

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."—1 Nephi 3:187.

Volume 29

Independence, Missouri, March, 1952

Number 3

Come Walk Awhile With Me

Come little heart of sorrow,
Walk awhile with me
In the Sacred Garden where
All is harmony.

Come, my tender little love,
Walk awhile with me
In the shining radiance
Where the soul is free.

Come, my love—We'll find the way
Through the Sacred Door
To the rainbow-garden where
Dreams come true once more.

Come, my love—my heart's true love,
Cast away all fear;
There's the golden-rose garden
Waiting for us, dear.

Wear your robe of high ideals
With the golden-rose,
And the Sacred Door to you
Never more shall close.

Come my love, my tender love,
Walk again with me
In the shining places where
We found harmony.

GRACE SPRING LAU

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ZION'S ADVOCATE

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INSTRUCTIONS IN ORDERING

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

WHAT PRICE UNITY?

The psalmist who said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1) spoke an eternal truth. It is because there is a principle involved which had its beginning before the foundation of the world, or indeed, the creation of all things. This being true, it must, of course, have been a part, or quality, of the eternal Father of heaven and earth—God.

Union—oneness—in this respect, can be nothing less than perfection; otherwise, God is not God.

The term, "one", has no single, inflexible meaning, but rather a double meaning, depending upon its application. "One", as a single unit, is difficult to identify, and rather unimportant, here; "one" as a being, or an object, is more easily defined. Science says that everything, including the human body, is composed of innumerable small parts called atoms; thus, "one" person is a composite, or assembly, of many millions of small parts.

Perhaps this will serve to help us understand, to a small extent, concerning God. The scripture tells us "God is a Spirit", without flesh and blood; so then, He is evidently a composition unlike man, although "there is a spirit in man." Because he is a Spirit, it does not mean that He is without form. He has a Spiritual form, and it may be discerned—"seen"—for in the beginning, He said, "Let us make man after our own image." Then, as Adam dwelt in the garden of Eden, he walked and talked with God (evidently with the "eye" of the spirit). Jesus Christ, as a Spirit, appeared to the brother of Jared (Ether, Chap. 1, Book of Mormon).

We have said that "unity" is a part, or quality of God, and that He is a composite being. Notwithstanding a popular doctrine which says that God is "without body, parts or passion," we affirm that He is, or has these three elements. We have just shown that He has a "spiritual body."

What is passion? Lust? Anger? Yes, and more. Within the covering of the same sacred record which tells us that God is a Spirit, may be found: "God is love", "just", "merciful", "righteous", "holy", etc. These qualities are "parts" of his nature, and denote the key "passion" of his being, which is love.

"Love is the quality which underlies, and prompts his every action, including vengeance upon the wicked. In fact, were it not for love, there would have been no creation, and man would not be. And also, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—(John 3:16).

Now, this only begotten Son was, and is, a "part" of God (the Father), for he testified that he "came forth from the Father", and "I do always those things that please him". His "Sonship" was established long before his physical entrance into the world, for he was "before all things, and by him all things consist"—(Coll. 1:17).

Here is the only example of perfect unity, or one-

ness, known to man, though some have approached that perfection. Because that the Son was created for a specific reason, viz. to make atonement for the sins of man, and because "though he were a Son, yet learned he obedience by the things which he suffered."—(Heb. 5:8-9), he thus sealed his heirship, and has every right to the name of, God.

We may search all scripture, and say "amen" to every text which says that there is "one God", or that "God is one Lord", without a flicker of the eye, if we will strive to understand that perfection of unity in Spirit which exists between the Father and the Son. If we say that the oneness which is God is a single being, then we do violence to the thought that God is a Spirit, if we know also that Jesus took up His body of flesh and bone and literally transported it to his heavenly realm. Many another clear, scriptural statement is similarly violated, but we do not propose to dwell upon this phase, as it has been amply covered, heretofore.

The relationship between Father and Son is only brought in here, because it is the perfect and true medium by which we wish to present thoughts in regard to earthly unity, especially as it pertains to the unity of the faith in Christ. If this "medium", or "measuring stick" were imperfect, there could never be any hope of a perfect union in the church. In other words, because Christ always does those things which please the Father, and "I do nothing of myself; but as my Father hath taught me, I speak these things" (the gospel, W.A.S.), then we have the means to establish ourselves in the righteousness of God, and a greater degree of perfection is possible.

There is a rule, then, which may be set up; indeed, it has been, but here is the way we may say it:

PERFECT UNITY IS POSSIBLE ONLY WHERE PERFECT TRUTH AND RIGHTEOUSNESS EXISTS.

An impossible condition, you say? Well, if it were human supposition, it certainly would be, but this Son who knows the perfect will of the Father says it is possible, and so gave commandment, and prayed to his Father that weak mortals like you and I might be given strength to press into that condition. Ah, how pitiful are we, but how loving and strong our God! Yet, its fulfillment depends upon us as to whether we will have it so.

"If we walk in the light, as he (Christ) is in the light, WE HAVE FELLOWSHIP ONE WITH ANOTHER"—(John 1:7). Unity, if you please! Just another way of saying the rule mentioned before.

Now then: let us bring it right down to our day and to future events as foretold in the Scriptures.

We are confident that the Gospel and kingdom has been re-established FOR THE LAST TIME, but do we also know that unless "fruit" is produced in the "trees" of the "vineyard", that there will be a **last** pruning and everything which offends will be cut off and "burned"?—(See Jacob 3, Book of Mormon).

One wonders just what steps the Lord will take to thoroughly purge that vineyard. We do know this: unless we are **EXTREMELY** careful, we can jeopardize our hold on eternal life by carelessness, if not by the committed sin.

The prophet Nephi saw our very day and said:

"They have all gone astray, save it be a few, who are the **humble** followers of Christ; nevertheless, **they are led that in many instances they do err, because they are taught by the precepts of men.**"—Book of Mormon, page 154.

O pray God that we may know and receive the precepts of the Master of men!

Jesus said: "In vain do they worship me, teaching for doctrine the commandments of men", and the reason for this statement being: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; **BUT THEIR HEART IS FAR FROM ME.**"

This condition has intervened to prevent the unity of worship, ordained of God, from the beginning. Its blight was felt in the New Testament church, and in the renewal of the Testament of these latter days. The fruit of this vanity (teaching the commandments of men) is disunion on a large scale. There is not a single thought in regard to God, the plan of salvation, and all other revelation, which is not objected to by one group or another. Strange as it may seem, the "by products" of the Restoration of the Gospel, the "witnesses" (more particularly, the Book of Mormon) have not always produced the expected results. They have indeed borne witness to the truthfulness of the Gospel as contained in the Bible, and given understanding concerning truths either beclouded or deleted, but yet, the self-same spiritual darkness which led men into error in Jesus' day has "flourished" in the lives of her "children" ever since.

As a result, instead of unity, there is a scattering, in place of harmony, there is discord, for love, there is suspicion and hatred—yes, all this within the Restoration Movement. It ought not to be so!

If any people should be banded together to withstand the onslaughts of the wicked, and perpetuate the eternal principles of truth in Christ, "latter day saints" should be that people! I fear that many who consider themselves "latter day saints", are unworthy of that appellation—only "he that feareth God is accepted of him."

Can a unity of these people be effected? It would seem to be an impossibility. But what is impossible with God? I will answer: God is bound only by his own word, and the eternal laws which have originated with him. Thus, if men REFUSE to abide in the light, they must walk in darkness, and they have no part in that divine unity which is God!

If, however, through the precepts of men, the "sheep" have been led into error, not willingly walking therein, trusting too much in the arm of flesh, **they** may be helped! But woe to those "shepherds", for their works shall be required of them! Let us pray God that the wounded may not be found nigh unto "death".

There is a tremendous responsibility resting upon the children of God, and upon his servants, to "let your light so shine" that the shades of darkness upon the errant ones may be dispelled in the unfolding glory of God. Pre-eminently, this task is laid out for the Church

of Christ (Temple Lot). Do we boast? Let it not be considered.

By what right do we make such a statement? Because we have all the truth and no other people can thus claim? I think not. Because we have maintained a perfect unity of faith through the years? Certainly not. Because the church organization is perfect according to the scriptural pattern? This alone will not qualify. Well, then, just how do we qualify?

Looking at ourselves squarely and honestly: real effort has been put forth to resist the encroachment of false doctrine and other devices by which the adversary has sought (and succeeded to a large extent) to divide the church. But we wonder, too, if our very efforts to resist false doctrine, false revelation, etc., has not been carried to the extreme of **lightly passing over the real thing**—being so fearful of deception, with a little hardening of the heart, and lo, the Spirit is offended, being absent when needed! It is possible.

Another related quality, and a very important factor, is that when we have seen our error, as a church, we have been willing to acknowledge it and **turn from it!**

Some have said this is being "wishy-washy"—flopping here and there. On the contrary, it is **repentance** on a group scale, and know you this, that only the truly humble and penitent can find divine favor!

By these, then, may we, being directed by the Holy Spirit, have hope to accomplish that for which the Restoration came into being: primarily, salvation to the souls of men and for the glory of God; more specifically, redemption of the children of Israel through truth's pure light (in God's time and way). By the term, **Israel**, we must include "latter day Israel", the Restoration church. These, too, shall be gathered into one fold where there shall be one Shepherd. Not the organizations, as such—never!

May it be written upon our hearts, and the prayer thereof, that the Lord, in ways unimagined by man, will surely draw all the honest in heart unto him (yes, even those who may not know the Gospel light).

Is it possible that a "remnant", though weak and small, has been preserved, which may act as a nucleus, or center of attraction for the scattered fragments of the church? In all candor, we believe that the Church of Christ **CAN** "fill the bill"—but **WILL IT?**

The only real basis for a lasting unity is in the righteousness and truth of the Word of God as it finds place in the lives of each person, and it must follow that this unity of our spirit with God's will bring about the union of saints.

What price unity?

"Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, **with him also that is of a contrite and humble spirit**, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. 57:15.

WILLIAM A. SHELDON

CONFERENCE ANNOUNCEMENT

As previously determined by the Conference of 1951, the Annual Ministers' Conference of the Church of Christ (with Headquarters on the Temple Lot) will meet with God's permission, April 6, 1952—10:00 A. M. at Independence, Missouri.

As usual, meetings will be held in the little white building on the sacred spot of ground known to all the Restoration as the "Temple Lot." Though formally known as a Ministers' Conference, all the membership who can make arrangements to come are urged to do so. Meetings are public. Any member of the church may take part in the business sessions, prayer meetings, classes, and other devotional services which have become standard fare at our conference. The only phase of the business limited to the ministry is the vote as to whether or not a matter shall or shall not be sent to referendum of the church.

Just be sure that you get in touch with the Reception Committee ahead of time if at all possible so that they can make arrangements for places for you to stay. You can plan to eat two meals a day at the church building. Write to:

Reception Committee
P. O. Box 472
Independence, Missouri

Viewing the progress of the conferences of the last few years, we look with considerable anticipation to an exceptional conference this year. Some have planted and some have watered, but God continues to be the author of the increase.

In all likelihood, the opening session being on Sunday morning, the conference will be converted into a sacrament service. Therefore, we urge one and all who come to come prepared for this service, one of the most sober and sacred of our meetings. Pray before you leave home. Pray on the way. Pray on your arrival. And plan to pray all during the conference that God's will be done. If you have to stay home you can still pray for the same end. For the task of the Church is great and growing. We need the increase that only God can give.

Respectfully,

FOREST E. MALEY
General Church Secretary

REPORT OF THE CHURCH OF CHRIST WORK IN WALES

Llanelly Wales

Greetings to all in the name of the Church of Christ from the Saints in Wales. We are pleased to report that Seventy John Jenkins who has been indisposed for the last three months is restored to normal health. The last six months have been very encouraging for the saints in Wales.

We are pleased to report that services have been held at Henfig Hill, Aberarth, Tonyrefail, Gilfach

Goach, Drefach, and 18 Biddulph St., Llanelly, under the leadership of Seventy John Jenkins who is doing all he can to build the work in Wales.

During a visit of Priest S. Mason, a service was held at 12 Alfred St., Gilfach Goach, the home of Brother and the late Sister Pincot, presided over by Seventy John Jenkins. Quite a number of the old saints were present including Sister Buck, Sister Morgan, Brother and Sister George Allen, Sister Nash and Sister Edwards, and a good spirit prevailed. Further visits have been made to other parts of Wales, and much good has been done.

December 23rd, a service was held at Henfig Hill the home of Brother and Sister Joseph Jenkins. Brother S. Mason preached on the "Birth of Christ" taking his text from II Samuel 7:12. The foundation of the messianic hope, he stated that there are some two thousand prophetic references which refer to the coming of Christ, but stated that prophecy in the case of Jesus is not a telling of the fulness, but a divine message, and said that the whole idea through the Old Testament is not so much to say what the messiah would say or do, as to wake the people to the fact that God had to carry out his purpose in the world, even in the face of tremendous opposition. That God was going to establish a kingdom, there was to be a leader, it was to be world-wide, and he made it clear that there are signs of quite another character of that babe of two thousand years ago. He stated that his (Christ's) first coming was as a lamb to the slaughter, but His second coming, He will exercise His authority. He also reminded them that the covenant made with David in which God promised a Son, under whom His kingdom should be established forever.

A Christmas party was held at Henfig Hill for the children, Brother Joseph Jenkins in charge, who also acted as Father Christmas, and many of the saints enjoyed the evening which ended with a grand supper.

Our prayers are that we shall have a revival in our church work and our hope is that after the next General Conference that Wales shall once again be visited by one of the Twelve. The saints in Wales would love to have Apostle T. J. Jordan visit them, to labor with us awhile, which we believe would be a blessing to all.

SILVANUS MASON, Reporter.

HOUSTON LOCAL

We were happy to have Apostle and Sister Smith in our midst February 3. It was our regular Sunday for Church services at the Community Church. A spiritual sermon was delivered by Bro. Smith. After the 11:00 a. m. services we had communion and prayer service and service again at 7:30 p. m.

Our Book of Mormon study has been changed from Sunday night to Sunday afternoon. We continue to have our Prayer Meeting and Bible study each Friday night.

Irectess C. Keeney was home over the week-end to visit his parents, the Keeney's, returning to M. U. at Columbia, Missouri, on Tuesday.

Bro. and Sister Smith were guests of Bro. and Sr. Mercer and the Keeney's.

The Church of Christ women have been meeting together to sew for the Indians in New Mexico. We sent a box for Christmas. A letter of thanks was received from the teacher, Mrs. Tell and from a little Indian girl Marie Chee.

We are again nearing the time for another Conference. I wonder if, when we meet again, we will be more righteous than we were when we last met. Let us ever be mindful of: "Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief." Prov. 28:14. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence., work out your own salvation with fear and trembling." Ps. 2:12.

ANNA KEENEY.

A VOICE OF TESTIMONY

With words of soberness, and in full view of the fact that all men must give an account before the great judgment bar of God at the last day for all their words, I hereby give to the world the following testimony:

I have prayed more over the condition of the Church than over any other matter in my whole life. I have indeed fasted and prayed much over this. If I have not arrived at my present conclusions concerning the Church and its condition, by the correct method of reaching conclusions on spiritual matters, then I know nothing whatever of the proper manner of approach unto God. And if ever in all my ministry the Holy Spirit led and directed me in doing anything at all, that Spirit has directed me to my present work. If The Spirit that has led in this is not the true Spirit of the Lord, then I have never learned anything at all of its operation.

On Sunday, the first day of May, 1927, I arose early, before the break of day, entered a room alone and engaged in fervent prayer, as I had been doing through many days. I did not pray that morning for any special manifestation or revelation to be given to the public, or to anyone; but the burden of my prayer was that I might be led of the Lord to do that which would be pleasing to Him. I arose from prayer while the breaking of the day in the East was not yet clear, and decided to take a walk. I thought to pray and meditate in the quiet morning hour while taking a stroll.

Accordingly, I stepped from the house where we resided in Independence, Missouri, and had only walked about a half block west when the still small voice of the Holy Spirit spoke in very definite terms and bade me return to the house and write. I replied that I knew of nothing that should be written. The second and third time I was bidden return to the house and write. I obeyed. I took up the writing material and was scarcely able to write rapidly enough to record that which was given of the Lord. The message is not mine. It came from a source higher than man. Without hesitancy I would testify to this, if it were the last word I could ever speak on earth. Men may question its divine authenticity, but it will stand as the true word of the Lord when human misunderstandings

all subside, and when time shall have been swallowed up in eternity.

The message as written was then delivered in a Sacramental Service of the Group Protest People, on that same morning, and its true spirit was attested by the Presiding Elder of the meeting, Brother E. E. Long, at that time.

We have published this "Word of the Spirit" in the Torch of Truth, but for the benefit of the thousands who are yet to peruse its lines it is now reprinted in leaflet form.

With an abiding confidence in the eternal strength of the truth, and in the fear of God before whom all must at last appear to render final account, I hereby set my hand in signature to the foregoing testimony concerning the Message given me of God.

JAMES E. YATES

The Message

WORD OF THE HOLY SPIRIT

Given In Answer to Fasting and Prayer at Independence, Mo., Sunday, May 1, 1927.

By the quickening power of the Holy Spirit thus is given the word of the Lord to all who will open their souls to hear my voice, saith the Lord.

Your prayers are before me, ye who have asked that I shall lead you, and behold, I am willing to lead all my people who put their trust in me, but ye must hear my voice if I am to be your leader indeed, and thus are you to know how to follow.

Ye have asked of me to know my will, yet, will ye hearken when I shall speak? Will ye obey if my word shall conflict with the thoughts and beliefs of your imperfect humanity?

Behold, thus saith the Lord, I lead my people when they have courage to follow me, and to keep my commandments.

By my Spirit in the hearts of all those who truly feel after me I have been with the various broken factions of my church to bless and to comfort and to shield my people from much of the power of evil.

And today do I declare that I, the Lord, will continue to give of my Spirit and blessing to those of every name and kindred, tongue, and people, who feel after me daily, and whose delight is to seek my ways.

But thus saith the word of the Lord to all my people everywhere who will open their hearts to hear the voice of my Spirit as given through my servant in these words: Verily I have rejected the Reorganized Church, with its sins and its follies and its system-making, because they have departed from me, and by the deceptions of the wicked one their leaders have caused a defilement of much of mine heritage.

Yet in my love and compassion, I will continue to feel after those among them whose spiritual vision is darkened; and in as much as they will come unto me and forsake the worldly idols that have been set up before them, I will surely manifest myself unto them in

might, and by the refreshing power of my Spirit in blessing.

But in as much as my people will continue to bow down before the idols of mammon, and to submit their backs to the bearing of financial burdens for an institutionalism that I have not commanded, and which is contrary to the purity of my word and way—behold in as much as my people will continue to yield themselves to the will of task-masters, whose plans I have not appointed, verily my Spirit will not always strive with them, and they must at last reap the results of their folly.

And verily, thus speaketh the Spirit to mine Elders everywhere, whose spirits have been burdened because you have beheld the havoc that hath been wrought in mine heritage, if ye will now hearken to the voice of my counsel, behold the fire of my spiritual zeal shall be renewed in your hearts, and a spiritual refreshing from the throne of my glory shall descend upon you, and your joy shall be increased in the labors of my vineyard.

Verily, out of the broken fragments of my spiritual kingdom of these last days I have preserved unto myself a remnant for the carrying forward of my work unto its final completeness.

The people of this remnant of my church on the Temple Land, which has been consecrated to me, have not been wholly in accord with my will, neither do they this day fashion all their work perfectly in me, but behold, for a wise purpose in me, your Lord and your Redeemer, I have held them in the hollow of mine hand.

Their priesthood and their ministry hath been preserved in me, and their ministrations among men I will continue to bless; for they are an instrument of mine own choosing.

Ye of my people, and of my ministry have questioned the spiritual call of those men of the ministry chosen to be Apostles in this remnant of mine heritage. Verily, if ye will hear my word today I declare unto you, these are my chosen Apostles of this present day dispensation, and through their ministry, if they continue humble and faithful, and through this chosen remnant of my broken heritage I will from this day, forward and quicken their spiritual ministrations among the people, and will continue to use these servants of mine, and this remnant, to bear the message of life and salvation to the souls of men.

In the midst of many trials, and despite the human weaknesses of my servants who shall remain true to the trust given them, I, the Lord, will carry forward my work, and in mine own time, and in mine own way all shall at last be accomplished.

Thus speaketh the voice of the Spirit through my servant by whom I have chosen to deliver these words.

And they who shall hear the voice of my Spirit speaking herein unto their hearts, shall find witness in me, that I, your Lord, have truly spoken. And it is by my word that all shall be judged at the last day.

Thus speaketh the voice of the Spirit unto all saints who will hear, and who will heed my word, even so. Amen.

With words of soberness before the Lord and with all sincerity, and faith in God.

ELDER JAMES E. YATES

WITH THE CHURCH IN AN EARLY DAY

Chapter 15

In our last, we left Margery busy with the household cares which, because of her mother's sickness, devolved upon her. The days, as they lengthened in reality, seemed long indeed to her as she waited for news from Daniel; but as a low, lingering fever still confined her mother to her bed, she was thankful for the wisdom of the choice she had made in remaining with her; for in time she saw her patient care rewarded, as the invalid slowly gained strength and was able once more to join her family at the social meal as well as in their hours of devotion.

Letters came from Daniel, descriptive of the country through which they were traveling, and filled with such incidents as might serve to interest her or tend in any way to cheer her spirits. The hope of soon being reunited was her daily and hourly thought, though few who saw her cheerful, loving attendance upon her mother would have dreamed how much she longed for his companionship and counted again and again the hours of separation. The soft breezes of spring had given place to the warmer ones of early summer, when a letter reached her from Mary, which, as it forms a connecting link in our narrative, we will here in part transcribe. It was dated, "Early June in the wild-wood," and ran thus:

"Margery, Sweet Sister: Should I undertake to describe the scene by which I am surrounded, I feel sure that I never could do justice to it. Tonight we are encamped in a grove of timber skirting the borders of a limpid stream, which in its gentle, rippling flow reminds me of the one in which we were 'buried with him (Christ) is baptism' that happy day, which now seems so far in the past.

"If time is measured by events, then indeed it is long since we two entered into covenant, taking upon us the name of the Son and witnessing to God that we would always keep his commandments. Ah! Margery, that is a solemn covenant to make, especially when we remember with whom it is made! I look back at the past, as memory brings it before me, and forward to the future, that realm of imagination, and the question comes to me, 'Shall I always be able to do this?' 'Not in our own strength,' I hear you repeating, as you have many times said to me, 'but if we daily ask our portion of strength, he will give it daily.'

"This is what I am trying to do, trying to gather the manna each day as it falls, and use it while fresh and sweet; and, Margery, I have thus far never known it to fail. Is it not, after all, the using of it which is the important part? Those who in their eagerness gathered more than was used, found it filled with worms. I have often thought that if from the heart we asked daily, and daily used the portion given, we would grow in peace and in the knowledge of God; but of what value to our bodies is the food we never taste? In like manner the Spirit can not grow and receive strength by the bread we ask for, if unused.

"If I pray for the grace of patience and never exercise it; for faith and then harbor doubts and unbelief; for charity, and almost as soon as the breath of prayer has left my lips, take up a reproach against my neighbor; for the poor and needy, and send them away from my door empty; for the success of the gospel and never give towards the sustaining of the ministry, no, not to pay my honest debt of tithing; for the speedy coming of Christ with his saints, when by the neglect of all those duties I am doing all in my power to prevent that coming, of what avail are my prayers?"

"God may hear and place within my reach the power to answer them, but if I do not use that power, will it not be a swift witness against me in the day of judgment? I sometimes think it were better never to pray, never to ask God for grace to overcome, than to ask, and after receiving, never use. But let me return.

"There is an opening in the woods where we are now encamped, and, as the banks of the stream are nigh, through it the view opens out over a wide expanse of prairie, covered with the most luxuriant growth of grass, among which bloom the loveliest wild flowers of every shade and hue. As the evening breeze freshens, the grass sways in it like the ripples on the lake; but the waters of the lake never throw back such bright and lovely colors as the flowers give to this prairie sea.

"Away in the distance, where the sky bends down and seems to lift the land to its embrace, the hues mingle and blend till one knows not where the prairie fades from view and the horizon begins. Truly this is a lovely land and goodly. One can almost fancy that the spies would not have far to go for the grapes of Eschol, as he looks at the trees covered with the half-formed bunches of wild grapes, hanging thickly from vines which have crept to the tops of the tallest ones and have there festooned themselves into garlands of verdure, reaching from branch to branch.

"You have heard that our people would not be induced to take up arms in order to defend themselves from being driven, neither to reinstate themselves in their rights.

"After they left Jackson County and settled in Clay County, these mobbers did not feel just as secure as they wanted to feel in regard to their titles to these lands. The guilty conscience, which is ever looking forward to the evil day, whispered to them that some time they might be called upon to prove their titles, which would be a hard thing for them to do. Accordingly they sent a proposition to the brethren, offering them the government price for their land, but refusing to pay anything for the improvements.

"Of course our brethren could not accept this, and it was finally agreed to refer the matter to some of the citizens of Clay County. These men had no connection with our church, but were men of good standing and much influence in the county.

"They met at a town called Liberty, with thirteen men sent out from Jackson County, and strove to adjust the difficulty. Our brethren were also represented; but after some time the men from Jackson County,

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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.

"PEACE, PEACE"

By Marion Sprague

All the world is crying, "Peace, Peace"; and there is no peace. Even the nations whose lands are not torn by artillery do not have peace of mind; for their sons are dying to keep the enemy away from their gates. How clearly the prophecy applies to our day! Our children are taught war while we pray for peace. Our sons are imprisoned while we compromise with evil. Corruption creeps right up to our doorsteps as we stand helplessly by, powerless to stem the tide. We, even we, have not peace: fear is upon us. Great fear possesses us night and day.

Yet, it ought not so to be. "Let not your heart be troubled, neither let it be afraid," Jesus said in John 14:27. This is the "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Peace is absolutely necessary to life. Our Lord knew that. Without peace, our body is weakened; and a weak body is a prey to Satan. Peace permits rest under any circumstance; and it insulates against Satan's efforts to distract us from trusting God. Jesus plainly says He gave it to us, and left it for us, and so He surely wants us to have it. Why, then, is it withheld from us? In Gal. 5:22, it is identified as one of the fruits of the Holy Spirit. "But the fruit of the Spirit is love, joy, PEACE, longsuffering, gentleness, goodness, faith, meekness, temperance." It is a fruit of the Spirit or Holy Ghost which the world cannot receive, "because it seeth him not, neither knoweth him." (John 14:17).

Here we have a sharp, decisive line drawn between two classes of people; "Ye"—those to whom Jesus was speaking, his disciples and all those who would follow after Him by their teaching; (John 17:20) "Neither pray I for these alone, but for them also which shall believe on me through their word." And "They"—the rest of the world, who could not receive the Comforter "because it seeth him not, neither knoweth him."

The group—Ye—could have Peace as a gift of the Lord through the Holy Ghost. The group—They—could not have Peace because they could not see the Holy Ghost. Under which classification do we fall? Have we received the gift of the Holy Ghost? If we have, and it "abides" in us, then we should be in a condition of peace (that is, absence of fear) under any and all circumstances. If we have not received the gift of the Holy Ghost, then ought we not to be seeking it that these wonderful gifts of our Lord might be added unto us?

The fruits of the Spirit are all such wonderful treasures, surely anyone who understands their worth would want to possess them. It seems the great obstacle has been in learning how to secure them; for,

like all the gifts and blessings of the Lord, they may be obtained only in the way He prescribes.

How was the Holy Ghost bestowed? By the laying on of hands of the ministry of Christ's church. In Acts, Chapter 19, is a very clear description of the manner in which it was given. Also Acts 8:14-17 says, "Then laid they their hands on them and they received the Holy Ghost."

Now let us not be tempted to listen to that profound lie of Satan's: "Such things were just for those days." From the beginning of time he has tried to make our Lord out a liar by his own crafty lying. This is one of his most crafty. But the Lord said, in Malachi 3:6, "For I am the Lord, I change not"; James 1:17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Heb. 13:8 says: "Jesus Christ, the same yesterday, today, and forever."

Now, if Christ gave us His peace and left it for all who believe on Him, and provided a way for it to be obtained by those who do believe, and since he is unchangeable, we are foolish, are we not, if we accept this popular lie of Satan's as if it were truth?

In the first place, the Holy Spirit was not given to the world for the reasons we have already pointed out, but only to a certain specific group who qualified themselves for it by **believing** and being **baptized**, (Mark 16:16) becoming an heir through Christ (Gal. 4:7), by doing **all** things as He commanded (John 15:14), (Matt. 28:19-20), (Col. 2:6), (Matt. 16:24-27). Having received the word of the Father from the Son, they thus came out of the world, and were no more of it. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." The Holy Spirit was given, then, only to those who came out of the world and into the Kingdom of God (the church) which Jesus himself set up or built. To enter the Kingdom they were baptized, and after that the Holy Ghost came upon them.

After receiving the Holy Ghost, already having been baptized, they were able to do marvelous things: to speak with new tongues and to prophecy. To some were given special gifts of wisdom, knowledge, faith, healing, discernment, etc. All these were gifts of the Spirit or Holy Ghost. (I Cor. 12:8-11). By the same power, in Mark 16:17-18, other signs are named which shall follow those who are believers (those who keep **all** the instructions or word of the Lord), baptized citizens of the Kingdom of God. "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

But the power to bestow the Holy Ghost with all its gifts and blessings was not the privilege of all even

within the kingdom. One, Simon, after being baptized and receiving the gift himself by the hands of Peter and John, sought to buy the power of the priesthood. (Acts 8:18-24). He was severely rebuked. The power was given only to those within the Kingdom who were chosen by Jesus, or later by the Comforter who took His place, the Holy Ghost (Mark 3:13-14) and ordained by the laying on of hands of the other ministry to be ministers of the church. And no man taketh this honour unto himself, but he that is called of God as was Aaron." Heb. 5:4. That is, pointed out by the manifestation of the Holy Ghost (Ex. 4:14-16 and Num. 17:1-10). I Tim. 4:14 and II Tim. 1:6 speaks more of these things.

So, it is apparent that there was a very specific way to obtain this gift of the Holy Ghost, one of whose fruits is PEACE. It was obtained by entering the Kingdom (church) of God and receiving the gift at the hands of those within who had the power and authority to bestow it. There is no other way. There never will be.

There were other churches then, many of them. But only one had this power. Why? Because they fell into the classification of "They". "They" were not the church that Christ built. "They" were of the world, and did not come out of it into His church. And only to the church that He built did He give His Spirit with power and authority to do the things that He did. (John 17:22-23 and John 14:12-14).

Let us see **how** that church differed from all others of that day. Matt. 16:18 says, "I will build MY church; and the gates of hell shall not prevail against it." That is one difference—the gates of hell should not prevail against it. I Peter 2:5 says, "Ye also, as lively stones, are built up a spiritual house." Peter was addressing some of those who had already come into the kingdom (church). In verse 6, "Wherefore it is contained in the scripture, Behold, I lay in Sions (the church) a chief corner stone: elect, precious: and he that believeth on Him shall not be confounded." I Cor. 3:9 points out to the baptized Corinthians: "Ye are God's building."

Many texts point to the church comparing it to a house, a building, but one which was composed of human material: "live stones." Eph. 2:19-22 says, "Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the **household** of God; and are built upon the **foundation** of the **apostles and prophets**, Jesus Christ himself being **THE CHIEF CORNERSTONE**; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

So, now we have a knowledge that the cornerstone of Christ's church was Jesus himself, and the foundation for it was the apostles and prophets, and the membership are the household. Did any other of the churches have such a cornerstone and foundation? I am afraid not.

I Cor. 12:28 pictures more of the building: "And God hath set some in the church, first **apostles**, secondarily **prophets**, thirdly **teachers**, after that miracles, then gifts of healings, helps, government, diversities of tongues." (And of this first group, the **apostles**, who at one time were disputing among themselves as to who would be the greatest, in Mark 9:35, Jesus said,

"If any man desire to be first, the same shall be the last of all, and the servant of all.") Eph. 4:11, "And he gave some, apostles; and some prophets; and some **evangelists**; and some **pastors** and **teachers**." I Tim. 3:2, "A **bishop** then must be blameless, . . ." and verse 8 says, "Likewise must the **deacons** be grave." Titus 1:5,—"ordain Elders in every city—" Luke 10:1, "After these things the Lord appointed other seventy also, and sent them two by two into every city and place, whither he himself would come."

These, then, are the framework "fitly framed together" of the church, the officers which he set there, the foundation and timbers: APOSTLES, PROPHETS, EVANGELISTS, PASTORS, TEACHERS, BISHOPS, DEACONS, ELDERS, SEVENTIES. No other church had such officers. It was different, and peculiar to all others; and it taught the strange gospel of Christ: FAITH, REPENTANCE, BAPTISM, LAYING ON OF HANDS, RESURRECTION OF THE DEAD, ETERNAL JUDGMENT. (Heb. 6:1-2).

The building would be incomplete without a door or entrance. But leading up to the door are two steps. One is **Faith**, the other is **Repentance**. For these two must precede entrance into the Kingdom of God. After these steps are mounted we may enter only through the door of **Baptism** in the name of Jesus Christ. "Repent, and be baptized, everyone of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38), "I am the door: by me if any man enter in, he shall be saved." (John 10:9).

The gift of the Holy Ghost was a great blessing by reason of its fruits, but its prime purpose was to bring light to the household by teaching or confirming Truth. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the **Spirit of Truth**;" (John 14:16-17). And verse 26 adds: "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." I Cor. 2:12, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are given us of God." John 16:13. "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." Ps. 119:105, "Thy word is a lamp unto my feet, and a light unto my path." John 8:12, "I am the Light of the world: he that followeth me shall not walk in darkness but shall have the light of life." John 12:36, "While ye have light, believe in the light, that ye may be the children of light."

So may we see that the gifts of the Spirit which are wisdom, knowledge, faith, healing, miracles, prophecy, discernment, divers tongues, and interpretations of tongues, (I Cor. 12:8) are the windows of the building, for through them comes the light and the beauty; and without them the light is darkened and the beauty obscured and lost.

There, my friend, is the Church of Christ to whom our Lord gave PEACE—**HIS** peace. It is perfect, beau-

tiful, complete. Throughout the Holy Writ it is called His Bride. Christ loved his church as a husband loves his bride, and it was for her He gave His life. (Eph. 5:25). Rev. 12:1 describes her: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Clothed with the sun indicates she was covered or adorned with light: the Spirit of Truth, the Holy Ghost. And her feet rested upon the moon: the light of prophecy. Upon her head as a crown of authority were twelve stars: the apostles which Christ her Husband, had placed upon the head of his church. Her robe of the Holy Spirit denotes power to do the things Jesus did as the crown is the mark of authority to do them. As long as she wears the robe of the Spirit and the crown of twelve apostles she has the power and authority of her husband. She is his bride, his wife. But what happened to her? She was here in the year 35 A.D. Where is she now? Of this much we can be sure: wherever she is, there we will find PEACE, and all the other gifts and blessings of our Lord.

Let us go back to they who lived in those days, who had the Spirit of Truth. Let us carefully scrutinize their words to learn if they had any knowledge of what would later happen to the lovely woman.

John 12:35: Christ said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." Were they then to lose the light, the Spirit, the robe, after a little while?

II Thes. 2:3: Paul said, "Let no man deceive you by any means: for that day (when Christ would return) shall not come, except there come a falling away first." What was going to fall away? Could it be the robe and the crown? Paul also said in II Tim. 4:3, "For the time will come when they will not endure **sound doctrine**; but after their own lusts shall heap to themselves teachers, having itching ears."

Then in Acts 20:28-30, Paul spoke to the elders of Ephesus and said, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." It seems that these apostles and prophets might be contradicting Jesus statement, "I will build my church, and the gates of hell shall not prevail against it." But it only **seems** that way; for nowhere did He ever promise that the church would not have rough going. His promise was, rather, that it would "prevail", which indicates final victory after long combat.

John, another apostle and prophet of that day, goes on to describe in Rev. 12, what would be the fate of the glorious woman. She was to become a mother as well as wife. And as the productivity began, there appeared a great red dragon having seven heads and ten horns, and seven crowns on his heads. In Rev. 20:2 the red dragon is identified as Satan. Rev. 17:9 reveals that the seven heads are seven mountains. **The ten horns** (according to the vision of Daniel, 7:3-7) were ten kings. As Daniel interprets it, these were

kingdoms, and the kingdoms or beast with ten horns or kings was, could only have been, Rome—Rome, which is so uniquely built upon seven hills, or mountains. Here, in a letter to his friend, the Abbe Ferghen, is how Pope Clement XIV describes Rome: "You will then descry Rome, which may be seen a thousand years and always be a pleasure. The city situated on seven hills which the ancients called the seven mistresses of the world." (The Beast and His Image, page 17, 18 quoted in Marvellous Work—MacGregor).

Then, this red dragon, identified as Rome, stood before the woman to devour her offspring; but he was prevented, for it was caught up into heaven. Who was it martyred the saints of God? Rome. And they, having laid down their lives for the Lamb, took it up again. (Rev. 6:9-11). The woman, the church, soon thereafter fled into the wilderness where there was a place prepared for her. But many of the saints were overcome by the dragon, which is both Satan and Rome. (Rev. 13:7).

John tells of seeing another woman (Rev. 17:3-4). She was on very good terms with the red beast, Rome, for she sat upon his back. What woman, or church, is or ever was seated in Rome? Is it not the very church who "claims" to be the Bride, or the church that Christ built? John says this woman seated on the beast was arrayed in purple and scarlet, decked with gold and precious stones. The rich purple robes of the pope and the gorgeous scarlet hat and robe of the cardinals are well known to be lavishly adorned with all manner of precious stones and metals. The woman also held in her hand a cup filled with the abominations and filthiness of her fornications. And she was drunk with the blood of the saints. If she was the Bride, where were her robe of glory and the crown of twelve stars, all equal in brightness (Mark 9:35)? If she was the true Bride could she not have remained clothed with the sun and crowned with twelve stars, as her Husband arrayed her? Could such a woman as this was ever have been or ever become the pure, perfect spouse of the Lamb, having been the harlot? Oh, surely not.

The bride, the true wife, fled into the wilderness. Then the dragon, Satan-Rome, placed upon his back this other woman instead, who promptly usurped the place and prestige of the absent bride. She cleverly disguised her self to fool the people, and by insidious lies and superstitions gained complete power over them.

Let us turn to the history of the world for some pertinent facts which substantiate our position and uphold prophecy. In the first century the twelve original apostles were martyred or banished, and those who were chosen to take their places died. In the next century ambition to be greatest caused strife and contention which led, in the third century to the establishing of one man over the church, "bishop of the bishops", instead of the crown of twelve. Thereafter the office of apostle fell into disuse. Also, by that time, the ministry had forgotten the instruction to go out preaching the gospel "without purse or script" and were indulging in luxurious living, the leading ministers having set up literal thrones surrounding themselves with serpents and fawning lesser officers. Simony, or sale of office, crept in; and the church went

into world politics, becoming itself a state. The burning of incense, and later, candles, became ritualistic, being borrowed from the heathen churches. During the fifth century prayers to the virgin mother and the saints were introduced. (Acts 4:12 says, "There is none other name under heaven given among men, where we must be saved.") In the sixth century the church attempted to rule by force instead of love, and the terrible edict "Christianity or death" was enforced; and before its end the papal power had become supreme. Soon thereafter the mode of baptism was changed and holy water began to be used and sold. Idolatry was a product of the eighth century by prayers to the images of the saints and Mary. During the tenth century came the Rosary, and in the eleventh the pope received the title "Master of the World", and he established his college of cardinals. During the next few centuries translations of the Bible led to disputes and Bible reading was discouraged and finally forbidden to the laity.

The church had lost its apostles and prophets, sevens, teachers. Baptism was changed to sprinkling. Popes and cardinals came into existence. The Holy Ghost and its gifts were heard of no more. This is surely a complete "falling away" of the church's rope and crown of power and authority, as foretold by Paul in II Thess. Without the crown and robe of light there was darkness. Isa. 60:2. says, "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee." Isaiah foresaw the darkness, but he also saw a return of the glory. Zech. 14:6-7 says, "And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light." So this prophet of old foresaw a gradual breaking of the darkness, and a day which was not light but lighter, before the full light which would come at evening time. Isa. 58:8, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward."

What was it Paul said would happen after the falling away, and before the second coming of Christ? "That man of sin would be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (II Thes. 2:4). In Dan 7:8 we find: "I considered the horns and, behold, there came up among them another little horn, before whom there were three of the first horns plucked out by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

Compton's Encyclopedia has this to say: "In virtue of his position as head of the Roman Catholic Church, the pope is its supreme teacher, legislator, judge, and governor. * * * He formulates what is to be believed by the members of the church. * * * He alone can prescribe and regulate its liturgical services. As the supreme legislator of the church he makes laws for all its members, and has full authority to interpret, alter, or abrogate his own legislation or that of his precedes-

sors. * * * For more than eleven centuries, without interruption, the pope was a temporal as well as a spiritual sovereign." Such are the admitted claims of the papacy. Sure both Paul and John truly foresaw how Satan would overcome the church, cause it to flee into the wilderness while its power to propagate or continue its kind was taken back to Heaven. But they likewise foresaw the returning of light "at evening" time after a day of half light and half darkness. What an apt description of the dark ages, the reformation, and the restoration.

The woman or church who fled into the wilderness did not perish, for her husband (God) had prepared a place for her and she would be cared for (fed) by him for 1,260 days. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." (Rev. 12:6). Rev. 12:14 says, "where she is nourished for a time, and times, and half a time, from the face of the serpent."

When time enters the picture it indicates that anything that has a beginning will also have an ending. It proclaims that things will not always be so. The woman would remain in the wilderness for 1,260 days, and then she would remain no longer. The beast's power would continue for forty-two months, which is also 1,260 days, and then would continue no longer. The woman would come out of the wilderness after 1,260 days and the beast's power would be discontinued after 1,260 days. The length of time is identical. The period of time must likewise be identical. Therefore, if we can discover either point of beginning (when the woman went into the wilderness or when the beast took power), then we can measure the time and learn exactly when the period would end. The prophecy of Dan. 9:24-27 concerning the seventy weeks which were plainly concluded by the sacrifice and death of Christ, gives the key by which we may unlock these prophecies. A prophetic day is one year. Let us keep that point in mind while we look for other clues contained in the prophecies.

The church had now been set up, clothed with power and authority, but driven into the wilderness, and her place and prestige usurped by another. But there was to be a change, remember; a restitution. In Acts 3:21, Paul speaks of "Until the times of restitution of all things which God hath spoken by the mouth of his holy prophets since the world began." John, in Rev. 14:6, after he beheld the dark days through which the church would pass when all would be deceived by the false woman and the light of the Spirit of Truth would be taken away from the earth, saw angels fly to the earth with the everlasting gospel, and also declaring that Babylon's day was done: "Babylon is fallen." From that reading, knowing what we have now learned, we cannot miss the fact that Babylon and Rome are the same.

Has, Rome, then, fallen? Or is she yet to fall? What would cause her to fall? It could only be the news that she was an usurper, for her power is of Satan, and is a lie, a phantom thing existing only in the illusion of her authority—as with any usurper. Destroy the illusion and the imitation power vanishes, shattered. What then could destroy the illusion?

What else but the return of **real** authority, the reappearing of the **true** bride properly arrayed in the badge of her wifehood, her crown (twelve apostles) placed squarely upon the **top** of her head (and not down around her neck somewhere), and her robe (the Holy Spirit) shedding light that had not been known for centuries, thus coming out of the wilderness with plain proof of her identity?

Chapter 2 of Daniel interprets a vision which portrays an image depicting kings and kingdoms. It is important to us because it foretells that at a certain time (in the days of these kings) God would set up "a kingdom which shall never be destroyed; and the kingdom shall not be left to another people, but it shall break in pieces all these kingdoms, and it shall stand forever." The kingdom of God is the church of Christ, the bride. So we must conclude that Daniel was speaking of the time when the church would come forth. The kingdom of God which he saw was like a small, unobserved stone; not very large, for it struck the image upon its feet; and yet it broke it in pieces. But the stone did not remain small. It became big, as great as a mountain, and filled the whole earth.

When God set up the kingdom in 34 A.D. it did not break up any kingdoms, but was itself pushed aside, (driven into the wilderness) its place usurped by another. So that does not fulfill Daniel's prophecy. But the "restitution" mentioned in Acts, the return of the bride indicated in Revelations, the restoration by the angels (also in Revelation) of the gospel—the apostles, the prophets, and the Holy Spirit—was to take place at a certain time, and never afterward would it be thrown down or hid. We can therefore plainly see that all these things would take place "in the days of these kings." We can not afford, then, to be less than meticulous about ascertaining the point of time, lest we too be deceived.

At the time the image was struck on the feet by the stone, it was seen standing complete. But Daniel told King Nebuchadnezzar that he was the head of gold and the other parts were kingdoms which would come after him by the overthrowing of his kingdom. So we must turn to world history again to learn, beginning with King Nebuchadnezzar, when all these subsequent kingdoms existed simultaneously. First was the "gold" of the Babylonish kingdom, which is now Turkey. Next was Persia, the "silver" kingdom. Then followed the "brass" kingdom of Grecia, or Greece. After that came the rise of the "iron" or Roman kingdom. And the Roman kingdom was subsequently divided into ten kingdoms, or toes, which are named: Austria, Bavaria, England, France, Naples, Netherlands, Portugal, Spain, Sardinia, and Wurttemberg. You will find their places in all the history books dealing with that period. We also find that only in the very short period of time of part of 1829 and 1830 A.D. did these kingdoms exist as king-ruled monarchies, simultaneously. In other words, the only time in the history of the world that the image seen by Daniel ever stood up complete in its entirety was in the years 1829 and 1830. Therefore, "in the days of these kings" was A.D. 1829 - 1830.

Isa. 29:14 foretells a marvellous work and a wonder that would be done among the people whose eyes have become closed to Truth. And verse 17 gives a clue as to when it would be. "Is it not yet a very little

while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" What could be more marvellous than a small stone cut out of a mountain without hands that would strike the great Babylon upon its feet and break it into pieces, and then continue to grow until it became a great mountain, or nation, that filled "**the whole earth**"? It is plain the marvellous work was the setting up of God's kingdom, the coming forth out of the wilderness of the bride.

Let us learn, then, if possible, when Lebanon was not a fruitful field, and also when if ever it again became fruitful. Deut. 28:24 says, "The Lord shall make the rain of the land (Lebanon) powder and dust," while Isa. 6:5 prophecies: "And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they **rain no rain** upon it. This came to pass.

For centuries, ever since the Jews rejected Jesus, Lebanon has stood a barren waste, sterile, rocky, desolate. But it is also a matter of record that the rains were restored again in the year 1853 A.D., to the astonishment of the natives; and by 1866, "crop after crop can be raised, summer and winter * * * the former and latter rains being restored as in ancient times."—Louis Van Buren, quoted in Marvellous Work, MacGregor.

Since Lebanon's restoration to fertility was to be a little while after the angel had flown back to earth with the gospel and its return to fertility began in 1853, then he must have flown **before** 1853. Since the image only stood complete in 1829 and 1830, that is the **only** time he could have been struck on the toes. And since 1829-'30 precedes 1853 "a little while", the dates so far exactly fit the old prophecies foretelling them.

But what of the bride's emergence from the wilderness? And what of the beast's castrated power? Since her advent should coincide with the flying angel then she also must have come forth between 1829 and 1853. Let us return to John's vision (Rev. 13:5) for more evidence to the meaning of the "power given to him (the beast)" which was to be discontinued after 1,260 days (forty-two months) the same period of time that the woman remained in the wilderness. "And there was given a mouth speaking great things and blasphemies." Paul mentions a "man of sin" who would blaspheme God, sitting in God's temple "showing himself that he is God." Did such a man reveal himself in the sixth century A.D., with a "mouth speaking great things and blasphemies"? Let us see.

We find, according to world history, that in the year **570** A.D., the popes of Rome became monarchs absolute, having at last overthrown the exarchate which controlled Rome until that time. (The filthy woman now was truly seated upon the beast—Rome). Here are some of the names of blasphemy which the papacy (from the Greek word "papas" meaning "father"—yet the Lord, in Matt. 23:9 says, "call no man father upon earth") affects: "**Holy Father**", "**Our Lord God** the Pope", "**Another God** upon earth", "**The victorious God** and man in his **See** at Rome", "**The Most Holy** who carrieth the Most Holy", "**The power** of the pope is greater than all created power, extending itself to things celestial, terrestrial, and infernal, and that the

pope doeth whatsoever he listeth even things unlawful, and is more than God."—Quoted from *Marvellous Work*—MacGregor, page 96. Our conclusion is, then, that the prophesied "man of sin" **did** reveal himself in 570 A.D., and is the Pope of Rome.

We also find that the ten kings (horns) of Rev. 17:12 were to receive their power in the same year (hour), and "These have one mind and shall give their power and strength unto the beast." They did that also in 570 A.D. And these are the same ten kingdoms (or toes) which shall be broken in pieces by the stone at exactly the same time the woman, the bride of the Lamb, shall come out of the wilderness, which must be before the year 1853.

Now it becomes uncontestable that the empire of papal Rome (established in 570 A.D. according to history) is both the ten toes of Dan. 2, the fifth and last kingdom of the image, and also the ten-horned beast whose power would continue forty-two months or 1,260 days, or exactly the same time that the bride would be hid away. And since that fifth kingdom (papal Rome) received its power in 570 we must conclude its power would last for 1,260 years, or until A.D. 1830, which is just that many years after 570. Its power, then, would be struck some kind of a fatal blow in the year 1830; and we have already pointed out the obvious blow that would be necessary to break that power. The bride must put in her appearance. Is it not significant that the prophecy proclaims the date of her emergence from the wilderness to be the same, or 1,260 years after 570—that is, 1830? Her return would take place in 1830. And it did. She came forth, and her appearance in her robe and crown was the fatal blow to the usurper. Surely the stone was so small it was at first unnoticed. But do not forget that it grew and grew until it filled the whole earth.

Here are some opinions of the great Reformers during the day of half-light, half-darkness upon the coming forth of the bride in her royal apparel:

"Luther perceived that the ancient and primitive church must, on one hand, be **restored** in opposition to the papacy by which it had so long been oppressed."—D'Aubigne's *History of the Reformation*, vol. 3, p. 80.

"The times which we have reason to believe are at hand, (if not already begun) are what many pious men have termed, 'the latter-day glory'; . . . And yet the wise men of the world, the men of eminence, the men of learning and renown, 'cannot imagine what we mean by talking of any extra-ordinary work of God!' They cannot discern the signs of these times; They can see no signs at all of God's arising to maintain his own cause, and set up his kingdom over the earth."—John Wesley, Ser. 71.

"Almighty God of love
Set up the attractive sign,
And summon whom thou dost approve
For messengers divine.

From favored Abraham's seed
The **new apostles** choose,
In isles and continents to spread
The dead-reviving news."

—Charles Wesley, *Prophetic Times*, Vol. 2, p. 144.

"In the poor, small span of my life I desired to have been a diligent and constant observer, and have been myself many ways engaged in city, in country, in court, in schools, in universities, in churches, in Old and New England, and yet cannot, in the holy presence of God, bring in the results of a satisfying discovery that either the begetting ministry of the **apostles** or messenger to the nations, or the feeding or nourishing ministry of **pastors** and **teachers**, according to the first institution of the Lord Jesus, is yet restored and extant . . . the apostasy of Anti-Christ hath so far corrupted all that there can be no recovery out of that apostasy till Christ shall send forth **new apostles** to plant churches anew."—Roger Williams, *Kelley's Presidency and Priesthood*, p. 109-10.

"By the reformation of the seventeenth century that dark cloud was broken in fragments and though the heavens of gospel light are still obscured by many clouds—the sects of various names—the promise is that at evening time it shall be light. The primitive gospel in its effulgence and power is yet to shine out in its original splendor to regenerate the world."—Alexander Campbell, *Hayden's History of the Disciples*, p. 36.

"There must be a stone cut out of a mountain without hands before it can fall upon the toes of the image and become a great mountain and fill the earth. An **angel must fly through the midst of heaven** with the everlasting gospel to preach to all nations before Babylon falls and the Son of Man reaps his harvest—But if the last age, the age of opening these things be now approaching, as by the great success of late interpreters it seems to be, we have more encouragement than ever to look into these things."—Sir Isaac Newton, *Observationst on the Prophecies*, p. 250, 51.

"I am **preparing** the way for him like Elias in spirit and power."—Martin Luther, D'Aubigne's *History of the Reformation*, vol. 2, p. 111.

(Above quoted from *Marvellous Work*—MacGregor, page 147-49).

Surely these (all spoken before 1830) are sufficient to prove that the Reformers did not set up churches claiming them to be the bride. They were aware that they did not have the light. They merely banded together against the beast in anticipation of the day when light would come and the apostles and prophets restored to earth.

(to be continued)

IF CHRIST HAD NOT COME

No Bethlehem: If Christ has not come, the beautiful story of the Babe in Bethlehem, which for more than nineteen hundred years has been whispered in the ears of little children by godly mothers, would never have been told; and the star in the East would never have shined. Matt. Chapter 2.

No miracles: The blind men by the wayside would have continued to sit begging in darkness until death and pulled them into eternity. Luke, chapter 18.

Mary and Martha would have continued to grieve for their brother, Lazarus, for there would have been no resurrection in Bethany. John, chapter 11.

The tempest would have continued to rage, and the angry waves to dash at will, for there would have been no Master to say, "Peace, be still."

No parables: If Christ had not come we would not have the thirty great parables.

The lesson on preparedness, as taught in the parable of the ten virgins, would have never been known. Matt. chapter 25.

The good Samaritan would have passed the wounded man as did the priest and the Levite. Luke, chapter 10.

The prodigal son would never have found his way back home. Luke, chapter 15.

There would have been no day of Pentecost.

John the Baptist could never have said, "Behold the Lamb of God, which taketh away the sin of the world." St. John 1:29.

If he had not come, Paul would not have seen the light on the road to Damascus, and the world would have never heard of the brilliant, kind-hearted Paul, the apostle to the Gentiles. Acts, chapter 9.

If he had not come, there would have been no resurrection. We would not have known that "that which is sown in weakness shall be raised in power." Without the resurrection, we would bend over the couches of our dying loved ones and say, "good-bye forever."

If Christ had not come, there would be no church with its many blessings to humanity.

We could not say to the sinner, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

To the discouraged, we could not say, "Cast all your cares upon him; for he careth for you."

To the doubtful could not be said, "Ask, and it shall be given you; seek, and ye shall find! knock, and it shall be opened unto you." Matt. 7:7.

Christ has come and paid the price, so that the drunkard may become sober, the thief may become honest, and the harlot may become pure.

We are not worshiping a dead Christ, but a living Savior, who has become the first-fruits of them that slept, and we know that if He arose, we shall rise also.

We do not need a new gospel, for the faith of our fathers is living still. Jesus Christ is the same yesterday, today and forever.

The cross is not time-worn.

The cross is not time-honored.

The cross is not out-of-date. We are told that we need a modern gospel.

The power of the cross still lives, and so does the Christ who hung upon it.

WITH THE CHURCH IN AN EARLY DAY

(Continued from page 39)

seeing that they were not likely to get what they wanted without paying for it, withdrew from the council, and, being very angry, they accused the men of Clay County of sympathizing with our people, and it was only by persistent effort that they were restrained from using knives and guns, which seems to be the best logic they have at command.

"Prominent among this delegation from Jackson County, was a man by the name of James Campbell. In the terrible heat of his anger, this man swore that the war against the Mormons should be renewed, and that he himself intended to kill Joe Smith and 'give his carcass to the buzzards'.

"That night the heavens suddenly gathered blackness, and peal upon peal of thunder shook the earth, while the vivid lightning flashes blinded the beholder, for a moment lighting up the earth and then leaving it in blacker darkness than before. How well I remember it, and how it required all our united strength to keep our tent from being blown away! The rain fell in torrents, and but for the precaution father always takes of digging a trench around the tent, it would have been flooded with water. In a few hours the storm abated, and next morning the sun shone bright and clear, and the birds sang as joyously and sweetly as though there had been no war of the elements, no crash of thunder, or of trees uprooted by the wind or shivered by the lightning's flash; but in that storm, Margery, there perished seven of these lawless men.

"They had embarked in the ferry-boat to re-cross the Missouri river, and when about half way over, the storm burst upon them in all its fury and the boat upset. Part of them succeeded in clinging to her until she righted, and then climbing in, and so were saved, but seven were drowned, and their bodies floated down the angry waters of the swollen stream, and some days afterwards the body of James Campbell was found lodged on a sand-bar; but so terribly was it mutilated and torn by the sharp claws and beaks of buzzards, that it was almost impossible for his friends to recognize it.

"Our enemies claim that Joseph Smith announced to his followers, 'that he had brought his fate upon himself by his threats against the prophet of the Lord'; but if people were wise they would receive such tales as these with many degrees of allowance, for while there is a temptation to ask, 'Was it indeed retributive justice upon this man?' the Christian knows that it is not in ways like this the judgments of God are meted out. Sin brings its own punishment with it.

"When in the darkness of night, thrown amid the black, angry, and storm-tossed waters, did this man who had profaned the name of his Maker by linking it with terrible threats of evil which he purposed in his heart to bring upon an innocent fellow being, recall the past; and as the light of eternity drew near, and the stern reality of death came home to him, did he regret it? Would he have changed the past? Would he have reinstated those helpless women and children in the homes from which he had helped to drive them? Had life been spared, would he have changed his

ELDER ALTON SHANKLE

course, have been a better man? Alas, who can answer!

"Was it retributive justice? 'Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, nay; but except ye repent, ye shall all likewise perish.'

"Let us trust, Margery, that our enemies will be the only ones to do this kind of talking, for in life justice is not always meted out. The wheat and the tares grow together, and John saw under the altar the souls of them that were slain for the word of God and the testimony that they held: 'And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' White robes were given unto them, and rest, sweet, sweet rest; but even they must wait until judgment precede judgment, for, 'He hath appointed a day in which he shall judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance of this unto all men, in that he hath raised him from the dead.'

"Death is not an unlimited evil, neither is it in any sense the punishment God has in store for the wicked. Many times it comes to the righteous in a sudden, terrible manner, as much as to the wicked; but come to them as it may, or when it may, it comes as a friend, freeing the spirit from its tenement of clay, and giving in exchange for the toil, care, and perplexity of life, rest. 'It is appointed unto men once to die, but after this the judgment.'

"But how I have wandered from that which I intended to write you.

"Our trip has thus far been a very pleasant one, and we are now near our journey's end. The stream by which we are encamped empties into the Missouri a few miles below the point at which we expect to cross it, and unless providence prevents we will reach our crossing-place in two more days' travel. Yesterday we met with some families, already discouraged, who were returning to the East. They were driven from Jackson County, and, as they expressed it, 'Have had enough of Mormonism.' Already I have opportunity to see that the 'net gathers of all kinds.' The Savior spoke of a class who became offended in times of persecution, and, Margery, there are many such among our people. I know there will none stand, save those in whom the word has taken deep root, and the root itself is being nourished by the ground into which it has fallen. These will bear fruit, and only the fruit-full will endure.

"You would be surprised to know what objects of curiosity we have been to many on the way. It is a mystery to me how the most vivid imagination could possibly invent all the stories in circulation about the 'Mormons.' One would think them a newly discovered race of beings, important curiosities, or creatures caught with a lasso from some Indian jungle. And what a comment, what a living witness of the changes which have occurred since the days when Christ and his apostles were upon the earth, and went about from place to place, preaching this same gospel of the kingdom!

"This would not be so apparent, would not stand in

such bold relief, did the churches not, one and all, profess to be followers of Christ and found their faith upon the same word which is the foundation of success. Did they or we profess another religion, holding the religion of Christ as a mistake or an imposition, there would be no room left for astonishment, but as it is, the marvel is that they can not see how far they have departed from the faith taught by Christ. 'To a drunken man the world goes round.' Not being able to see their own departure, they see in us a new and strange sect which by no possible stretch of courtesy can be denominated Christian.

"We are anxiously waiting further news from you and will expect that you will join us before fall. Daniel and father have gone on ahead and will meet us at the river, provided they have been successful in finding a desirable location. If we do not meet them there we shall camp and await their return."

We will not follow the letter to its conclusion, but will here briefly (for the benefit of our young readers) throw in a few connecting links between this period and the events which will form our concluding chapters. Mr. Clark met his family at the crossing of the river, and communicated to them the good news of having found and purchased a place with some improvements already on it. The location he had selected was in Clay County, where the family were shortly settled. Daniel obtained a home near to his father's and in the early fall they were joined by the family of Mr. Boyd, and, for the first time, Daniel and Margery sat together beneath their own roof-tree, and knew in its broadest meaning the truth of the words, "Be it ever so humble, there's no place like home." Before long they were destined to know also, that no spot upon this earth is so sacred as to be exempt from pain and trial. Daniel was attacked by sickness, and despite every effort upon the part of friends to alleviate or heal, gradually grew worse, until it became evident to all that unless help came soon, it would come too late.

Through the long watches of the night, Margery sat by his bedside, her heart filled with the wildest apprehensions. Could it be possible that he was to be taken from her that his life-mission was accomplished and the summons home had come? Silently she ministered to his every want, for the sharp pain tugging at her heart rendered speech almost impossible, but every breath was a breath of prayer, that if possible, God would not yet press this bitter cup to her lips. From time to time the ordinances of God's house had been administered, but with no apparent effect. Medical aid had been sought, but all in vain, and although Margery kept her watch alone, the family of Daniel were all there, for their anxiety was too great to suffer them to remain away. As the first dawn of day stole into the room, he said to Margery, "Call father."

Mr. Clark was soon at his bedside, followed by his mother and Mary, not knowing but they had been summoned to bid him good-bye.

"Will you administer to me once more, father?"

"Certainly, my son," he answered, and kneeling by his bedside, the stricken family once more implored at a throne of grace for the life of the sufferer, after which Mr. Clark anointed his head with oil, and

laying his hands upon it, asked God to remove the disease and restore his son to health.

God was pleased to hear and answer, and that morning Daniel took breakfast with his rejoicing family, thanking God for his abounding mercy and blessings.

Three years of peaceful, domestic life followed this event. Much of Daniel's time was given to the ministry, but Margery was happy in the thought that though at home, she was yet a co-worker with him; for he never failed to receive from her words of cheerful encouragement, which not only buoyed up his spirit, but incited him to new endeavors in the Master's cause. Hours of discouragement and despondency came to her, as they do to all, but she did not give them a **heartly welcome** and encourage them to come again, but struggled to bar the door of her heart against the intruders, and when in need of encouragement, counsel, or help, she went to her closet and laid the matter before God.

During these years, hundreds and thousands of the saints had sought and made themselves homes in Clay and adjoining counties. Towns had sprung up as if by magic, and the fertile acres of prairie land had been turned into fruitful fields, yielding in abundance all kinds of grain, vegetables, and fruit, while the wild honey, found in the woods, garnished almost every table.

Broad lines of distinction were soon drawn between the thrift of eastern settlers and those settlers who had been there before them. The result was that envy was excited in the minds of the early settlers, and they began to cast about for means by which they might get rid of these neighbors, whose industry and thrift was a constant reproach to them.

In addition to this, not one of the saints was the owner of a slave, for they understood the spirit of the gospel of Christ too well to believe that God ever made one of his creatures to be the bondman of another. It is probable that just here the serious cause of offense was given. Be that as it may, they were offended, and resolved to once more make an effort to expel them from their homes.

(to be continued)

DID YOU KNOW—

That people spent eight times more hours at movies than at Sunday School; that only one out of 12 persons in our country attends church; that seven out of eight children quit church and Sunday school attendance before they reach 15 years of age; fifteen million "sex" magazines are printed monthly and read by one-third of the American people; there are more barmaids in this country than college girls; one million American girls have venereal disease; 100,000 girls disappear every year into white slavery; one million illegitimate babies are born annually; there are almost a million illegal abortions performed annually; our nation harbors three times as many criminals as college students; a major crime is committed every 22 seconds, an aggravated assault or rape every hour; a murder every 40 minutes; there are 60 suicides in our nation daily; two out of three adults, boys, men and women, smoke; three out of ten who start as light drinkers end up drunkards. As a nation we spend about \$750 on

pleasures, sins, cosmetics, and amusements to every dollar given to foreign missions. Read, pray, weep, as you consider America's dreadful spiritual plight.—J. Edgar Hoover in Crimes in America.

OBITUARY

Clarence L. McCormick was born Mary 5, 1915, in St. Louis, Mo., and had resided in this community until his decease January 30, 1952.

He was united in marriage to Thelma Shanks on June 27, 1934.

To this union was born two children, Nancy, age 15, and William, age 12.

Clarence united with the Church of Christ (Temple Lot) by yielding to the principle of baptism on August 5, 1951 and endeavored to bring himself into complete submission to Christ.

There remains to mourn his passing, the wife and children mentioned before; one brother, Leroy William McCormick; two sisters, Inez Harriet Ashby and Audry Mae Meyer, all of St. Louis; and many friends and relatives.

The father, Leroy William McCormick, and mother, Inez Harriet McCormick, preceded him in death.

Interment in Laurel Hills Garden.

OBITUARY

Elder Ulisses Grant Burgin was born February 9, 1870, and passed from this life November 1, 1951, at his home near Ava, Missouri. Elder Burgin had been in poor health for the past few years. He had lived most of his life in and around Ava, where he was known for his honesty and straight-forward Christian life.

He married Miss Loretta Wallace, June 2, 1889; to this union eleven children were born, his wife and five of the children preceded him in death. He married the second time to Mrs. Rossie Wilson, who also preceded him in death by a few months. He is survived by six children, William and Lester E. Burgin of Ava, Missouri, and Everett Burgin of Longview, Wash.; Mrs. Bessie Deatherage of Ava; Sadie Seley and Nellie Downing of Knobnoster, Mo.; one brother S. C. Burgin of Springfield, Mo., also forty-one grandchildren, and sixty-eight great grand children.

Elder Burgin joined the Reorganized Church early in life, was called and ordained to the office of an Elder in which office he served his Master well, he transferred his membership to the Church of Christ at Ava, in 1932 when the work was first opened at this place and was a staunch defender of the church until the end came.

NOTICE

About two months ago, I, as editor of the ADVOCATE, received a Canadian money order to cover a subscription renewal to this publication. The money order was cashed and the money turned into the general office, but the name and address of the subscriber was misplaced. Will this Sister please write to our general office, box 472, in care of Elder J. M. Case, and the proper receipt can be returned. We wish to kindly inform all that subscriptions, etc., should be sent directly to the office as shown on the second page of each issue of the paper.

WILLIAM A. SHELDON