend "Upon USURY, OR INCREASE."**—Chap. 25:37.

If any should challenge that, their challenge is against the Word of God, which after the centuries, still proves its potency!

JAMES E. YATES.

EXCERPTS FROM OLD HISTORY

But Maris, Bishop of Chalcedon, stretched forth his hand and answered: "The presbyter Arius hath said that the great emperor (Constantine) is yet unbaptized, and that he is by the law of the Roman Empire, Pontifex Maximus and flamen of jupiter! I understand that all this is true; and, if it be not true, no man will more rejoice than I would to hear the emperor now declare that he hath been baptized into the faith of Christ, and that he is no longer high-priest of pagan Rome."

The bishop sat down, and every eye was at once turned upon Constantine. But the emperor neither spoke nor moved; and almost immediately his partisans began to cry out that Arius should declare to the council what were those philosophical opinions to which he referred, which thing they did to cover up the failure of the emperor to respond to Maris the bishop; and the friend of the Libyan joined in the same cry, because they did believe that the philosophy of Arius would be found to be correct, and not heretical. And thereupon, being pressed upon all sides at once, the presbyter again arose and spoke in the following manner: "I suppose, brethren, that there hath never been any difficulty in the mind of any Christian as to the simple declarations of the gospel concerning our Lord; and that the faith of all Christians in the divinity of our common Saviour is found upon the gospel narrative. The difficulties arise only when the mind passes on beyond the plain teachings of the gospel, and attempts to comprehend how these things may be, and to formulate for itself some creed upon the nature of the diety. In this regard there have been maintained three great philosophical opinions, as ye do know, which may be very briefly stated as follows:

1. "That the Son of God must be dependent and spontaneous being, created from nothing by the will of the Father, by whom also all things were made.

2. "That the Son possessed all of the inherent, incommunicable perfections which religion and philosophy appropriate to the supreme God. So that there are in the Godhead three distinct and infinite minds or sub-

stances, three co-equal and co-eternal beings, composing the divine essence, three independent deities as to whom an effort is made to preserve the unity of the first cause by assuming the perpetual concord of their administration, the essential agreement of their will; and this I understand to be the philosophy of Hosius, (Bishop of Cordova) Alexander, (Bishop of Alexandria) the emperor (Constantine) and others for whom Athanasius (apolo or archdeacon at Alexandria) is spokesman.

3. "Three beings who, by the self-derived necessity of their existence, possess divine attributes in perfect degree, who are eternal in duration, infinite in space, intimately present to each other and to the universe; and are yet one and the same being, manifesting himself in different forms, and considered in different aspects: so that the Trinity becomes a trinity of names and abstracts manifestations existing only in the mind; They are not persons at all, but only attributes.

"This is the heresy of Sabellius, which Christian councils have condemned. It differeth from Athanasius in degree, but not, I think in kind.

"Not one of these three opinions satisfieth my mind and heart. The martyr Am-nem-hat taught me when I was a boy that the original faith, which long ages ago preceded the polytheism of Egypt, Assyria, India, China, Greece, Rome, and all other heathen nations, uniformly represented the one God to be a dual, spiritual Being, and that the Divine nature must be a Triad, or Trinity, completed by the birth of a son of this double-natured spiritual God. In the gospel I read that Christ is 'the only-begotten Son of God': a Father begets. He was 'conceived' of the Holy Ghost: a Mother conceives. He was 'born' of a virgin, and for our salvation did live among men. The same holy martyr called my attention to the fact, which I have since carefully verified, that while the scriptures in no place apply the word 'mother' to the Holy Ghost, the words 'Holy Ghost' are used in them two hundred and twelve times, and were uniformly in the Greek neuter gender, which affirmeth nothing to sex. He also showed me that Moses called the one God by a name which is the plural number of a Hebrew noun. It hath, therefore, appeared to me to be true that, as far as anything concerning Deity can be expressed in human language, the sacred use of the words, 'Father', 'Son', 'Holy Ghost', 'begotten', 'conceived', were intended to convey to our minds the idea that in some spiritual sense of sexhood the nature of Deity is that in the likeness and image whereof man was created; and signify a divine family, so far as earthly things can typify spiritual truth. Hence, as I did set forth in my letter to Eusebius of Nicodemia, and to Alexander of Alexandria, as the Church knoweth, I have always taught that the Son is not unoriginate, now part of the unoriginate, now made of things previously existing; but that by the will and purpose of God he was in being before time, perfectly divine, the only-begotten; that before his generation he was not; that we believe in one God alone without birth, alone everlasting, alone unoriginate. We believe that God gave birth to the only-begotten Son, before eternal periods, making the divine family a Triad, through whom he made these periods and all else that was made; that he gave birth to the Son, not in semblance, not in idea, but in truth giving unto him a real

existence; and we have refused to profess faith in the teachings of Bishop Alexander, that 'as God is eternal, so is His Son'; 'where the Father, there the Son'; 'the Son is present in God without birth'; 'ever-begotten'; 'an Eternal God, an Eternal Son'; 'the Son is your God himself.'"

"But I have never taught this philosophy as an article of faith, binding upon the conscience of believers; and have required of them to profess faith in nothing except what the gospels declared."

The philosophy of Arius struck many as a novel thing. To some of them it seemed to be a rational and beautiful solution of problems which they had pondered long and regarded as insoluble, and had abandoned in despair. To none of them did it seem to be at all tainted with heresy.

But Athanasius had a definite end in view, which closed his ears to any statement the presbyter might make, although he waited courteously until Arius had concluded his remarks, and then exclaimed, "Hast thou not taught that the Son of God was created out of things not existing?"

"Never", said Arius. "Thou knowest I have taught he was not 'created' at all, but 'begotten'; 'conceived', not made."

"Hast thou not taught that there was a time when the Son was not?"

"Nay, verily! The word 'time' is thine own, not mine. But I have said 'God was, when he was not.' I have said that 'before he was begotten he was not.' Else how could God beget him? But this was in the beginning, before 'time' was."

"Hast thou not taught that the Father was superior to the Son, and the Son inferior to the Father?"

"Nay, verily! I can not conceive of the words 'superior' and 'inferior' as applicable to the divine nature, or family, any more than I can conceive of thy word 'time' as applied to the divine existence. If thou canst do so, O Athanasius, thou or thy friends, and furnish a definition of the Trinity that does not deny the separate existence of the Son; nor imply identity of person in Father, Son, and Holy Ghost; or which does not set up three distinct, co-equal Gods, or which does not degrade the Son to the condition of a created Being, made, not begotten, except the definition which I quoted from the philosophy of Am-nem-hat the martyr, and have adopted as mine own, announce thou now, or when thou wilt, such a definition of the Trinity, and, if I can at all comprehend it, I will follow thee to death, if need be, in defense thereof: for lo! these many years have I sought for a definition and found it not, except in Am-nem-hat's profound aphorism that the true and only idea of Trinity subsisteth in family—Father, Mother, Son; the Father-Ghost, and Christ!"

"I have taught," answered Arius, "and I think that the scriptures teach, that the three are not one person, but three persons; and the Trinity is one family, in likeness whereof man was created. Eve, the first mother, **was not created out of things not existing, but she proceeded out of the first mans side; not above him, not below him—equal with him, bone of his bone, flesh of his flesh; and the first human son was born of them.**

This to my mind in some way typifies the divine family, except that the idea of creation applies not to it. This I have stated as mine own conception of the matter, not as an article of faith. If thou knowest any better idea state it plainly, I pray thee: I am not yet too old to learn."

Then said Athanasius, triumphantly, "I supposed, indeed, that God would presently lay bare thy heresy; for thou dost deny the express words of scripture that these three are one; and thus thou art convicted!"

Once more the dangerous light gleamed in the old man's somber eyes, and that nervous twitching, which his enemies likened to the wriggling of a serpent, passed over him; but he controlled himself wonderfully, and calmly enough inquired; "What scripture, then? Wilt thou read it; or tell us in what place it may be found?"

Then said Athanasius: "I read from the first letter of John as follows: 'For there are three that bear record in heaven, the Father, the word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.' How, then, sayest thou that the Father, the Word, and the Holy Ghost are not one, in the very teeth of the Scriptures, O thou subtle heretic?"

The reading of this scripture produced a profound sensation in the council. Many turned to their copy of John's letter to read the words for themselves, the greater number using the new and beautiful manuscripts which the munificent liberality of the emperor had caused to be transcribed and distributed among the bishops some time before; but many also had ancient copies written in the unical text. But Arius said unto Athanasius, "Wilt thou give to me thy book?"

And Athanasius sent it to him by one of the pages in attendance. The grim old presbyter received the parchment, and looked at it, and handled it, and turned it over and over in his hands with a strange, sarcastic smile, and then said in that peculiar, sibilant tone which cut and tingled like a serpent's hiss: "I perceive, brethren, that this beautiful manuscript is one of those copies which hath been supplied to many bishops and presbyters by the zeal and benevolence of our most Christian, but unbaptized, emperor; and the book is beautifully written in the new, running Greek text which hath lately come into use. **I have but one objection to it, brethren; and the objection is, that the words "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth"—these words were never written by John, but by some one else; they have been added to the text within the last ten years!"** And then the tall form reared itself to the full height of its **gigantic stature**; the long, thin right hand swayed to and fro with a strange rhythmic motion, the huge, rough, noble head seemed to start forward upon the long, bony neck, as a cobra thrusts it forward, mesmeric light burned in the somber eyes, and, fastening his gaze full upon the emperor, he cried out in tones that rang through every corner and crevice of the vast hall, shrill, incisive, penetrating: "These words are forgeries—every one of them! What John wrote was

this: 'For there are three that bear record, the spirit, the water, the blood: and these three agree in one.'"

The effect was electrical. Many trembled for the bold and eloquent man whose words and manner seemed to charge upon the emperor himself the guilt of sacrilege in forging the sacred writings; although, perhaps, none doubted that the words were forged. But Athanasius gazed upon him haughtily, and demanded: "Who art thou, madman, that dost so boldly assail the genuineness of a scripture that suiteth not with thy notorious heresy? How knowest thou that the words were never written by John?"

The presbyter's fierce excitement had almost immediately faded away, and he quietly answered: "brethren, I know that the words are forgeries, because the rank Sabellianism which they teach is contrary to John's spirit, and would better suit the views of certain persons **who desire to confound the Son with the Father in order to abolish the sovereignty of Christ over his earthly Kingdom by placing some one else in his rightful place.**

Secondly, because ye can not find words in any copy written in unical text, before the recent, running Greek text came into common use. Ye have many unical copies here: see whether any of them contain the words. Thirdly, because, more than thirty years ago, the learned martyr Am-nem-hat, in our city of Alexandria, had in his possession the original letter of John"; and, with tremulous and mournful cadence that brought tears into the eyes of all who knew his history, he continued: "An-nem-hat abode in the house of his great-grandniece, the holy, the beautiful Theckla. This blessed virgin did carefully copy the letter upon vellum, and sent it to Antioch as a gift even unto me, by the hands of bishop Peter." Taking the book from a cedar box on the seat beside him, he continued: "Here is the copy of John's letter, written by the hand of one martyr, under supervision of another, and delivered by a third martyr unto me, that I am ready to follow them upon the glorious way whenever God so wills! Search and see whether ye can find these forged words in this thrice-sacred book!"

1. John 5:7-8. King James Bible. 7, For there are three that bear record in heaven, the Father, the word, and the Holy Ghost: and these three are one.

8. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

The Dioglott

1. John 5:7-8—7. For there are three which Testify; 8. the spirit, and the water, and the blood: and the three are of one.

The Strait Translation from the Greek

Because three are those testifying; the spirit, and the water, and the blood; and the three for the one are.

Good Speed Translation

It was he, Jesus Christ himself, who came in water and in blood; not in water only, but in water and blood. The spirit also testifies to this, for the spirit is truth. For there are three that testify to it, the Spirit, the water, and the blood, and the three are at one.

"Arius the Libyan" was written and published synonymously in 1883, by Nathan Chapman Kouns, who was born in Fulton, Callaway County, Missouri, December 17, 1833. His ancestors came from Strasbourg, Germany, with Lord Baltimore, and settled in Maryland. He was educated at home and at St. Charles College, Methodist, in Missouri, where he graduated in 1852. He studied law, and after entering the bar, practiced that profession until the outbreak of the Civil War. Entering the Confederate army, he was in active service during the whole war, receiving several wounds in the course of that struggle. When peace was restored he returned to his legal practice in his native state. In 1887 he was appointed State Librarian at Jefferson City, Missouri. He is also the author of *Dorcas, the Daughter of Faustina* (1884), and other works still in manuscript.

P. S.: Biographical Note.

EDWIN WILEY, Ph. D.
Berkley, California
October 6, 1914

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WITH THE CHURCH IN AN EARLY DAY

(Mr. Clark has told his children of Joseph Smith's difficulty in obtaining the plates from which the Book of Mormon was to be translated. He succeeded because he humbled himself. Mr. Clark explained how that God has often seen fit to use the weak things, the unlearned, and the humble to establish His purposes.)

Chapter 7.

"Father", said Daniel, as they were gathered about the table the next evening, "I have been reading today in the book of the prophet, Daniel, and he told Nebuchadnezzar about the time when the God of heaven would set up a kingdom. I wish I understood

more about it and about the kingdoms which went before it."

"I think I shall be able to explain it to you, and as it is the greatest desire of my heart to see my children who are old enough to choose for themselves, choose the service of God, of course I want you to become subjects of this very kingdom; for your mother and myself are citizens of it, and we shall never be perfectly happy until you are all with us.

"You, of course, remember," continued Mr. Clark, "the very difficult thing which Nebuchadnezzar, the king of Babylon, had required of the wise men. He had dreamed about certain things but had entirely forgotten his dream, and so great was his anxiety to know the dream, and the meaning of it, that he told the wise men of Babylon they should all be put to death, if some one of them did not tell him what he had dreamed, and also the interpretation of the dream. This was more than any man could do, and they told the king that he had asked more of them than any king had ever done before. This, however, did not cause him to change his mind, and he issued a decree that if they did not tell him his dream, they should be slain. Accordingly, as Daniel was among the wise men, they sought him with the rest that they might slay him in obedience to the command of the king. When they told Daniel, he quietly asked of the officer, 'Why is the decree so hasty from the king?' The officer told Daniel the reason, and Daniel went to the king and told him that if he would give him time, he would tell him his dream and the interpretation.

"The king granted this then Daniel went before God in prayer, not without first telling those who were in captivity with him, and asking them to beseech the Lord that he would make the thing known unto him. You remember how God revealed this to Daniel in a night vision; and, after thanking the Lord for His goodness and mercy, Daniel presented himself before the king, and when the king demanded of Daniel if he was able to tell him the dream, Daniel answered, 'There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.' Then Daniel proceeded to tell the king what he had been thinking of when the dream came into his mind, and he told the king his dream. In this dream, the king saw an image. Will you, Mary, give me a description of the image which the king saw?"

"The head of the image was of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs were of iron and the feet part of iron and part of clay."

"That is correct, but what do you understand it to have been the image of?"

"Of a man, was it not?"

"Yes, and will you now read from the thirty-seventh to forty-fifth verse of the second chapter of Daniel?"

Mary found the place and read aloud:

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beast of the field and the fowls of the heaven hath he given into thine hand, and hath made

thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be as strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

"Daniel, who was this head of gold?"

"Nebuchadnezzar, the king of Babylon."

"What kingdom did the breast and arms of silver represent?"

"The Medes and Persians, who took Babylon from Belshazzar and reigned over most of the then known world."

"What kingdom did his belly and thighs of brass represent?"

"The Greeks under Alexander, who in their turn subdued the Medo-Persians, and reigned supreme."

"That is three universal kingdoms; what is the fourth, or legs of iron?"

"The Roman Empire, which subdued the Grecian and was divided into the Eastern and Western empires, and finally was subdivided into the various kingdoms of Europe, represented by the feet and toes."

"Of what were these feet and toes composed?"

"Part of iron and part of clay."

"Now I am going to ask you a question, Daniel, I want you to think carefully before you answer it. When was it that the prophet said the God of heaven would set up a kingdom which should never be destroyed?"

"In the days of these kings."

"What kings are meant?"

"The kings represented by the toes of the image, or the kingdoms into which the Roman Empire was finally divided."

"Do you remember about what time Christ established His kingdom in person?"

"I do not know just what you mean to ask."

"Was Christ upon the earth in the days of Grecian or Roman power?"

"The Roman power, of course."

"Was it before or after the division of the Roman government into the Eastern and Western empires?"

"It was before."

"Then, as the ten kingdoms represented by the toes of the image were set up long after this, the kingdom or church established by Christ in person could not have been this kingdom which Daniel saw set up by the God in heaven, could it?"

"No, I think not."

"What did the prophet say this kingdom, set up by the God of heaven, was to do?"

"To break in pieces and consume all these kingdoms, and stand forever."

"You must bear in mind, then, that the church or kingdom which Christ established when here in person, was not established at the time spoken of by Daniel, but the kingdom which Daniel saw was set up by the God of heaven and was to consume or break in pieces all these other kingdoms and stand forever."

"Daniel, himself, saw the church established by Christ prevailed against and worn out by the horn in the head of the fourth beast which had eyes and a mouth which spake very great things. 'I beheld', says Daniel, 'and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom . . . and the kingdom and dominion, and the greatness of the kingdom is an everlasting kingdom, and all dominions shall serve and obey him'."

"History records the fulfillment of many of these predictions, and if we will study it closely enough, we shall see how the Lord has been preparing the way for the setting up of his kingdom, which is to be possessed by the saints of the Most High. When the Lord inspired the heart of Columbus to penetrate the unknown realms of the mighty ocean, there was not upon the face of the whole earth a spot of ground where man might worship God according to the dictates of his conscience. America was discovered, and, in process of time, the Pilgrim Fathers came here for that very purpose, and though they themselves became intolerant, God moved upon the framers of our constitution, and not only civil but religious liberty was declared to be the inalienable right of man. This accomplished, and the war ended which secured our independence and freedom from the trammels of all other governments, and from the dictation of all narrow prejudice, God then proceeds in fulfillment of prophecy to restore the gospel, sent it back to earth by an angel, and set up his kingdom which the saints shall possess; but a civil and religious liberty preceded its establishment among the nations of the earth."

"What does it take to constitute a kingdom, father?"

"Four things at least are necessary to constitute a kingdom, either on earth or in heaven. First, a king; second, laws; third, officers who have power to execute those laws; and fourth, subjects who are governed by those laws. Christ is the King by the appointment of His Father; 'But unto the Son He saith, Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of the kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.'—Heb. 1:8-9.

"His subjects are the saints, who have been delivered from the power of darkness; 'Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son'.—Col. 1:13.

"His officers are those who have been called and sent of God: 'and no man taketh this honor unto himself, but he that is called of God, as was Aaron.'—Heb. 5:4.

"The laws of His kingdom are in the gospel, which Paul calls the word of reconciliation which God had committed unto them and says, 'We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.'

"Let us now see how the claims of Joseph Smith will bear testing. Daniel said, 'In the days of these kings shall the God of heaven set up a kingdom.'—Daniel 2:44. Joseph Smith claims that in his first vision he saw the Father and the Son, and they assured him that there was not upon the earth a people or church which was accepted or owned of them, and they commanded him that he should not unite with any of them."

"John, the Revelator, 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.'—Rev. 14:6.

"Joseph Smith claims that the angel Moroni came to him at various times, and finally delivered to him, with his own hands, the plates upon which were contained the fullness of the everlasting gospel. John further declares the message of the angel to be, 'Fear God, and give glory to him; for the hour of his judgment is come.'—Rev. 14:7.

"Joseph Smith declares that upon the angel's return the second time, he added to his first message the information that great judgments and desolations were about to come upon the earth. They would come by famine, pestilence, and sword even in that generation.

The word of God plainly teaches and declares that, in the church or kingdom of God, no one has any right to preach the word or administer the ordinances unless God gives him authority. If all the churches were wrong, and Joseph was forbidden to join any of them, where was he to get authority to preach the gospel? They could not give him what they did not have themselves; and if they could have done so, he was forbidden to have anything to do with them. Who was

going to say to him, 'Go ye into all the world and preach my gospel'? The Lord had said through Joseph to Oliver Cowdery, 'Behold, the field is white already to the harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea, whosoever will thrust in his sickle and reap, the same is called of God.' Do you not see how very easily Joseph might have taken the general call and commandment, as being a call with authority to the ministry?"

"It certainly reads very much like it, father, and is not that the way they go into the ministry in other churches?"

"I believe it is, but it is not God's way, and Joseph would have made a fatal mistake if he had come to that conclusion or acted in that way; but he did not make such a mistake because he was being taught of God. You remember that Jesus went apart into a mountain, and after he had called his twelve apostles, he ordained them that they might have power to heal sickness and to cast out devils. His calling them to follow him did not give this power. Jesus called the twelve to follow him, long before he ordained them or gave them authority to act as officers in his kingdom."

"Did he ever give Joseph Smith this authority?"

"Yes, he did, but not until after he was baptized."

"Who baptized him?"

"A man by the name of Oliver Cowdery, who had heard of the plates from Joseph's family. I should have told you that Joseph had been married some time before he obtained the plates. When the persecution became so great that he could no longer remain at his father's home, he went with his wife to Pennsylvania, taking the plates with him. At first his wife was his only scribe, but Joseph, becoming anxious to get on faster with the work, prayed to the Lord that he would send him help, which the Lord promised to do. After Joseph went to Pennsylvania, the teacher of the school where his father lived came to his father's to board, and hearing from the family the strange story, became very much interested, and prayed earnestly (though secretly) to the Lord that he might know if it was true.

"The Lord gave him to know that it was true, and his mind was filled with anxiety to go where Joseph was; and as soon as possible he set out with Samuel Smith, a brother of Joseph's and when they arrived there, Joseph was expecting them, for the Lord had told him he would send him help. This teacher was Oliver Cowdery, and he became of great help to Joseph in writing down the translation of the plates; and he is one of the three men to whom the angel showed the plates, as you will remember that Joseph never showed them to but few, because God had forbidden him to do so.

"In translating the plates, they came to instruction concerning baptism, and went to the Lord in prayer, desiring to know more about it. While they were praying and calling upon the Lord, a messenger descended in a cloud of light, and laying his hands upon

them, ordained them thus: 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness. The angel then commanded them to go and baptize each other, telling Joseph to first baptize Oliver and then Oliver to baptize Joseph, and in the same manner to ordain each to the Aaronic priesthood. The same messenger told them that he acted under the direction of Peter, James and John, who held the keys of the Melchisedec priesthood, and promised that, in due time, this priesthood, also should be conferred upon them. Accordingly, in obedience to the command received through this messenger (who was John the Baptist), they baptized and ordained each other; and after they came up out of the water, they experienced great and glorious blessings and prophesied many things concerning the church and the people of this generation. This occurred on the 15th of May, 1829. The full authority of the kingdom, however, had not yet been conferred upon any one, for no one held authority to lay on hands for the gift of the Holy Ghost. Afterwards, Peter, James and John conferred the Melchisedec priesthood upon Joseph and Oliver. On the sixth day of April, 1830, the church or kingdom of God was organized with six members.

(To be continued)

A DIFFICULT STUMP

"Nevertheless, not as **I Will** but as **Thou Wilt**."—Matt. 26:39.

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

Looks like the "WILL" of Two Separate Persons, with Two Personal WILLS, doesn't it?

This is a rather difficult scriptural stump for those who are so pitifully deceived by the "Anti-Christ" doctrine of: no personal Christ sent by God the Father!

When with their poor little plows they shall have continued to try to plow around that Rock of Ages with any sound logic or test-proof intelligence, their **HERE-SY-CONTORTIONS** shall have deformed their **Spiritual Capacity** quite as badly as those "That put darkness for light, and light for darkness"—those who: "Call evil good, and good, evil."—See Isaiah 5:29.

The scriptural **ROCK** that Christ is our Redeemer, sent of God, the Eternal Father, who acknowledges the ministry of His only begotten Son, full of grace and

TRUTH, is the **ROCK** which is no deceptive "Anti-Christ" "Doctrine of Devils" can ever remove, worlds, without end!

Additional Note: Let this **Clear Scriptural Trumpet** sound out once more in all our hearts.

"This then is the message which we have heard from Him, and declare unto you, that **God is light**, and in Him (**God**) there is no darkness at all. If we say we have fellowship with him (**God**) and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he (**God**) is in the light, we have fellowship one with another, and the blood of **Jesus Christ his (God's) Son, cleanseth us from all sin.**"—I John 1:5-6.

If such Scriptural Testimony as the foregoing, does not portray God, the Father, and Jesus Christ His Son, as two Individual Persons, capable of being in two separate places, and each having an Individual Mind and "Will" **apart from, but in agreement with the other**, then these words would be meaningless, and Christ's Testimony that God in Heaven sent Him to earth, would be false, and a flagrant deception, to say the least.

Apostle JAMES E. YATES
San Diego, California

WEDDINGS

Gibson-Hose

Announcement is made of the marriage of Miss Nelda B. Gibson, daughter of Mr. and Mrs. E. Benton Gibson of Arthurdale, to Robert M. Hose a son of Mr. and Mrs. Myrell F. Hose of Sabraton, which took place on June 30, 1951. The double ring service was read by the Rev. William F. Anderson of Independence, Mo., in the home of the bride's parents.

White flowers and greenery were used in the rooms, and the bride wore a gown of white nylon sheer over taffeta, with matching mitts. Her fingertip veil of tulle was edged with Chantilly lace and she carried a bouquet of white roses and baby's breath. She wore a necklace of pearls, the bridegroom's gift.

Mrs. Evelyn Huff of Morgantown attended the bride, wearing a gown of yellow nylon and organdy over taffeta. Her bouquet was of mixed flowers.

Charles Joseph of Baltimore, Md., served Mr. Hose as best man.

Immediately following the ceremony a reception was held on the lawn of the bride's home for 50 guests. The four-tiered cake was cut and served with other refreshments.

Mr. and Mrs. Hose departed for Baltimore, where they will make their home following a honeymoon in New York City.

Case-Seevers

Miss Mary Case, daughter of Mr. and Mrs. James M. Case, 1106 East Gudgeon, and Hardy Seevers, son of Mr. and Mrs. Edward Bruce Smith, 10607 Felton, were married July 22, at the Church of Christ, Temple Lot. The double ring ceremony took place at 2:30 o'clock, with the bride's father, Elder James M. Case, reading the service.

The bride, who was given in marriage by her brother, Robert Case, was wearing a gown of chantilly lace over white bridal satin. The gown was ballerina length and had an inset lace yoke with a plain round neckline, and tiny covered buttons down the front. The sleeves were short, and the skirt billowy and full. Her fingertip veil of illusion net was edged in lace and fell from a tiny ruffle of lace in the shape of a half crown. Her bouquet was of white roses.

Miss Nancy Brewer was bridesmaid, wearing a gown of rose lace over silk. The gown was ballerina length and had long sleeves and a high neckline. She carried a bouquet of yellow roses, and wore a small lace cap.

William Seevers, brother of the bridegroom, was the best man. and Leslie and Marvin Case, brothers of the bride, were ushers.

Mrs. Marion Sprague sang "Always" (Berlin), and Nicholas Denham sang "Because" (D'Hardelot) preceding the ceremony, accompanied by Mrs. Margaret Mann. Miss Ella Bell played a medley of appropriate melodies as a prelude and the wedding march from Lohengrin.

A reception was held immediately following the ceremony in the lower auditorium of the church. Mrs. Arra Gentry was in charge, assisted by the Misses Edith Bell, Caroline Bell, and Joyce Sprague.

The couple went to a resort near Springfield, Missouri for a short trip, and will reside at 822 South Chrysler on their return.

Bell-Case

Miss Edith Velma Bell, daughter of Mr. and Mrs. Harvey Bell, Ava, Missouri, and Marvin Maynard Case, son of Mr. and Mrs. James M. Case, 1106 East Gudgeon, were married July 28 at the home of the bride's parents. The bride's father Elder Harvey Bell read the double ring service, which took place at six o'clock on the lawn before a floral arbor.

The bride wore a gown of embroidered nylon over white bridal satin, with long tapering sleeves and an inset yoke of embroidered nylon. The neck was fashioned of scallops, and a tiny nylon peplum edged with scallops flared from the waist. Insets of embroidered nylon accentuated the sleeves and fitted bodice, and the skirt was gathered and full. Her tiara was of satin with circles of seed pearls and tiny satin roses, and her short veil was of illusion net. Her bridal bouquet was of pink roses fashioned like a fan.

Miss Caroline Bell, the bride's sister, was her at-

tendant, wearing a gown of pink taffeta fashioned with short sleeves and low round neckline.

Little Miss Lois June Bell, sister of the bride, was the flower girl, and Jimmy Case and Janice Case, nephew and niece of the groom, were ring bearers.

Robert Case, the bridegroom's brother, was the best man.

Mrs. Edna Smith sang "Because" (De'Hardelot), and Mrs. Marion Sprague sang "Always" (Berlin) before the ceremony, accompanied by Miss Ella Bell who also played the wedding music.

A wedding dinner, buffet style, was served after the ceremony, at the home.

OUR FATHER'S WATCHCARE

Our heavenly Father looks forth from his throne,
And watches so faithfully over His own.
In huts and hamlets, on seas and on plains,
In the lives of His children, He faithfully reigns.

Unseen by the world, and unnoticed by men,
He blesses His children, again and again.
The world, at His children, so often may frown;
But He knoweth His own, and will give them a crown.

The worldly may laugh at the righteous and say,
Your humble, straight path is a very poor way;
Come out with the many, come —out and be gay,
And do as the world does—have pleasure today.

But the righteous abide in the "rut" as they say,
And wait for their Father to point out the way.
The world has its hour, and one that will fade;
It glows for a while, then it dims in the shade.

The light of the righteous, undimmed by the years,
Gives hope to the faithful, esuages his fears:
A lamp to his feet, and a light to his way;
It leads till the morn and a better new day.

The way of the righteous the world cannot see;
They think it is foolish, as foolish can be.
But the righteous still walk in the straight narrow way;
While bearing the scorns and the cross as they pray.

Content with the food and the raiment, are they,
That comes from their Father, to them every day.
They ask, not for riches, in bags that wax old;
But seek for the treasures of heaven's pure gold.

They give like the widow, the last of their meal,
And trust in their Father, tho want comes, or weal,
Who clotheth the lilies, the fields and the grass,—
And never, the needs of a child, does He pass.

So loving our Master we walk in His way,
That leads to the portals of a fair, endless day;
And trust in our Father, who forth from His throne,
Is watching so faithfully over His own.

OLIVER D. SHIRK