

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.

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Sermons We See

I'd rather see a sermon than hear one any day,
I'd rather one would walk with me than merely tell
the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who live
their creeds,
For to see good put in action is what everybody needs.

I can soon learn to do it if you'll let me see it done;
I can watch you hands in action, but your tongue too
fast may run;
And the lectures you deliver may be very wise and
true,
But I'd rather get my lessons by observing what you
do;
For I may not understand you and the high advice you
give,
But there's no misunderstanding how you act and how
you live.

When I see a deed of kindness I am eager to be kind,
When a weaker brother stumbles, and a strong man
stays behind
Just to see if he can help him, then the wish grows
strong in me
To become as big and thoughtful as I know that friend
to be.
And all travelers can witness that the best of guides
today
Is not the one who tells them, but the one shows the
way.

One good man teaches many; men believe what they
behold.
One deed of kindness noticed is worth forty that are
told.
Who stands with men of honor learns to build his
honor dear,
For right living speaks a language which to everyone
is clear.
Though an able speaker charms me with his
eloquence, I say,
I'd rather see a sermon than to hear one any day.

(Reprinted from Glad Tidings)

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EDITORIAL

Over 130 years have passed since the Lord said to the first prophet of latter days:

"And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old." Book of Commandments 4:5.

What a glorious promise this contains! All that was needed was to refrain from hardness of heart, or in other words, to be believers; not unbelievers.

That the people of that generation did harden their hearts, even of those who entered into the "new and everlasting covenant", cannot be denied, and they were continually reproved for it.

In D. and C., Section 83:8, the people of the church were admonished:

"And your minds in times past have been darkened because of unbelief and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation."

Note that they "treated lightly the things you have received", and were further admonished to "remember the new covenant, even the Book of Mormon and the former commandments" or a "scourge and a judgment" would be poured out upon them.

This only typifies the efforts God has made through ages to reclaim the children of men from darkness, vanity, unbelief and death, into the light of truth and eternal life.

To do this, He has used various means and instrumentalities, all bearing witness of the Divine Will, that men might be left without excuse when they stand before Him to be judged at the last day.

That He has not yet succeeded in reaching all who have preceded the present generation, nor indeed, but a small portion of this generation; and further, that He must, and will succeed in reaching them, even the whole family of Adam, is aside from the purpose of this writ-

ing, yet the understanding of this divine plan is so important as to justify the pursuit of knowledge in that direction; but I forbear.

It is a matter of equal concern that we have been left with witnesses—the Bible and the Book of Mormon—which, coupled with the "former commandments" (of latter day revelation), would be used by God in bringing about the "reformation", in putting down "lyings, and deceivings" and in establishing his church as it was "in the days of old". As I say, we have such witnesses, and yet because of hardness of heart, many have evidently been delivered up "unto Satan". (B. of C. 4:6).

Witness the divided condition of the Restoration Movement. Division is the fruit of lying and deception, of priestcraft, of envy and strife, of hardened hearts.

Hard-heartedness is not necessarily unbelief in the existence of God, but rather an unwillingness to receive the testimony of truth concerning his commandments and other information pertinent to the plan of salvation.

The prophet Isaiah said:

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

If there is anything to qualify as "the law" and the "testimony" it is surely fulfilled in the Bible and the Book of Mormon. Here, then, are the great testators of divine truth, the "stick of Judah" and the "stick of Joseph", which, when used as a single measuring rod, should enable us to know the truth.

It is perplexing, if not ironic, that the very instruments of God's choice, have been, and are used as the tools of Satan. The propensity of men to fashion God after idols erected within their hearts through twisting of the Word of God to suit the fancy, is well demonstrated in the multiplicity of Christian creeds and churches.

Another popular method of subverting reason is to mangle truth by over-stressing certain scriptural texts to the exclusion of many others which might throw the matter into an entirely different light. Or, one might lift a text from its scriptural setting, which, taken by itself may seem the very strongest of evidence in support of error posing as truth.

The Book of Mormon comes to us by way of testimony to divine truth contained in the Bible, and also to clarify many things which have been obscured therein, or removed by the "great and abominable church."

Yet, today, divisions have sprung up in the Restoration based upon supposed establishment of greater light and truth found in that book. Some of these have sought to discredit everything coming through Joseph Smith except the translation of that Record. Such a process only succeeds in laying a foundation of sand upon which to build.

If Joseph, and others, did not, in fact, receive the holy priesthood and the command to lay the foundation of the Church of Christ in latter days, the Lord can scarcely be said to have begun the "marvelous work and a wonder" predicted by Isaiah.

Men, today, profess to believe the Book of Mormon, yet will ignore truth contained in the Bible. As such, they have effectively "crossed" the two "sticks" affirming one and denying the other.

Safety dictates the balance of the two; a harmonization of all scripture relating to a given subject. This may require a re-appraisal of firmly encouched belief, even rejection of some. But to do so may bring us to the place where we can believe the whole word of God.

William A. Sheldon

INDEPENDENCE DIARY

Our activities continue with increased interest, especially in our children's departments. Our children's music group usually drops practice sessions through the summer months. They will continue this summer with a thought to providing more recreation and fun for the children with just enough practice to keep them accustomed to singing together.

We enjoyed a program by the group one recent Sunday evening, with both the primary group (directed by Sr. Marion Sprague) and the junior group (directed by Sr. Kay Matthews) participating. Prelude music was played by Nola Kay Matthews, scripture reading was given by Duane Wheaton. Jimmy Case played a trombone solo. Manon Chapman, Dorothy Ann Denham and Mike Matthews played piano solos. The piano accompanists were Janice Sprague, Martha Harris, Belinda Nast and Rebecca Maley. Our children's programs are always received with enthusiasm. It is pure joy to watch each child's growth and the development of each precious, young personality.

Bro. Fernando Ojeda and Andres Escamilla have met with us some since conference, and have added to our meetings.

Sr. Marcia Bryant, daughter of Bro. and Sr. Ray Bryant, has moved to Independence and is working in downtown Kansas City. She is making her home with her sister, Grace Rudd, and family.

Our Sr. Arra Gentry has undergone a very serious operation, and although she still suffers much discomfort, she is able to be at home and is improving. We have been much concerned about her and are thankful for her recovery.

Sr. Martha Harris, youngest daughter of Bro. and Sr. Vance Harris, graduated from high school this spring with good scholastic standing in a large class of seniors. We enjoy Martha's musical ability in our local and take pleasure in her achievements.

On May 21, Gretchen Janelle Wheaton, daughter of Jim and Peggy Wheaton, was blessed by her great grandfather, Apostle C. L. Wheaton, assisted by her grandfather, Bro. C. L. Wheaton, Jr.

On May 28, Kelly Jo Thompson was blessed by Apostle C. L. Wheaton, assisted by C. L. Wheaton, Jr. Kelly Jo, born February 14, fulfilled a long awaited dream of Bro. and Sr. Clarence Thompson on May 8. It has been several years since they applied for a baby girl to adopt. Big brother, Wayne Albert, age six and a half years, had a voice in naming his little sister.

June 3, we witnessed the beautiful and joyous event of the wedding of Sr. Margret Harris of Independ-

dence, Mo., and Bro. Glenn Gill of Independence, Wisc. We enjoyed the presence with us of a number of out-of-town wedding guests who remained for services the following Sunday—the groom's family and members of the Harris family.

On June 4, other joyous events occurred—the baptism of Bro. Will and Sr. Mary Richardson and the blessing of two babies. Sr. Mary Richardson is the sister of Apostle Tom Barton. Bro. Richardson was baptized by Bro. Richard Wheaton and confirmed by Apostle C. L. Wheaton. Sr. Richardson was baptized by Bro. C. L. Wheaton and confirmed by Bro. Richard Wheaton.

The grandsons of Sr. Katherine Moyer were blessed. Scott Raymond Adams, son of Sr. Carole (Moyer) and Everett Ray Adams, was blessed by Bro. Forest Maley assisted by Bro. Nicholas Denham. Keith Douglas Moyer, son of Bro. Larry and Leiselotte Moyer, was blessed by Bro. Forest Maley assisted by Bro. Nicholas Denham. Larry, a jet pilot in the service of our country, was not privileged to be here to witness the blessing of his son. Keith and his mother, who in recent months have gained entrance into the United States from Germany, have been visiting Sr. Moyer and great grandfather, Levi Maley. Their departure last week for the home they have established in Albuquerque, New Mexico, leaves the home of Sr. Moyer a bit empty.

On June 11, Jeffrey Wayne Nicholson, son of Bro. and Sr. Herbert Nicholson, was blessed by Bro. Marvin M. Case assisted by Bro. Rolland Sprague. Bro. Nicholson has been transferred to Denver, Colo., by his place of employment. Sr. Nicholson and the children will join him soon to make their home there. We will miss them and their four sweet children; however, their baby suffers from asthma, and we are hopeful with them that the Colorado climate will help him.

In addition to sermons by our local priesthood and Bro. Fernando Ojeda, on June 11 we had a guest speaker, Bro. E. E. Willard. Bro. Willard asked, "Does it stand to reason that man's soul salvation is of so little importance that God would be so negligent or careless that He would not provide some measuring stick?" When a room has been measured with a yardstick there is no further arguing about the size of the room; nor about the accuracy of the yardstick. When a piece of meat is weighed at the butcher shop, there is no argument, because an established means of weighing was used in each instance.

Why then should we have such vast differences in opinion in matters of spirituality? It is necessary for us to lay before God our all, and say, "Lord, if there is anything here that you don't want, take it and discard it." Then and only then is a man ready for baptism. Unless he has fully repented and has become a new creature he does not have the proper measuring stick. After we have done all this we may lose our measuring stick unless we continue to examine ourselves constantly, daily, and cease not to pray. When we differ in opinion it is because we fail to use our measuring stick. Christ has said, "I am the way, follow Me."

Irene Maley, Reporter.

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

IS THIS THE GOSPEL?

By Ollie Derry DeLong

If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin. Without this fellowship there can be no salvation. Therefore, the first work of the spirit of preparation, in this day, is to convince those who commit sin that they are not born of God for I John 5:18 says, "We know that whosoever is born of God sinneth not."

By their fruit ye shall know them as a child of God. After having gained a sufficient degree of deliverance from the nature of lust, covetousness, selfishness, and the various branches of an evil nature, and having that growth and maturity in the principles and fruits of the Spirit (love, peace, meekness, gentleness, long-suffering, faithfulness, goodness, temperance, benevolence and such like), they are then able to know God, and to demonstrate the gospel in their lives.

As the work of preparation is a great work, even from the beginning until it's final accomplishment, so all iniquity will not be purged away at once. In the preparatory work of the bringing forth of the Gospel and in the building of Christ's church, the true disciples or believers of Christ have passed and will pass through much tribulation, mortification, trial, and temptation, in which all the faithful will be united, from the eldest to the youngest, as the heart of one man, when they are truly, I say truly, living and showing forth the fruits of the gospel. As sin and confusion are removed and everything contrary and offensive to the pure nature of the gospel are purged out, so purity, order, and righteousness will be established. And as both the eyes in one head center in one and see everything alike, so will the true followers of Christ, I say the true followers of Christ, be enabled to see eye to eye, and all things will be regulated, and set in order, in a perfect law of righteousness, justice and truth. Thus from faith to faith, and from one attainment to another, there will be a gradual and continual increase in unity, purity, and order, until the Church of Christ is fully established. Will it not be possible then that there will be a united effort to give ourselves and services, with all the temporal interests, for the mutual support and benefit of each other, and for the charitable uses, worthy of support and consideration? There can be no church complete or in order, according to the law of Christ, without this joint interest and union. I may be wrong, but it seems to me the true law (which will try our faith) is the law in which all members have an equal right and privilege, in the use of all things in the church and the laws of the gospel according to their needs. It should not be the interest of the peoples

of the church to lay up in store this world's goods; unless they are willing, when the time comes, to give of their prosperity to help those who are less fortunate and support the poor, keeping only that portion of their possessions for their own just wants and needs. It should be the aim of all, never to bring debt or blame against the church, but freely give our time and talents, as brothers and sisters, for the mutual good of one another and for the church.

When we are ready and willing do these things, we will come together in the full order of a church relation, possessing all things jointly, none saying that aught of the things we possess are our own; but everything will be possessed in a perfect law of justice and equity by all the members. We will not desire, from worldly motives, to lay up in store worldly goods, but solely as a Christian duty and privilege for the mutual benefit. Therefore all will have an equal right, as members jointly, in the use of the things in the church according to their own several needs, whether they brought in any temporal substance or not. For there will be those who will not be able to pay or bring in of their substance because of age, infirmities, etc. But in those who bring in their substance more or less, that scripture will be fulfilled—"He that gathered much had nothing over, and he that gathered little had no lack." Ex. 16:18. (If we have enough for each day of all our needs, what more do we ask than this? We can't take it with us when we die.)

The center of union and protection to all who believe is, or should be in the church, established in perfect order of the Gospel, in a perfect law of liberty and equality, for the equal benefit of every member, in all things spiritual and temporal. The ministry has the right to hold titles to lands and properties the same as any lay member. They are not supported by any salaries, but are given whatever they need at home for their support, or for expenditures abroad and they receive this at such times as they need it.

Unto every member of the body is given a measure of the Spirit of Christ to profit withal, in which by a faithful improvement of their created talents every member becometh prepared and groweth up into a fitness to fulfill that place and order in the house of God for which they were created. Their real qualifications appear visible and manifest to the whole body, who jointly unite in promoting every improved talent and gift of God given to individuals, and which thereby, becometh a real gift of the whole. There should be no jealousy among the members because one may be a little more talented than another, but each should strive to help one another to improve their talents.

Nothing should be established in the church until it receiveth the free and mutual consent and united

approbation of the whole body; and thus, by the body in union, everything important is established. These simple, little and comprehensive words of Christ, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," (Mark 8:34), should have been received and established among the peoples of God, as a foundation and lovely principle, from the time they first received and established the gospel of Christ unto the present day. No member of the body should seek to obtain pre-eminence, or to usurp authority over another, but to build up and support the welfare and comfort of the other. Consequently, all would be busy, peaceable and happy. Every blessing, spiritual and temporal, would ensue as naturally as rays of light flow from the sun, or the fruits of the harvest from the rains of summer. When we get the very spirit of the gospel into our souls, we will become one faith, one heart, and one soul. And in consequence there will be the production of peace and good will, humility, temperance, condescension and obedience, order and harmony, with every fruit of the Spirit and of righteousness for the eternal life. We will show our faith through our works in doing justice and loving mercy; being fully persuaded that where there are no doers of the very works of righteousness, there is neither a true faith nor a true church, nor any fruits or evidence by which the true church may be known or distinguished from the false by those who are without.

The internal spirit and substance of the true gospel covenant is more than ever was, or ever will be, written with paper and ink. The fulness of the law of Christ being written by the Spirit of God in the heart and on the mind of every true member of His church, is kept by them and maintained as an internal law of liberty, justice and equity.

"Behold, it came to pass on the morrow, that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths, and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them. And it came to pass that the disciples whom Jesus had chosen, began from that time forth to baptize and to teach as many as did come unto them: and as many as were baptized in the name of Jesus were filled with the Holy Ghost. And many of them saw and heard unspeakable things, which are not lawful to be written: and they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another. And it came to pass that they did do all things, even as Jesus had commanded them." III Nephi 12:9-12.

Also read Acts 2:44-48. When you have read this article ask yourselves, "Is this the Gospel?" If so, might it not be well if we were living it today. I realize I fall short of doing so, but with God's help we hope to put it into our life.

Minds are like parachutes—won't work unless they are open.

Worry is the exercise of lack of faith.

HOW SHALL GOD'S COVENANT WITH ABRAHAM BE FULFILLED?

By Lucinda Scott

Part I

We cite you to the article WHO WAS THE HIGH CEDAR? in April 1960 issue of Zion's Advocate. It is an introduction to the question at hand. It deals with the seed of Joseph who were led to this western hemisphere. To a certain extent it covers the period of time beginning with the generations of Noah's three sons (Gen. 10; 11:10, etc.), down to the beginning of the fulfillment of God's covenant with Abraham. The fact is brought out that this part of the seed of Joseph will be used to do a great work for the Lord; but we have both of his sons to consider, for it is through his two sons, Ephraim and Manasseh, that God will fulfil His covenant He made with Abraham, for all Israel, and for all families of the earth. (Gen. 12:1-3; 18:17, 18; 22:15-18).

In this article mentioned above starting on p. 57, column 1, last paragraph, we proved to a certain extent that some of the seed of Joseph were led to this western hemisphere, and the Lord set up his kingdom here the same as he did at Jerusalem; that the time is to come when someone of the seed of Joseph shall be swift messengers who will bring a message to all the "inhabitants of the world, and dwellers in the earth." That someone shall translate all languages into a pure language, so all people will serve the Lord with one consent.

We will show more conclusively that this western hemisphere is Joseph's land; that they kept a record of their civil and religious activities; that Christ appeared to them and taught the gospel the same as at Jerusalem; that their record was buried in the ground and came forth at a certain time; that their record and the Bible shall be used together as the word of God; that there is a righteous branch and choice seer to come forth from the seed of Joseph who was led to this western hemisphere, and that through the seed of Joseph's two sons, Ephraim and Manasseh, the covenant God made with Abraham shall be fulfilled.

We hope these facts taken from scripture and history shall be brought to the attention of all people as far as possible, that those seeking for truth can enjoy the Holy Spirit, for it shall be a great blessing to those who believe and accept it, but condemnation to those who reject it (see Acts 3:19, etc; Deut. 18:15-19; Matt. 25:14-30; 13:12; Mark 4:21-25; Luke 8:16-18).

The blessing of Abraham was passed on to his son Isaac (Gen. 26:1-5); from Isaac to Jacob (Gen. 28); from Jacob to Joseph, and from Joseph to his two sons, Ephraim and Manasseh (Gen. 48:15-16; I Chron. 5:1-2). Then through their seed, God's covenant with Abraham shall be fulfilled, for when Jacob blessed Joseph's two sons, Ephraim and Manasseh, he blessed them with Joseph's blessing, and named his own name on them, also the names of Abraham, and Isaac. Jacob chose them as his sons, in the place of Reuben and Simeon, his first-born sons (Gen. 48:5, 6, 15, 16).

The time is coming when God will remember his covenant which he made with Abraham. The fulfilling of this covenant began with Christ, for Christ took upon him the seed of Abraham (Heb. 2:14, etc.), so the seed of Abraham became one seed through Christ; the gospel was preached to Abraham, so the heathen would

be justified through faith, unto the fulfilling of the promise to Abraham that "in thee shall all nations be blessed"; "the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22). The covenant was not all fulfilled at Christ's coming, but circumcision, and all types of sacrifice and offerings made before and after the law of Moses was added, and all things pertaining to the law which were types leading up to Christ, was fulfilled in Christ, for Christ made the final sacrifice (Gal. 5:6; Col. 2:6-15; 3:11; Heb. 7:15, etc., chaps. 8, 9; 10:1-23). The covenant was confirmed in Jacob, for God gave him the blessing of Abraham (Gen. 28). His name was changed to Israel (Gen. 32:24, etc.; 35:9-15), from whence the children of Israel received their name. The Lord chose Jacob as the seed of Abraham; the Lord called him from the chief men (Isa. 41:8-9); from the time the children of Israel came to Sinai, the Lord spoke of "the house of Jacob", aside from speaking of the children of Israel (Ex. 19).

It is reasonable to believe the Lord said much more to Moses than what is recorded in Ex. 19:1-8. At this time the Lord made preparation in word and in promises which would be fulfilled many years later, when the house of Israel would be divided and one part would be called "the remnant of Jacob" (which we will prove later on) to whom these promises were to be given. There was a promise which God made at that time which shall be fulfilled through this remnant; the promise that they should be unto him "a kingdom of priests"; he also promised that all Israel "shall be a peculiar treasure unto me above all people; for all earth is mine"; through this "kingdom of priests" they shall be made "an holy nation." This condition has never existed among Israel. I Peter 2 bears of what is said in Ex. 19.

The time shall come when Israel, the same as Christ, shall be as lively stones; a spiritual house shall be built up among them; there shall be a holy priesthood among them "to offer up spiritual sacrifices acceptable to God by Jesus Christ." Israel as a whole, has not yet offered up spiritual sacrifices unto God through Christ. This scripture shall be fulfilled through "a chosen generation" (those to whom the promises were made in Ex. 19 concerning "a kingdom of priests") whom were to be chosen from among the children of Israel (which will be a generation of Joseph of Egypt, which we will prove later on). They shall be "an holy priesthood," "a royal priesthood," who shall make of Israel "an holy nation, a peculiar people"; they shall show forth the praises of God who will have called them "out of darkness into his marvelous light." The time is coming when their conversation shall be "honest among the Gentiles", and the Gentiles will no longer speak against them as evildoers, but the Gentiles shall, through their good works, glorify God in the day that this scripture shall be fulfilled; it is called "the day of visitation" (vs. 1-12). None of this scripture has been fulfilled yet.

Peter said there was a time of refreshing to come from the presence of the Lord (Acts 3:19); this day of refreshing, in "the day of visitation", shall bring about "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (We do not have all of these proph-

ecies; they shall be a part of this refreshing which is to come from the presence of the Lord.) This "day of visitation" which shall be "the time of refreshing", and the "restitution of all things" shall come through some one "in the Spirit and power of Elias.", the same as John the Baptist came (Luke 1:13-17; Matt. 17:10-13; Mark 9:11-13).

By putting John 1:19-21 with this scripture, we see there is another to come in "the spirit and power of Elias" besides John the Baptist, for Christ told his disciples that Elias had already come; then he speaks of a time when someone will come "in the Spirit and power of Elias" "and restore all things." When John the Baptist was asked if he was Elias, he said, "I am not"; he came before the face of Christ (Mark 1:1-4; Luke 7:27); meaning, John came before the face of Christ was seen on earth; that is, he came to prepare the way for Christ's first coming; then Elias is to come again in the person of someone else to prepare the way for his second coming, at which time all things will be restored but will not be presented in its fullness all at once; it shall be done progressively; first, in that day "of visitation" "the times of refreshing" shall come which will be a preparation for the "restitution of all things"; which will be the fulfilling of the covenant God made with Abraham when he said, "And in thy seed shall all the kindreds of the earth be blessed" (Acts 3:19, etc).

The Lord promised Jacob he would strengthen and help him, and he will uphold him with his right hand of righteousness. The Lord says, "Fear not, thou worm Jacob, and ye men of Israel", for God promised them he and Christ shall help them. (Isa. 41:8-14). The word "worm" used here could mean the seed of Jacob which shall be preserved and will in time give life to Israel; their worm shall not die (see Isa. 66:23, 24; Job 19:26). By putting Isa. 6:13 with this we can get a better understanding of its meaning. This holy seed shall be as the substance of a tree which remains as the life of the tree after the leaves have fallen.

Let us explain the first part of v. 13 so the latter part can be more easily understood. The previous verses of this chapter tell of the desolation that came on Israel after they rejected Christ; their land became "utterly desolate". Still, the Lord promised, "But yet in it shall be a tenth, and it shall return, and shall be eaten." The word "it" is used twice, referring to Jerusalem and Israel. Israel shall return, (they shall be gathered in unto their land which God gave their fathers—Gen. 12:1-5; chap. 28; Jer. 16:14-16; 23:1-8; 30:1-11; chap. 31). They shall pay tithes of one-tenth, the same as Abraham paid tithes to Melchisedec, who was a "priest of the most high God" (Heb. 7:1-10; Gen. 14:18-20; 28:20, etc.). Israel shall pay tithes to "an holy priesthood", "a royal priesthood", which shall be established among them.

The time is coming when Judah and Jerusalem, which includes the Levites, shall "offer unto the Lord an offering in righteousness"; their offerings shall "be pleasant unto the Lord, as in the days of old, and as in former years" (Mal. 3). The Lord promised them if they will return, He will return unto them. One of the ways they must return unto the Lord is to "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the

Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground," etc. They shall yet eat of the abundance of their land, and all nations shall call them blessed, for they shall be a delightful land, "saith the Lord of hosts" (v. 12).

This prophecy in Isa. 6:13 was spoken around 760 B.C. Now let us take the remainder of this verse and see how it sounds by itself. (We must learn how to rightly divide the word of truth—II Tim. 2:15. Divide means "To arrange under heads or topics and explain; expound."). "As a teel tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be" as the substance of a tree which remains as the life of the tree after the leaves have fallen.

The Lord promises Jacob, as the seed of Abraham that "he will make thee a new threshing instrument having teeth" (Isa. 41:15-16). Mountains spoken of here represent the kingdom of God, which includes all churches, great and small (Isa. 2; Ezek. 38:14 etc.; chap. 39; 17:22, etc). According to scripture in these references, all kingdoms of God shall be brought together, and it shall be established in the top of the mountains, "And all nations shall flow unto it." There shall be two mountains combined in one, which shall be called Zion and Jerusalem; the law and the word of the Lord shall go forth from Zion and Jerusalem; peace will be brought about after God delivers them from their enemies. (We will prove later on that there are two nations of the house of Israel that shall be joined together; their land shall be married.)

There shall no longer be churches great or small; the house of the Lord shall be established in these two mountains (or kingdoms) which will become one mountain. This sharp threshing instrument, which the Lord will make for Jacob as the seed of Abraham, shall purge every person; there will be those who will not stand this purging; all churches shall be made like chaff that is carried away by the wind. This fits with what Peter said in Acts 3:19, etc; the time "shall come to pass, that every soul, which will not hear" the words of Christ in that day of refreshing, shall be destroyed from among the believers. (See Deut. 18:15-19; Mal. 4). There shall be a great shaking on the earth at that day (Ezek. 38:19-20; Hag. 2:6-7; Joel 3:9 etc.; Heb. 12:22 etc; Rev. 16). Someone who shall be called "the remnant of Jacob" shall be a blessing or a cursing to many people (Micah 5:7, etc.).

We have established the fact that the covenant was confirmed in Jacob; that Jacob was chosen as the seed of Abraham; it was established in Jacob as an everlasting covenant to Israel; this brings us to Psalms 105. One thing pertaining to this everlasting covenant was that God gave Israel the land of Canaan for his land of inheritance. The time came when the Lord caused a famine to come upon their land, but He prepared a way for them to be saved; "He sent a man before them, even Joseph, who was sold for a servant" in Egypt (Gen. chaps. 37, 39, 47).

This was the beginning of Joseph's work as "a chosen generation" from among Israel, as recorded in I Peter 2, but it shall have complete fulfillment through

someone of his seed, as a preparation for Christ's second coming; it shall come through the seed of Joseph's two sons, Ephraim and Manasseh.

When Jacob blessed Joseph's two sons, Ephraim and Manasseh, he claimed them as his sons, Ephraim as his first-born, Manasseh as his second-born, even as Reuben and Simeon. (Gen. 48). The rest of his issue had inheritance with Israel (v. 5, 6). Jacob blessed them with Joseph's blessing and named his own name, also the names of Abraham and Isaac, on them (vs. 15, 16). By putting I Chron. 5:1-2 with this, we find that the birthright was given to Joseph; evidently in the birthright was included the rights of the first-born and second-born sons for it was passed on to Joseph's two sons, Ephraim and Manasseh; Ephraim received the part of the birthright which belonged to the first-born (for the Lord called himself "a father to Israel, and Ephraim" his first-born—Jer. 31; Ex. 4:22, 23), which set him above his older brother Manasseh, for Manasseh received the less honored part of the blessing, which followed down from him through the seed of Joseph "whose branches run over the wall" "unto the utmost bound of the everlasting hills" (Gen. 49:22-26) which brought them to this western hemisphere.

We will prove that a part of the seed of Joseph, who were led to this western hemisphere, shall prepare the way before someone of the seed of Ephraim, who shall also be of the seed of Joseph, who will be esteemed greater than the seed of Manasseh. The Lord led a part of the seed of Joseph to another land from which will eventually come someone of the seed of Ephraim who will be the means of finishing the work of the Lord, along with the seed of Manasseh, in fulfilling his covenant with Israel, after someone of the seed of Joseph on this western hemisphere has completed their work to prepare the way for them. In Gen. 49:26, Jacob told Joseph, when he blessed him, that his blessing prevailed above the blessings of his progenitors (meaning his fathers, Abraham and Isaac); in other words, the blessing, which was the lesser part of the birthright given to Joseph, shall have its fulfillment in someone of his seed who were led to this western hemisphere. We will present scripture to show how this could be possible. But first, we will prove that a part of the seed of Joseph was led to this western hemisphere, and they did keep a record; that a part of their record came forth from the ground where it had been buried, and that it contains the word of God the same as the Bible, and that they are to be used together as one book.

Isa. 29:1, 2; 18:1; Rev. 12:1-6, 13-17. The word "Ariel" is used in referring to the city of David (which was Jerusalem—II Sam. 5:1-9); it is also applied to another place; "And it (another place) shall be unto me as Ariel." ("In medieval folk lore," Ariel meant "a graceful spirit of the air.") So this scripture is speaking of the spiritual condition of Jerusalem and another place. There is a "land shadowing with wings", which is located beyond the rivers of Ethiopia. Looking at the map of North and South America, we see it is very much the shape of two large wings, and looking beyond the rivers of Ethiopia, our sight is drawn to these two lands. This woman spoken of in Rev. 12 represented the church which Christ established at Jerusalem. Because God knew the time would come when his church would suffer violence, and in time the

physical part of the church would be taken by force (Matt. 16:18; 11:12; II Thess. 2), he prepared a way, hundreds of years beforehand, in a certain place whereby the spiritual part of the church would be preserved.

John gives a description of the place that was prepared; she was "given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished" for a certain length of time. These two great wings represent the place where she was preserved by those who were living at this place. The bald, or American eagle is the emblem of the United States.

Considering all this, let us go to Isa. 16:8; Jer. 48:32; 49:30-31. Isaiah and Jeremiah state plainly that branches and plants "are gone over the sea." Those who heeded the warning that Jerusalem would be destroyed, were told to "arise, get you up unto a wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone." (Jer. 49:30 is explained in WHO WAS THE HIGH CEDAR.) A description is given here of a land to which people were led, meaning a part of the seed of Joseph; there is only one land which fits this description. It is a "wealthy nation". What nation fits this better than the western hemisphere? It "dwelleth without care". America is called the land of liberty and freedom. It has "neither gates nor bars". America is composed of all nations "which dwell alone." This land was unknown by those at Jerusalem at that time.

Let us consider what Rabbi Isaac Leeser says concerning this land of America, quoted from Parson's Text Book, p. 106. "A copy of the Armory, published at Boston, Massachusetts, by H. L. Hastings, for August, has been sent us by some friend of the cause. In it is an article from Israel's Messiah, entitled, 'a refuge for persecuted Jews.' From this article we quote the following: 'Rabbi Isaac Leeser, of Philadelphia, the translator of the Hebrew Bible, says that the prophecy in the eighteenth chapter of the Prophet Isaiah, "Ho! to the land with spreading wings, which is beyond the rivers of Cush, that sendeth on the sea ambassadors, and in vessels of gometh messengers over the face of the waters." is a prophecy relating to America. Standing where the prophet stood, and looking "beyond the rivers of Cush," or Ethiopia, the first land we strike is the Western World. And this land—the very name of which was then unknown—with its emblem, the eagle with "spreading wing", whose ambassadors are all sent by sea, in the swiftest ships, has opened to the sons of Israel, such a refuge as no other land afforded for seventeen hundred years. Into this land the teeming multitudes of the earth have poured at a rate unexampled in history; and in this land was first enunciated the grand doctrine that all men were created free and equal; and that Jews as well as Gentiles had 'a right to life, liberty and the pursuit of happiness.' Some other nations have since ceased to persecute the Jews, but the statute books of the United States of America, have never been stained with laws against the exiled sons of Israel; and here for the first time since their dispersion, was an assylum opened where the Jewish wanderer could find rest, justice, and right!'—International Cyclopaedia."

Let us add one more witness to this from the blessing of Joseph given by Moses, in Deut. 33:16. Moses, in speaking of Joseph's land, said, "And for the good will of him that dwelt in the bush." It was God who spoke to Moses from the burning bush (Ex. 3). Is there another nation that has equaled the good will of God as our own United States?

Now let us consider Joseph's blessings given by his father, also by Moses, in Gen. 49:22-26; Deut. 33:13-17. We have proven that there were branches which went over the sea. In this scripture, it says the branches of Joseph did run over the wall, which means the sea. He and his land is blessed greatly by the Lord; his blessings are to go "unto the utmost bound of the everlasting hills."

Now we will prove that the seed of Joseph who was led to this western hemisphere kept a record and that Christ appeared to them and taught them the gospel the same as at Jerusalem.

There are two sticks (or books) to be written upon for Judah and Joseph. The first stick was to be written upon for Judah; the second was to be written upon for Joseph (this means the stick of Judah was to come to the son of man first). The time was to come that they would be used together as one book. (Ezek 37:15-20). This is all we will use of this scripture at this time.

Isa. 29:11 tells us the words of a book are to come before the vision of all. The deaf are to hear the words of this book which shall open the eyes of the blind, etc. (vs. 17-19). It is to come forth just a little while before Lebanon shall be turned into a fruitful field. When we put Isa. 32:9, etc., with this, we see that from the time Lebanon becomes a fruitful field, and the fruitful field is counted as a forest, there shall be considerable time, for it shall not be counted as a forest "until the Spirit is poured upon" it "from on high." (vs. 14, 15). Jerusalem has not as yet enjoyed the conditions spoken of in this scripture.

This means this book is to come forth just a little while before it becomes a fruitful field. When did Lebanon become a fruitful field? Rev. Hugh Stowel gives the following information: "I know not whether you are aware of the fact, but it is one that is fully authenticated, that the 'latter rain' returned last year to Mount Zion—a rain that has been withheld, so far as information goes, ever since the dispersion of the people; and He who has brought back the 'latter rain' in its season, will also give the 'former rain' in its season." Rev. Hugh Stowel, in Scottish Presbyterian Magazine, 1853—quoted from Parsons' Text Book, p. 205.

Louis Van Buren, Sr., says of Palestine: "It is certainly a land of most wonderful fruitfulness with a delightful climate, producing everything if properly cultivated, and from two to three crops in a year. They have grain, fruit and vegetables all the year round; in fact, I never was in such a country before; I have seen much country in Europe and America, but none to compare with Palestine; its fruitfulness is uncommon, and vegetables of every sort were growing to perfection in gardens. It is a fact, that the rain and dew are restored; recently (in 1853), the former and latter rain were restored, to the astonishment of the natives."—Louis Van Buren, Sr., November 14, A.D. 1867—quoted from Parsons' Text Book, p. 205.

This book spoken of in Isaiah, must come forth before 1853; just a little while before Lebanon became a fruitful field. This book which is to come before the vision of all is to bring salvation, for Isa. 45:8 says, "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it."

"Truth shall spring out of the earth, and righteousness shall look down from heaven." Ps. 85:8. This fits perfectly with what Isaiah says; it also harmonizes with Ezek. 37 where it says the two sticks shall be joined together as one.

Let us go back to Isa. 29. As we have previously stated, there is another place referred to in connection with Jerusalem. Those who are located at this other place; they are to be brought down, and shall speak out of the ground. Their speech shall be low out of the dust; it shall be as one with a familiar voice, spoken through a spirit which is familiar. It is to come out of the ground, and their speech is to whisper out of the dust.

Abraham was told his seed would be as the dust of the earth (Gen. 13:14, etc.; chap. 28). This could mean this book, which was to come forth from the earth, would be given through the seed of Abraham and through the same Spirit as the Bible which is called the stick of Judah (Ezek. 37).

So, with the scripture and history presented so far, this would mean that a part of the house of Israel would write and it would be brought forth from the ground; it will be the word of God the same as the Bible; it will be joined with the Bible, and the two together shall bring salvation to the son of man; it is to come forth out of the ground just a little while before 1853.

Parsons' Text Book, p. 52. "Diego de Mercado says he conversed with an aged Otomie Indian who said, 'They in ancient times had been in possession of a book, which had been handed down successively from father to son, who was dedicated to the safe custody of it, and to instruct others in its doctrines.'—Mexican Antiquities, vol. 6, p. 409."

"Doctor West, of Stockbridge, Massachusetts, relates that an old Indian informed him, 'That his fathers in this country, had, not long since, been in possession of a book, which they had, for a long time, carried with them, but having lost the knowledge of reading it, they buried it with an Indian chief.'—American Antiquities, p. 69, 1833 Ed."

When Christ was talking of himself as the Good Shepherd, he said, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10). This would mean there was more than one fold of the house of Israel. Christ said these sheep of other folds were to hear his voice also, and in time, when the whole house of Israel is brought together, there shall be one fold and one shepherd. This harmonizes with Ezek. 37:15-20. We know Christ walked with his feet in and around Jerusalem; he talked with the people; they heard his voice; there were others who were to hear his voice also as we have just pointed out.

With Christ's coming, the isles were to keep silent and listen to him (Isa. 41). This righteous man whom the Lord raised up from the east, (Jesus was born in the eastern hemisphere; He was raised up from birth there); God gave the nations before him, etc. Notice v. 3. Christ pursued the nations. After Christ's work on earth was finished, He was taken up into heaven (Acts 1:1-11). So he had to pursue the nations by coming down from heaven; he did not pursue them by going with his feet. "He pursued them, and passed safely; even by the way that he had not gone with his feet." Notice, it says he "passed safely." One definition for "safe" is, "Not likely to disappoint; free from doubt and error; as, it is safe to promise or affirm." So we, could define this phrase, "and passed safely", in this manner: At some time the promise has been made that Christ would appear to them; the time came when he affirmed that promise and freed them from doubt and error.

"Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he. The isle saw it and feared; the ends of the earth were afraid, drew near, and came." I believe we are safe in saying this scripture reaches down to the fulfilling of the covenant. According to this scripture there were none to be left out, for we are told in Isa. 42:1-12 concerning Christ: "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." The Lord says: "Behold, the former things come to pass, and new things do I declare; before they spring forth I tell you of them." The people are to sing a new song unto the Lord; they are to praise him from every part of the earth. A new song was sung when Christ was born; we still sing the new songs about Christ, and praise is given unto him from every part of the earth.

Let us add some facts from THE CONQUEST OF MEXICO, by William H. Prescott. Vol. 3, p. 315. "The extra-ordinary monuments brought to light in Central America have given a new impulse to inquiry, by suggesting the probability—the possibility, rather—that surer evidences than any hitherto known might be afforded for establishing the fact of a positive communication with the other hemisphere."

P. 317-320. "The traditions among the Aztecs: The flood; the tower of Babel, and Adam and Eve. They had a goddess named 'Ciocoatl', 'our lady and mother;' 'the first goddess who brought forth;' 'who bequeathed the sufferings of childbirth to women, as a tribute of death;' 'by whom sin came into the world.' 'She was usually represented with a serpent near her; and her name signified 'serpent woman.' "In all this we see much to remind us of the mother of the human family, the Eve of the Hebrew and Syrian nations."

Footnotes. "After this we may be prepared for Lord Kingsborough's deliberate conviction that the Aztecs had a clear knowledge of the Old Testament, and most probably of the new, though somewhat corrupted by time and hierglyphics!"

Same page. "But none of the deities of the country suggested such astonishing analogies with scripture, as Quetzalcoatl." "He was a white man, wearing a long beard, who came from the east; and, who, after presiding over the golden age of Anahuac, disappeared as mysteriously as he had come, on the great

Atlantic Ocean. (Christ came from the east, and disappeared toward the east). As he promised to return at some future day, his reappearance was looked for with confidence by each succeeding generation."

P. 321. "One party, with pious industry, accumulated proofs to establish his identity with Apostle St. Thomas; while another, with less scrupulous faith, saw, in his anticipated advent to regenerate the nation, the type, dim-veiled, of the Messiah!"

Vol. 1, pp. 120, 121 (footnotes). "Teoamoxtli, 'the divine book', as it was called. According to Ixtlilxochotl, it was composed by a Tezcucan doctor, named Hue'matizin, toward the close of the seventh century. (Notice this paragraph). It gave an account of the migration of his nation from Asia, of the various stations on their journey, of their social and religious institutions, their science, arts, etc., etc., a good deal too much for one book."

"Lord Kingsborough, who can scent out a Hebrew root, be it buried ever so deep, had discovered that the Teoamoxtli was the Pentateuch. Thus, teo means 'divine', amotl 'paper' or 'book', and moxtli appears to be 'Moses'—'Divine book of Moses!'"

We believe this is sufficient evidence that a part of the seed of Joseph of Egypt was led to this western hemisphere, and they kept a record of their civil and religious activities; that Christ did appear to them and taught the gospel the same as he did at Jerusalem, and they in turn kept a record of Christ's teachings; that their record would be joined with the Bible and they would be as one book.

HOW SHALL GOD'S COVENANT WITH ABRAHAM BE FULFILLED?

By Lucinda Scott

Part II

We have proven that the record of the seed of Joseph here on this western hemisphere was buried in the ground, and it was to come forth a little while before Lebanon became a fruitful field, which would have to be before 1853.

Why was it necessary for their record to be buried in the ground?

Woe was pronounced upon Jerusalem, the city of David; also another place, "the land shadowing with wings", which we know now is the western hemisphere. Isa. 29; 18:1.

Matthew 27:45-54; Mark 15:33-39; Luke 23:44-49. According to these scriptures, much destruction was wrought at the time Christ gave up the Ghost.

The stick of Joseph gives an account of the destruction which was wrought upon this western hemisphere also; in this destruction, many people were destroyed. This account is given in III Nephi 4. At the time of Christ's crucifixion, which was in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land; and the city of Zarahemla did take fire;

and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moroni, that in the place the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward; for behold, the whole face of the land was changed, because of the tempests, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; and there were some who were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; yea, they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land. And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold, there was darkness upon the face of the land. And it came to pass that there was thick darkness upon all the face of the land, insomuch that the inhabitants thereof who had not fallen, could feel the vapor of darkness, (Compare with Ex. 10:21-23); and there could be no light, because of the darkness; neither candles, neither torches; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land. And it came to pass that it did last for the space of three days, that there was no light seen; and there was great mourning, and howling, and weeping among all the people continually. . . . "And it was the more righteous part of the people who were saved, and it was they who received the prophets, and stoned them not; and it was they who had not shed the blood of the saints, who were spared; and they were spared, and were not sunk and buried up in the earth; and they were not drowned in the depths of the sea; and they were not burned by fire, neither were they fallen upon and crushed to death; and they were not carried away in the whirlwind; neither were they overpowered by the vapor of smoke and of darkness."

This was some of the destruction told of in this scripture, which could be said happened "at an instant suddenly," on both continents (Isa. 29:5; Matt. 27:45-54; Mark 15:33-39; Luke 23:44-49). This is enough to prove

that woe came upon this western hemisphere also. This scripture was fulfilled to a great extent, as recorded in Isa. 29:1-6; but this was not the end of the woe pronounced upon these two places; in fact, it was just the beginning; this scripture has a two-fold meaning, for great destruction came upon Jerusalem after the Jews rejected Christ. He told them their house would be left unto them desolate (Matt. 23:34, etc.).

Lev. 26:30 etc., gives an overall description of what happened to Israel after they rejected Christ; this was a warning to them of what would happen, but the Lord said when the time came that they "shall confess their iniquity, and the iniquity of their fathers, etc." and humble themselves and "accept the punishment of their iniquity, then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land, etc." For their sakes the Lord will remember the covenant of their ancestors, whom he brought forth out of the land of Egypt. He will not utterly destroy them, because of the covenant.

We have covered vs. 1-6; also vs. 11 etc., of Isa. 29, to a certain extent. Let us consider vs 9, 10. Before the book spoken of in vs. 11 came forth, there was to be a period of time when the Lord poured out upon the people, "the spirit of deep sleep"; he closed their eyes; the prophets, rulers and seers he covered.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11-12).

"For, behold, the darkness shall cover the earth, and gross darkness the people." (Isa. 60:2). (But the promise was given that the glory of the Lord should shine upon the earth; at this time, the Gentiles were to come to the light that shone from the glory of the Lord). This famine "of hearing the words of the Lord," was the "falling away" spoken of in II Thess. 2, that should come before Christ came again; the time when the violent took the physical part of the kingdom of heaven by force (Matt. 11:12) It is common knowledge that the earth passed through a certain stage of time called "the dark ages".

During these dark ages, it was necessary for the spiritual part of Christ's church to be protected; the everlasting gospel which John saw being brought back to earth, so it could be preached" unto them that dwell on the earth, and to every nation and kindred and tongue and people," etc., (Rev. 14:6-7). It was to be protected "a thousand two hundred and threescore days", which is the same as "a time, and times, and half a time." The power that took over, was permitted "to continue forty and two months" (Rev. 13:1-9).

Daniel saw that war was made with the saints, and they were prevailed against. The saints of the most High were worn out; they were given into the hand of someone for "a time and times and the dividing of time." (Dan. 7:25).

In this picture, we are given two numbers: 1,260 days, and 42 months. Prophetically, each day is counted as a year (Ezek. 4:1-6). Dan. 4:10, etc., says "seven times passed over" Nebuchadnezzar (vs. 16, 23).

Josephus said he lived in this manner for seven years, so literally, 1,260 days would be 1,260 years. A time, is counted as a year; times, are counted as two years; have a time or dividing of time, is counted as half a year or six months. By breaking this up into days, counting thirty days to each month, a time, would be 360 days; times, would be 720 days; half or dividing of time, would be 180 days. Add these together, and we get 1,260 days, which represents 1,260 years. By dividing this into months, of 30 days each, we get 42 months, so either of these numbers (1,260 days; 42 months) represent one thousand two hundred and threescore years.

To determine the starting and ending of this period, let us find out first, when the kingdom of God should again be set up on this western hemisphere; to do this we go to Dan. 2:41-44. The ten toes of this image represent ten kingdoms; at the time these ten kingdoms existed together for a while, the God of heaven was to set up his kingdom on earth, "which shall never be destroyed."

We are told in world history, these ten kingdoms existed only, that is, all together, in 1829 and 1830 A.D. The names of these ten kingdoms were "Austria, Bavaria, England, France, Naples, Netherlands, Portugal, Spain, Sardinia, Wurtemberg."—World History.

Now let us go back 1,260 years from 1830 A.D., which takes it back to 570 A.D. This dates back to the time of the last of the ten kingdoms into which Rome was divided; the kingdom of the Lombards. These ten kingdoms "are enumerated by Machiavelli, a celebrated Catholic historian, as follows: 1. The Ostragoths in Media. 2. The Visgoths in Pannonia. 3. The Sueses and Alans in Gasgoine and Spain. 4. The Vandals in Africa. 5. The Franks in France. 6. The Burgundians in Burgundy. 7. The Herulia and Turingi in Italy. 8. The Angles and Saxons in Britain. 9. The Huns in Hungary. 10. The Lombards at first upon the Danube; afterwards in Italy." LIGHT AT EVENING TIME, by Maggie MacGreggor.

The Lombard was the tenth and last of the ten kingdoms into which Rome was divided. Another historian, Rev. Bowers, in a book he wrote in 1750, has this to say of the Lombards: "They (the Lombards) began their March in the month of April of the Christian era the 568th . . . Upon the reduction of that city, Alboinus was with loud acclamations proclaimed king of Italy by the Lombards and the whole army, and from that year, the year 570, historians date the beginning of the Lombards in that country." (Other historians give this date, 570 A.D. as stated in this quotation.) "In like manner the successive invasions of Barbaric hordes, and above all the invasion of the Lombards, extinguished utterly and destroyed the last vestage of the Roman Empire in Italy; it was utterly swept away, it existed no longer." THE INDEPENDENCE OF THE HOLY SEE, pp. 13, 14.

This happened over a period of time, in and around 570 A.D. This was the beginning of the 1,260 years; this brings it to the years 1829 and 1830 A.D.; the appointed time for the stick of Joseph to come forth from the ground; just a little while before Lebanon became a fruitful field. This was the time which John the Revelator saw when he said he "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to

every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7). This scripture has not been completely fulfilled yet: this was the beginning of the marvelous work and a wonder which was started at the coming forth of the stick of Joseph. (Isa. 29). This harmonizes with Isa. 45:8; Ps. 85:8, etc.; Ezek 37:15-20.

From heaven and earth righteousness did spring up together; they did bring forth salvation; truth and righteousness were combined from heaven and earth; this book which came from the earth was joined with the Bible; these two sticks, or books are joined together as one book as the word of God. The Lord says he has created this; he caused it to be declared before it came to pass, for as it is recorded in Isa. 42:9, he said: "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them."

After Satan had persecuted the church at Jerusalem, and prevailed against the physical part (Matt. 11:12; II Thess. 2), he "went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12).

We have proven Christ appeared to the saints here on this western hemisphere, and taught them the gospel as well as those at Jerusalem, therefore, they had the testimony of Christ, and they were keeping his commandments; they were the remnant of the seed of the church at Jerusalem. Satan warred with them the same as he did at Jerusalem, and finally prevailed against them also, so the earth helped the woman (the church); the earth opened her mouth; the records of the seed of Joseph here on this western hemisphere were buried in the earth, so Satan could not destroy the word of God, and the gospel that John saw being restored to earth; the part of the church which Christ built at Jerusalem; the part that he said "the gates of hell shall not prevail against it." (Matt. 16:18).

We have found out why their records were buried in the ground.

At the coming forth of this book, the Lord said he would "proceed to do a marvellous work among this people, even a marvellous work and a wonder." (Isa. 29:11-16). Proceed means "to go on in an orderly or regulated manner." It was to be a progressive work; the coming forth of this book was the starting of this marvellous work and a wonder; that work has not been completely finished yet; it shall have its fulfillment when the covenant God made with Abraham is fulfilled, for in vs. 18 etc., it tells of the condition which will exist when Israel is redeemed; they shall sanctify God's name, "and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

So far, we have proven that a part of the seed of Joseph of Egypt was led to this western hemisphere; that it is Joseph's land; that they kept a record of their civil and religious activities; that Christ appeared to them and taught the gospel the same as at Jerusalem; that their record was buried in the ground because of

wickedness, and came forth from the ground at a certain time; that their record and the Bible shall be joined together as one book which shall bring salvation to the sons of man.

There is one more thing which we want to prove; we have proven to a certain extent that there were those who were led away from Jerusalem; let us prove from the stick of Joseph that the Lord led others away from Jerusalem as well as the seed of Joseph who was led to this western hemisphere.

Isa. 49:1-12: God and Christ as "the Redeemer of Israel, and his Holy One", shall "bring Jacob again to" them; the remainder of this verse (5) gives us to understand that a part of Israel shall be brought first, before all Israel are gathered in (we shall prove this later on). V. 6. Christ, as God's servant, shall "raise up the tribes of Jacob", then he shall "restore the preserved of Israel". At the same time Christ shall be "a light to the Gentiles"; he shall bring "salvation unto the end of the earth." Some of the tribes "shall come from far". Let us compare this with the following scriptures: I Nephi 7:1-25; II Nephi 7; III Nephi 7:13, 8:4. Sometime between B.C. 588 and 570, Nephi said, "And behold there are many who are already lost from the knowledge of those who are at Jerusalem: Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are, none of us knoweth, save that we know they have been led away." Nephi's brother Jacob, said they had been led to a better land than at Jerusalem, "for the Lord has made the sea our path, and we are upon an isle of the sea. But great are the promises of the Lord unto those who are upon the isles of the sea; wherefore, as it says isles, there must needs be more than this; and they are inhabited also by our brethren. For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure. And now, behold the Lord remembereth all those who have been broken off; wherefore, he remembereth us also."

There is a legend among the Creek Indians concerning "the lost tribes of Israel." They claimed they were "one of the lost tribes of Israel," but the lost tribes spoken of in scripture are those who were led away. (Parson's Text Book, p. 61). (We cited you to this to prove "the lost tribes of Israel" were known of among them).

We will now continue with the original scripture we started with. Christ told the Nephites, "I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them." Christ commanded them to write these things, and they would be kept, "and shall be manifested unto the Gentiles", then from the Gentiles to the seed of Joseph (meaning the so-called Indians who were found on this western hemisphere by Columbus), that they "may be brought to the knowledge of" Christ.

Then in time the Lord will gather the house of Israel "in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel." The stick of Joseph came forth to the Gentiles in these latter days, "that the fullness of these things shall be made known unto them." The time is coming when the gospel shall be taken away from the Gentiles, and shall be given back to Israel; then the Gentiles shall no longer have power over the house of Israel. The Gentiles who will repent and return unto Christ, shall be numbered among the house of Israel, but those who will not, the Lord will suffer that the house of Israel "shall go through among them, and shall tread them down, etc." (Compare with Micah 5:7-9; Acts 3:19, etc). The time is coming when the whole house of Israel shall be gathered in unto "the lands of their inheritance."

It is reasonable to believe that among these tribes which the Lord led away from Jerusalem, some of them were of the tribe of Joseph, through his son Ephraim; the part of his seed through whom God will fulfill his covenant he made with Israel.

We have two things to prove yet; there is a righteous branch and choice seer to come forth from the seed of Joseph who was led to this western hemisphere; and that through the seed of Joseph's two sons, Manasseh and Ephraim, the covenant God made with Abraham shall be fulfilled. We will use scripture from the stick of Joseph combined with scripture from the Bible; in other words, we will use these two sticks together as one book, as spoken of in Ezek. 37. But first, let us do some comparing of scripture from the stick of Joseph, with what archeologists say.

Let us start with the name that was given to the stick of Joseph in these last days, after it came forth from the ground. Why was it called the Book of Mormon? This book is an abridgment of the Record of the seed of Joseph who lived on this western hemisphere; it was put together by a man named Mormon.

Parson's Text Book, p. 62—"Benham says: 'Mormon is derived from the Galic Mor, meaning "great" and the Egyptian Mon, meaning good.' Thus put together means "Great good".—Dictionary of Religions, p. 720, published 1887.' "Cyclopedia of Religious Knowledge: 'Mor' is Galic, means "great". Mon is Egyptian, and means, "good." The two put together—Mormon means, "Great good".—Published at Hartford, Connecticut, 1902."

The Book of Mormon starts with the record of a people who lived at Jerusalem "in the commencement of the first year of the reign of Zedekiah king of Judah." "In that same year there came many prophets, prophesying unto the people, that they must repent, or the great city Jerusalem must be destroyed". (Compare with II Chron. 36:11-12.) A man named Lehi was one of those prophets. (It is interesting to know this name was had at Jerusalem, for in Judges 15:9, 19, it tells of a place named Lehi). Because of the things Lehi prophesied to the Jews they mocked him, and sought to take away his life, so the Lord warned him in a dream that he should take his family and leave Jerusalem (I Nephi 1:3-32).

B.C. 599 is given as the date when Zedekiah started to reign; during this year, many prophets warned the

Jews. In B.C. 600, Lehi left Jerusalem (I Nephi 3:4; 5:236; II Nephi 11:35; III Nephi 1:1). After he and his family had traveled in the wilderness by the Red Sea for three days, they pitched their tent (I Nephi 1:33), and from there the Lord commanded Lehi that he should send his sons back to get the "record of the Jews, and also a genealogy of" their forefathers, which were "engraven upon plates of brass" (vs. 60-62). They finally succeeded in getting the plates; they needed them that they might "preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time" (meaning, up to the time they left Jerusalem) vs. 63-148.

They brought the plates to their father, and on these plates of brass, he found "they did contain the five books of Moses, which gave an account of the creation of the world; and also of Adam and Eve, who were our first parents; and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; and also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah. And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his fathers; wherefore he knew that he was a descendant of Joseph", "the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he preserve his father Jacob, and all his household from perishing with famine" (vs. 153-165; compare with Ps. 105; Gen. 45).

Alma 8:1-3: This speaks of a man who "was a descendant of Nephi", "who came out of the land of Jerusalem", with his father Lehi. Lehi was a descendant of Manasseh, the son of Joseph of Egypt.

At that time, Lehi had four sons, Laman, Lemuel, Sam and Nephi. Because of the faith of Nephi, the youngest son, the Lord told him if he kept his commandments, he should prosper, and should "be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands." Because of the stiff-neckedness of his two oldest brothers, Laman and Lemuel, the Lord told Nephi that he would be "made a ruler and a teacher over thy brethren"; and if they rebelled against Nephi, they should be cut off from the presence of the Lord (I Nephi 1:33-59). This harmonizes with Jer. 48:32; 49:30-31, both in time and the description of the land they were led to. Isaiah prophesied of this occurrence 126 years before it happened (Isa. 16:8).

Parson's Text Book, p. 11—"J. D. Baldwin says: 'According to Montesinos, there were three distinct periods in the history of Peru. Third and last came the period of the Incas who revived civilization and restored the empire. . . . It was originated, he says, by a people led by four brothers, who settled in the valley of Cuzco, and developed civilization there in a very human way. The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns'—Ancient America, page 264."

Report of Committee on American Archaeology, p. 26—"Again, Montesinos says of these same brothers: 'The youngest of the brothers, according to tradition,

was at the same time most skillful and hardy." Peruvian Antiquities, by Rivero and Tschuidi, page 52."

We have used these two quotations for the main purpose of bringing out the fact that this tradition concerning these four brothers, harmonizes with the history in the Book of Mormon.

Let us compare what is said of the youngest brother in these two quotations, with what is said of Nephi, the youngest brother, in the Book of Mormon. "The youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns." "The youngest of the brothers, according to tradition, was at the same time most skillful and hardy."

I Nephi 1:56: "And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and teacher over thy brethren." Vs. 47-48: "And it came to pass that I, Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken of by my father; wherefore I did not rebel against him like unto my brothers." v. 135: "And now I, Nephi, being a man large in stature, and also having received much strength of the Lord."

In this chapter, I Nephi 1, we find that Nephi exhorted his brothers much of the time; also in chapters 6 and 7, he says he taught them many things, and read some of the prophecies of Isaiah. Lehi told his older sons, if they would "hearken unto the voice of Nephi, ye shall not perish." II Nephi 1:52.

After Lehi died (II Nephi 3:22-23). Laman and Lemuel rebelled against Nephi, to the extent they sought to take away his life, so the Lord warned Nephi that he should depart from them, and take as many with him as would go. After they had journeyed for many days, they pitched their tents, and those who went with him desired to call the place Nephi, and they also wanted to be called the people of Nephi"; in other words, they were called Nephites. Nephi brought with him the "records which were engraven upon the plates of brass;" etc. (II Nephi 4:1-8). Those who would not go with Nephi, were called Lamanites, after Nephi's oldest brother (v. 19). Because of their wickedness, the Lord caused "a skin of blackness to come upon them" (vs. 26-39).

When Nephi began to be old, "he anointed a man to be a king and a ruler over his people." Jacob 1:9-11). Because the people loved Nephi exceedingly, they were desirous to retain in remembrance his name. And whoso should reign in his stead, were called by the people, second Nephi, third Nephi, etc., according to the reigns of the kings and thus they were called by the people, let them be of whatever name they would. This was that long line of sovereigns spoken of.

According to tradition, Nephi was "most skillful and hardy." Let us compare this to some of the things Nephi did.

In the course of their travels, they stopped at times to slay wild beasts for food. They had bows and arrows, stones and slings; at this time, when Nephi went out to slay food, his bow broke, and the bows of his two brothers had lost their spring, so they were

very much in need of food, and were "much fatigued because of their journeyings", so even Lehi began to murmur against the Lord. Nephi kept his faith, and spoke much unto his brothers, because of the hardness of their hearts. Because they had nothing to slay food with, Nephi made a bow out of wood, and an arrow out of a straight stick, and he went forth with this bow and arrow, and a sling and stones, and inquired of the Lord where he should go, and the Lord directed him, and he found food for their families. All of these people depended on the skill of Nephi. (I Nephi 5:10-41).

After they had journeyed in the wilderness for eight years, they came to a sea which they called Irreantum, and they pitched their tents by the seashore, then after many days the voice of the Lord told Nephi to go up into a mountain. He told Nephi, "Thou shalt construct a ship, after the manner which I shall shew thee, that I may carry thy people across these waters." The Lord showed Nephi where to get ore to smelt, to "make tools to construct the ship", after the manner the Lord had shown him. He took skins of beasts and made bellows to blow the fire; to make fire, he smote two stones together. His brothers scoffed at him because he was going to build a ship; they did not want to help him; they complained against him because of the afflictions they had gone through, then Nephi reminded them of their fathers being led out of bondage, but even though they had seen an angel, and he spoke unto them, it did no good because of the hardness of their hearts. They were so angry with Nephi they were desirous to throw him into the depths of the sea, but because Nephi was filled with the Spirit of God, they dared not lay their hands on him, for Nephi warned them "In the name of the Almighty God" that they should not touch him, for he was filled with the power of God, even unto the consuming of his flesh; he told them "whoso shall lay their hands upon me, shall wither even as a dried reed; and he shall be as nought before the power of God, for God shall smite him." To show his brothers that the power of God was upon him, the Lord told him to "stretch forth thine hand again unto thy brethren, and they shall not wither before thee, but I will shock them, saith the Lord; and this will I do that they may know that I am the Lord their God." As he stretched forth his hand unto them it was done as the Lord said. This humbled them, so they worked with him; they "did work timbers of curious workmanship. And the Lord did shew me from time to time after what manner I should work the timbers of the ship. Now I, did not work the timbers after the manner which was learned by men, neither did I build the ship after the manner of men; But I did build it after the manner which the Lord had shown unto me." (I Nephi 5:55-222).

Nephi guided the ship on the waters. After they had been on the sea for many days, his two oldest brothers and some others, acted in a manner that they forgot "by what power they had been brought" upon the waters; Nephi tried to reason with them, but they became very angry with him and bound him with cords, and treated him with much harshness. The Lord permitted it to continue "that he might shew forth his power, unto the fulfilling of his word which he had spoken concerning the wicked." After they had bound Nephi, even that he could not move, the compass,

which had been prepared of the Lord, did cease to work; so they knew not which way to steer the ship; "there arose a great storm, yea, a great and terrible tempest; And we were driven back upon the waters for the space of three days; And they began to be frightened exceedingly, lest they should be drowned in the sea; nevertheless they did not loose me. And on the fourth day which we had been driven back, the tempest began to be exceeding sore; and it came to pass that we were about to be swallowed up in the depths of the sea. And after we had been driven back upon the waters for the space of four days, my brethren began to see that the judgments of God were upon them, and that they must perish, save that they should repent of their iniquities", so they loosed Nephi, and he prayed that the storms would cease, "and there was a great calm", and Nephi guided the ship, and they finally reached the promised land.

We have already cited you to some of this scripture; this history deals with their activities after they had landed here on the promised land, and how and why they were divided. Those who followed after Nephi were called Nephites, and their land was named after Nephi, Nephi taught his people "to build buildings, and to work in all manner of wood", and many kinds of metals, "and of precious ores, which were had in great abundance." Through Nephi's skill, he and his people built a temple; it was constructed "after the manner of the temple of Solomon, save it were not built of so many precious things; for they were not to be found upon the land." "But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine." (II Nephi 4:1-38).

Historians have brought out many proofs of the Book of Mormon history since it was brought forth by the Gentiles, in this Gentile nation, North America.

During the eight years Lehi journeyed in the wilderness (I Nephi 5:61), he begat two sons whose names were Jacob and Joseph, Joseph was the youngest of his two sons (5:179). After they had arrived at this promised land; (for the Lord promised Nephi he would lead them "to a land of promise; yea, a land which I have prepared for you; yea, a land which is choice above all other lands"); Lehi blessed this promised land and the Lord covenanted with him that this land should be a land for the inheritance of his seed forever (II Nephi 1:1-8); it should be land of inheritance to all others whom God has led here from other countries, and it is to be a blessing to the righteous, but a cursing to the wicked (vs. 9-25).

Lehi also blessed his sons, and the families of those who came with them (vs. 26, etc.; II Nephi 3:1-23).

II Nephi 2 is concerning the blessing of his son Joseph (vs. 1-6, 44, 45); Lehi blessed him with the blessing of Joseph of Egypt.

PROPHECY

Born at Norfolk, England, mother Shipton died at Clifton, Yorkshire, England, in 1449 A.D. With metre smoothed but sense left undisturbed, this most remarkable poem has been reconstructed by F. M. Lehman.

This poem was written over 500 years ago and

contains unusual prophecies, some of which have already come to pass. One line in the tenth stanza was not decipherable and was omitted.

ORIGINAL MOTHER SHIPTON PROPHECY

A Carriage without horses shall go;
 Disasters fill the world with woe;
 In London, Premrose hill shall be,
 Its Center hold, a bishop's see.
 Around the world men's thoughts shall fly
 Quicker than the twinkling of an eye.
 And waters shall great wonders do—
 How strange, and yet it shall come true.
 Then upside down the world shall be,
 And gold found at the root of tree;
 Through towering hill proud men shall ride,
 Nor horse nor ass move by his side.
 Beneath the waters men shall walk;
 Shall ride, shall sleep and even talk.
 And in the air men shall be seen,
 In white, in black, as well as green.
 A great man then shall come and go,
 For prophecy declares it so.
 In water iron then shall float
 As easy as a wood boat.
 Gold shall be found in stream or stone,
 In land that is as yet unknown.
 Water and fire shall wonders do,
 And England shall admit a Jew.
 The Jew that once was held in scorn,
 Shall of a Christian then be born.
 A house of glass shall come to pass
 In England - - but Alas! alas!
 A war will follow with the work,
 Where dwells the pagan and the Turk.
 The states will lock in fierce strife,
 And seek to take each other's life.
 When North shall thus divide the South,
 The eagle build in lion's mouth.
 Then tax and blood and cruel war
 Shall come to every humble door.
 Three times shall sunny, lovely France,
 Be led to play a bloody dance;
 Before the people shall be free,
 The tyrant rulers shall she see.
 Three rulers in succession be—
 Each sprang from different dynasty.
 Then, when the fiercest fight is done
 England and France shall be as one.
 The British olive next shall twine
 In marriage with a German vein.
 Men walk beneath and over streams—
 Fulfilled shall be our strangest dreams.
 All England's sons shall plow the land—
 Shall oft be seen with book in hand.
 The poor shall now more wisdom know,
 And waters, wind, where corn did grow.
 Great houses stand in far-flung vale,
 All covered o'er with snow and hail.
 And now a word in uncouth rhyme
 Of what shall be in future time.
 The women shall adopt a craze
 To dress like men and trousers wear,
 And cut off their lovely locks of hair.
 They'll ride astride with brazen brow,

As witches on a broomstick now;
 Then love shall die and marriage cease,
 And nations want as babies decrease.
 The wives shall fondle cats and dogs,
 The men live much the same as hogs.
 In nineteen hundred twenty-six,
 Build houses light of straw and sticks,
 And then shall mighty war be planned,
 And fire and sword sweep the land.
 But those who live the century through
 In fear and trembling, this will do:
 Flee to the mountains and the dens—
 To bog and forest and wild fens,
 For storms shall rage and oceans roar,
 When Gabriel stands on sea and shore,
 And as he blows his wondrous horn,
 Old worlds shall die and new be born.

Robert H. Jensen
 2230 Clay
 Bellevue, Nebraska
 M

WEDDING

Harris-Gill

Mr. and Mrs. Vance Harris of Independence, Mo., announce the marriage of their daughter, Margret Elizabeth, to Mr. Glenn William Gill, son of of Mr. and Mrs. George Gill of South St. Paul, Minn. The ceremony was performed by Elder Nicholas F. Denham at the Church of Christ on the Temple Lot, Saturday afternoon, June 3.

The bride was attended by her sisters, Miss Martha Harris and Mrs. Loren D. Bryant of Cowgill, Mo. Her flower girl was Kathy Morris, a cousin, of Lincoln, Nebr., and Mark Harris, nephew of the bride of Ames, Iowa, carried the rings.

The groom's attendants were his brothers, Mr. John R. Gill of South St. Paul, Minn., and Mr. Harold E. Gill of Independence. Mr. James L. Wheaton of Independence and Mr. David M. Seibel of Las Cruces, N. M., ushered.

After a short trip to the Lake of the Ozarks the couple returned to Independence for a brief visit before motoring northward where they extended their trip to Fort William, Ontario, Canada. They are now at home in Augusta, Wisc.

The church home of Bro. Glenn and Sr. Margret Gill is with the local Church of Christ at Sparta, Wisc., where Bro. Isaac B. Brockman is the pastor.

REUNION NOTICE

Wisconsin Reunion

Dear Friends:

We of the Wisconsin Reunion Committee, would like to invite you to come to our annual Wisconsin Reunion held at the Sparta and Black River Falls local of the Church of Christ (Temple Lot).

Our church is located east of Sparta on Highway 16. The date for our reunion is Saturday and Sunday, August 12th and 13th.

Those desiring accommodations, please notify Elder Isaac Brockman, 812 Mill St., Sparta, or Mrs. Margie Cain, Black River Falls, Wisconsin.

Reunion Committee

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There are a few Books of Mormon available in Morocco leather binding. Please write for price.

SUNDAY SCHOOL SUPPLIES

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.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot); Box 472, Independence, Missouri.

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