

ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3 : 187.

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FIRST APOSTLES

James E. Yates,
of the Twelve in the Church of Christ.

"And God hath set some in the church, first apostles, secondarily prophets."—1 Corinthians 12:28.

Can a church without Apostles be right, according to the scriptural pattern?

No. It is impossible.

Can any religious body calling itself a church, and yet placing some other officers first in authority over the apostles, be in accord with the scriptural pattern?

No. It is impossible.

Can there be two separate religious bodies differing from each other in fundamental teachings and both approved of God as his authoritative church?

No. It is impossible.

How many churches are there, or general organized bodies approved of the Lord as his organic representative on earth in spiritual matters?

"There is one body, and one spirit, even as ye are called in one hope of you calling."—Ephesians 4:4.

How many Lords?

"One Lord."—Ephesians 4:5.

How many faiths?

"One faith."—Ephesians 4:5.

How many baptisms?

"One baptism."—Ephesians 4:5.

How many Gods?

"One God and Father."—Ephesians 4:6.

How many sets of Twelve Apostles?

One body of twelve apostles of course, set first in the one body. Fifteen apostles would be rather too many to be in agreement with the scriptural pattern. Yet, in explaining the meaning of the twelve stars set in the crown upon the head of the woman (Church) as revealed to us in Revelation 12:1, there is one religious body at least, claiming to be the church, which deliberately reads fifteen stars into that scripture instead of twelve. They set forth their unscriptural theory in this language:

"The central figure represented the church wearing a crown of twelve stars symbolical of the twelve apostles and surmounted by three stars representing the Presidency."—*Saints' Herald*, February 13, 1929, in a report of conference at Brooklyn, New York, at which time there was delivered "a delightful talk by President McDowell."

Were there those in New Testament times who claimed to be apostles when the facts did not justify the claim?

Yes. "Thou hast tried them which say they are apostles and are not, and hast found them liars."—Revelation 2:2.

Are there any similar false apostles in these days? Surely.

How should these who are false be tried in order to detect them?

They should be tested by the word of the Lord in the scriptures.

Are there apostles in the Roman Catholic Church?

No. They claim to have apostles, but they are called cardi-

nals. Furthermore, there is a Pope set first in authority in the Romish Church. Therefore they have no real apostles, first, last, or anywhere.

Are there apostles in the Utah Mormon Church?

No. By the same scriptural rule it is impossible. They have a ruling power over those who claim to be apostles and therefore are not—for real apostles are first in the government of the one body recognized of Christ.

Are there any apostles in the Reorganized Church?

By the same rule, that too, is impossible. Those who in that body were once apostles, forfeited their apostleship when they yielded to an over-rule which they themselves had before declared would be "tantamount to apostasy." The true apostles are never subservient to any illegal rule of human authority over them. Their authority in church government is first.

In Galatians 2 is found the expression of a real apostle. The Apostle Paul speaks of Peter, James and John who "seemed to be pillars." And in verse 6 he declares: "But of those who seemed to be somewhat, whatever they were, it maketh no matter to me; God accepteth no man's person."

So those who now claim to have twelve stars or apostles in their church "surmounted by three stars representing the Presidency" are tried by the scriptural rule and found wanting.

It is impossible that there could now be an apostle in the Reorganized Church,—the Scriptures of divine truth prove it to be impossible.

Are there any apostles in the so-called church led by Otto Fetting?

Let us see: They have a one man revelator. His revelations are supreme. They are not to be even questioned by his followers. Whatever their one man revelator announces that a "messenger" has told him, that becomes their law. They have a one man director more supreme in control than any fanaticism of recent times. They do not have first apostles, they have first a one man revelator who directs, controls, and dictates to them all.

Therefore according to the scripture, as of old, theirs also are among those who claim to be apostles and are not. Theirs is one of the deceptions foretold in the scriptures which would deceive if possible the very elect. They would succeed in deceiving a number of good people, for a while. Some will awaken later, but the awakening will be with sad hearts.

The Church of Christ in charge of the building of the temple, and owners of the Temple Lot, is the only church on earth today in whose government the apostles are first. Tried by that scriptural test the Church of Christ is the only religious body on earth which does not eliminate itself by setting some other human authority or revelator or prophet or dictator over the apostles, and over the church. Truly, "God hath set some in the church, first apostles."

So, as one of the apostles of Christ in the New Testament times did not hesitate to say of himself: "Paul, an apostle of Jesus Christ . . . to the church at Corinth," etc., even so, we

who are called of God, not to be subservient to any human authority set over that body of ministers which Christ has set in his church and named them apostles, do not fear to declare our divinely appointed ministry to all the world. And we know in our hearts and are sure that this ministry is not given to any for self-agrandizement, but rather for service in all humility before our Heavenly Master, and for the conversion, edification, and eternal salvation of souls precious in the sight of God.

It is unto this end that we serve, and it is for this reason that we refuse to yield to any over-authority of men not provided for in the word of God. And in this, the Holy Spirit bears us witness that our ministry is thus approved of Christ.

It is by this ministry that we invite all mankind everywhere to repent and come unto Christ, that you may obtain everlasting salvation in the celestial kingdom of our Lord.

The Elect

By Mrs. Cora M. Reynolds

This subject is resolving itself into quite a serious question, or rather two questions.

Which church of all Christianity is Christ's church. Judging from the point of righteousness and power, can we tell any difference?

And—

Which faction of the Restoration is his official center? Is there any difference in them as to the mark of gifts and signs following?

Our answer lies in being able to see which people most closely follow the law. Those who seek first to build the kingdom, which is composed of those who are as little children (See Luke 18:16) will qualify. And in the minds of many, it has become an individual demonstration, rather than a group, favored of God. For we find truly righteous in all sects and churches.

The gospel of the kingdom is to be preached in all the world, as a witness. Of what? Of Christ's doctrine, repentance. Of His power, His leadership. (See Isaiah 55:4; Luke 24:46-49.)

"Behold, this is my doctrine; whoso repenteth and cometh unto me, the same is my church; whoso declareth more or less than this, is not of me, but is against me, therefore, he is not of my church."—Doctrine and Covenants 3:16; Book of Commandments Section 9.

There are two churches only, according to the Book of Mormon. Let's see what their "ear-mark" is. Page 40, Book of Mormon; those who do not belong to the church of the Lamb of God, belong to the church of the devil. Rather a clean cut division. It pays us to see what is necessary to qualify as the true church. Page 634, Book of Mormon, tells us repentance and baptism are necessary. And to become a little child. He laid down His life for such. Page 628: Baptism is a wonderful covenant: Page 162, Book of Mormon: Of water, fire and the Holy Ghost, and then to speak with new tongues, even the tongues of angels. How many qualify? Before the church was organized, the commandment was given to speak against no church, expect the church of the devil. The conclusion is reached that any individual who remains unrepentant, is not of Christ. All who do [repent] are of Christ.

Only those of faith come under the atonement. Strong words? See page 767, Book of Mormon.

In this passage we are told that miracles are wrought only according to faith, and if faith ceases, awful is the state of man, and it is the same as if no redemption was made. So again the question, who qualifies?

We are in no position to bunch all other churches, and call them the church of the devil. For that great division has not yet come. The wheat and tares are still rather mixed, not only in Latter Day Saintism, but in all churches.

Query: How far does Latter Day Saint authority go today? How much have we? What degree of authority has the rest of Christianity? "Love the Lord thy God with all thine heart, mind and strength"; "and thy brother as thyself." Upon these two hang all the law and the prophets. Which sect qualifies?

Lest some one say of the writer, "Another Latter Day Saint gone into darkness," let me hasten to state right here, that it is my firm opinion that there was only one excuse for Latter Day Saintism, and that is, carrying the gospel to the Jews; and the house of Israel; and the delivering the Book of Mormon to them. If that had been done at first, the great gathering would now

be nearer realization. For the Gentiles as a nation had their chance in the first few years. The remainder of the hundred years has been spent in undignified quarreling as to which faction is greatest.

The Lord of the vineyard is to work with the few, who will obey in all things. (See Book of Mormon pages 186, 187.) With whom is He working now, in power to perform a given work? Who qualifies?

The nucleus of people qualifying in faith which we can not have, save we are meek and lowly in heart, and have charity, (see 767, 768, Book of Mormon) will lead. He is going to show the Gentiles their weakness, that faith, hope and charity bring unto Him the fountain of all righteousness. (Page 748, Book of Mormon.)

Doctrine and Covenants 63:15, says this is not a day of many words, but of warning. But debates as to who are really important are rampant. As one brother says, "We seem to have the idea that the angel flew with a church, instead of the gospel, to deliver to men."

The command was given in all the early revelations to preach nothing but repentance. I wonder if we would not have had a different front to the world, if that had been heeded? The **gospel of repentance** emphasized, instead of so many side issues. The Book of Mormon says that nothing but repentance was preached in all the churches. (See page 281.) Where is the Light on the hill? Who qualifies?

Our boasted power and authority simmers to this solid fact: unless our righteousness exceeds that of the Pharisees, we can not enter the kingdom. Kingdom of what? Repentance. It seems to simmer down to this: Latter Day Saint authority, versus the repentance and righteousness of Christianity.

As this is to all factions, I shall quote the Inspired Translation on the power of the Melchisedec priesthood. This is accepted in sentiment by all, even if the translation itself is rejected. (See Genesis 14:30-33.) "**Everyone** being ordained after this order and calling should have power by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God, . . . subdue principalities and powers." See the same things that the men in Book of Mormon history did. Who qualifies?

And the Aaronic priesthood is privileged to carry the keys to the visitation of angels? Who qualifies?

If we are so sure of this one hundred-year-boast of authority, what are we waiting for? What can be keeping us from a demonstration of this power? "Power and great glory, and angels' visitation is promised, for the last day; and we are told that if they are not with the children of men, it is because of lack of faith. And if these things have ceased, woe to the children of men, for it is because of unbelief, and **all is vain.**" (Book of Mormon, page 767. Don't we sense this keenly? All in vain. All what? Not personal righteousness, for that is always acceptable to God. Not meekness, not repentance, not charity. What then? Just how far are we getting, with all these side issues? We are starving for spiritual food, just the same as the world is.

Why not unite on common ground, and present a solid front to the world? Claim the promises, wonderful and far-reaching, to latter day people?

Why not come together in a broken heart and contrite spirit, in faith and repentance, and call on God in mighty prayer for this right to power. This right to carry the gospel to Israel. Or is it possible that God can carry the gospel there, without our divided state being changed? Does He really **have** to depend on us, in our self-importance?

And to those especially of us, who are sure we are informed as to the great mistakes of the early church, just what are we doing to set up a light to guide? What is that light on the hill? Aren't we mistaken, when we think it means merely pointing these mistakes out? Aren't we guilty of pushing over the other fellow's house before we build him one to replace it?

It seems we are on the verge of the time when "the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods?"—Jeremiah 16:19, 20. **Are** we the salt of the earth? If so, haven't we just about lost our savor?

What can we unite on? It seems impossible, with all the various ideas. First Presidencies at the head, versus Twelve Apostles at the head. Temple-building, versus no necessity for a temple. The Gentile church regarded as Ephraim the first born, versus the Indian regarded as the legal leader in the gathering movement. Independence as Zion, versus anywhere on the continent.

But the one common ground, that an angel **did** come with the restoration, that the Book of Mormon is **true**, that the principles of the gospel are **fundamental**; that the holy city is going to be a **reality**; and that **personal righteousness** is **requisite** for salvation.

We all believe in divine revelation, but differ as to where this is going to come from as to a cementing force. If we could meet on our common ground in mighty prayer, the true points of doctrine would be clear and unmistakable **in a few hours**, by the divine power of God.

Surely, then, our selfishness and lack of faith are the hindrances. Then awful is our state. And if we do not begin to exercise our rights, then before long the hand-writing on the wall will let us see that others are blessed with this right to lead.

We sing, and have sung for years, "All hail the power of Jesus' name," but our fruits would lead an investigator to suppose that we do not even dimly realize the mission of Christ.

He died to receive power over death. That repentance and remission of sins should be preached in His name among all nations. (See Luke 24:47.)

He lives to intercede by the power He earned, for those repentant to come to Him. He reaches one hand to suffering humanity, and the other is in the hand of divinity, thus bringing us by that link, closer to God. By drawing close enough to Him to receive the lifting touch of that compassionate hand, we will see our way clear to follow whatever course He desires. We may all have to lay down much, and take up much. But that will be joyous, in the knowledge that at least we are united, and following the one great leader. That peace, and rest to our soul will compensate a thousand fold for all the discarding of our own interpretations. That renewed spirit of comfort, and revelation, that sweet influence and love that flows from heart to heart! Isn't it worth the discarding of our set opinions? If we feel sure we are right, even, still meet with that great desire for God's will to be shown, and the powers of heaven will be shaken in our behalf. How much happiness and contentment is there in Latter-Day-Saintism? Can any faction truly say, "We are favored of God, with the gifts, and healings, and miracles?"

"Let us shake off the coals from our garments,
And arise in the strength of our Lord.
Let us break off the yoke of our bondage,
And be free in the joy of the word."

If we humble ourselves to the point of desiring to God's will, it will not matter to us **whether we lead or follow**. Just so we are allowed the joy of service to our fellow man in aiding in

his redemption. May God bless us, and help us to see the necessity of more meekness and repentance, charity, lowliness of heart. More faith in His divine intervention.

The adversity is cunning enough to give revelations with some truth, to lead people into a spirit of self-righteousness, that blinds them to the necessity of depending, with a contrite heart, on God. Such people are satisfied with crumbs of blessing. God is merciful. He blesses with relief from pain, with here and there a healing, to keep His power fresh in the minds of the people. But where are the overwhelming marks of approval? Where is the light on the hill?

The priesthood, if we are claiming our rights, must have power. What is an endowment? Endow with some special thing, is it not? If then, we are more privileged with authority than the rest of Christianity, have we not the right to call on God to recognize that authority, to give us that forerunner of a great endowment, that will prove our rights? Where are we? Aren't we on the verge of a repetition of Book of Mormon experiences, where miracles ceased; no gifts came; and the Holy Ghost did not come on any, because of unbelief?

God's commands are direct; not obscure, as some tell us. They are clean cut, decisive, intelligent; not confusing, or contradictory. The Latter-day glory is to glorify; followed by miracles. Only by the obedience to God's full law lies the power of authority that is superior to the rest of Christianity.

"The Elect." Are we that? Elect means chosen. If we have signs following; if we are the light on the hill; if the Holy Ghost is operating among us, then we are the elect. If we shone no greater than the rest of the world, we can not claim to be the elect. The chosen few (remnant, if you wish) obeyed God in **all things**, and **He worked with them**. (See page 186, 187, Book of Mormon.)

We are to be led with a "stretched-forth arm." With power. No half-clear revelation from now on will cement Latter-Day Saintism, or will gather the elect from the world. We have cheapened revelation, by our hundred year record. Only power from on high will lead. And we need that power **today**, not a few years from now.

We hear Brother Luff's songs, and revelations quoted with fervor. Here are some passages from the "Song of Entreaty, that impresses me most:

"Think ye I have joy or honor,
In the sounds that laud my name,
Where my voice is held to silence,
And my ordinance to shame?
What to me your loud hosannas?
What your gifts or zeal's pretense?
Righteousness hath voice in service—
Music in obedience."

While possibly given to one faction, I am sure many will see the application to all the Restoration. We do say, "God is sufficient," but how are we, factionally speaking, equipping ourselves? Aren't we "consuming and cumbering" our energies? "Whoso trusts shall understand.

Wisdom with obedience walketh;
Faith with victory, hand-in hand."

Query: Is not Isaac of the house of Israel? Shall the legal heir be **fettered by Ishmael**? Let us think of this in deep study.

"With panoply from heaven, Seek ye conquest."

"Scent ye dangers I discern not—
Catch ye sounds that 'scape my ear?
Needs the sword my hand hath sharpened,
To be whetted by your fear?"

"Heaven lingers for your answer—
Angels wait your FAITH'S appeal:
Zion's course must clearer impress
Of my Spirit hence reveal.
If but these be pledged your triumph
Favor waits you from on high;
Whoso finds not hear contentment
Soon must cease to occupy."

"He that hath an ear, let him hear what the Spirit saith unto the churches."—Revelation 2:29.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations."—Revelation 2:26.

**A Vision Beheld by Alexander Warner of Niagara Falls,
at Independence, Mo., in April, 1929**

I was sitting in the church on the Temple Lot during a prayer meeting, and my mind was troubled over conditions prevailing at the time touching one of the Apostles; and desiring to be led in the right direction, all at once I seemed to be carried away from the surrounding conditions and found myself walking on a straight road, and a personage immediately behind me near my right shoulder directing me forward, though I did not see my director, but I sensed his presence and heard his voice.

We proceeded down the road some distance, and finally came to a road crossing at right angles, and immediately in front of me was a very beautiful garden surrounded by a stone wall about four feet high, on the top of which was an ornamental iron fence. In the center of this wall and fence, and immediately opposite the road we had traveled, there was a driveway and a large gate through which I was anxious to enter and thus get into that beautiful garden; but my director said, "We will go to the right to a side door"; and upon reaching it I saw a truck from which there was being taken various kinds of shrubbery and roots, and which were being delivered to a man inside of the garden who was dressed in a long white duster which reached below his knees. And as I watched him work I saw he had several sorts of pruning knives; and as these roots and shrubs were handed to him he would pick them up and look them over, scanning them very closely, and then select the knife he wanted with which to cut off whatever root or broken branch it contained, some of which he trimmed so closely that I thought they could never survive the pruning, and I cried out to my director, "He is killing them." But the voice assured me that he was an expert and knew exactly what to do with those broken and decaying roots and plants of every variety; and now, looking more closely at the man who was thus doing the pruning, to my surprise I discovered that he was the apostle, H. E. Moler, upon whom distrust had been thrown; and that when completing each part of his work he passed it on to another person who planted it with great care; and noticing that these two men were working separately, we then passed on to the next two men who were working together cultivating those plants and shrubbery which were now about six or eight inches high, and looking so strong, beautiful and healthy that I could not refrain pausing to admire. And as I beheld the rich soil, and the beautiful green luster of the plants I was made to realize that those men thoroughly understood their work. And as we farther proceeded I discovered that under the supervision of other two sets of gardeners the plants were fast coming to maturity.

Then turning our attention to other parts of the garden I beheld other four gardeners at work among the blooms and the blossoms of the more perfected shrubbery arranging them into a perfect blending of harmonious colors, each of which seemed to blend with the other with such wonderful precision that the beholder could not determine the place of their comingling in the divine arrangement; and all together wrought such wonderful and delightful sensations to my soul which my poor faltering tongue nor feeble pen can even approximately describe; and even now my soul thrills and I stand aghast when I recall that beautiful, beautiful scene.

I then noticed that those men, having done all they knew how to do, they would then go to a very splendid building which stood in the center of the garden, along the front of which building were several very beautiful pillars, or columns, leading up to which were a number of steps; and to this building these weary workmen were going after seemingly having finished their tasks; and in my curiosity I asked my director why they were going there, and he replied, "They have to go there for further instructions from the head gardener, and to drink from a fountain there." And I saw that when they came forth out

of the building they seemed buoyant and carefree, fresh and ready for their further duties, and with glad hearts entered diligently into their work. I then suddenly found myself sitting in my place in the prayer meeting, with my mind cleared from the distrust that had been placed upon Brother Moler, since which time I have considered him as one of the strongest of the strong pillars of the Church of Christ, and for whose success as a master workman I shall ever pray.

Alex. Warner.

Letters

21 Dynevor Street, Gloucester, England, Oct. 31., 1931.

Editor Advocate: Will you accept a line from this far off land, to let your readers know of the Church over here. We are pleased to welcome our missionary, Elder Samuel Wood, back to our shores, and to his work in this mission. We wish to pay an honest tribute to his work amongst us. He has been willing to share all things with the people whether pleasant or unpleasant, and his ministrations have been productive of good.

I paid a visit to Wales recently and was pleased to renew acquaintance of many old friends in the movement, and to meet new ones. Elder John G. Jenkins and his wife among the old ones, and Bishop Samuel Beacham and his wife among the new. If there are a people who deserve to make success, the Gilfach Church deserves it. Adverse economic conditions do not prevent them doing their best, and they are not ashamed of the gospel.

There have been some very near to uniting with the Gloucester Church; however, the indecision on the tithing question, has had an adverse effect. We all would be pleased to have the Advocate filled with inspiring news from all parts, together with gospel articles for those investigating, so we could pass them on. However, we realize the Advocate, being the church paper, is the medium through which the various questions may be fairly presented to the whole church, and none should feel discouraged when they read the expression of the honest and sincere conviction of the writers. Brethren, we must do our best to come to a unity of the faith, and that must, we all agree, be: The True Faith of Christ.

The appeal in the current issue of the Advocate for funds to carry on should not be overlooked, I would appeal to the church everywhere to send along your offerings regularly to the Church funds. The regular and consistent effort has a wonderful result, the small contributions soon mount up.

In the local church here in Gloucester, England, Brother John Harris has been ordained a Bishop by Apostle Samuel Good and Bishop Beacham; and for a long time before that took place we established the custom that our brother, after the evening service on Sunday, should take the offerings of the people towards the work of God, local and missionary, and the result has been wonderful for so small a number.

Let me earnestly and respectfully suggest that it would be a blessing to the Church everywhere, if the membership would "upon the first day of the week" (Sunday), lay by them in store according as the Lord has prospered them. (See 1 Corinthians 16:2.) This is the Apostle Paul's advice to the Gentile Churches, and we confidently recommend it everywhere throughout the Church.

The Lord told Alma in the Book of Mormon, page 261, "If he had more abundantly, he should impart more abundantly, and he that had little, of him little was required." Thus associated with gospel conditions, it is beyond all cavil the solemn truth; it is required of us all to do our part in this way. I have for a long time been of the opinion that many are desirous of helping, and so I wish to encourage you all to do so. Let us all make this one of our Sabbath day duties, and soon the missionaries families and the poor amongst us would be cared for in a Christlike way.

Elder Wood has made one visit to the North of Eng'land, and there made some new friends with the result some are inquiring. A request has come for him to go to another point and we hope good will result. May the good work move forward.

In gospel bonds, E. J. Trapp.

ZION'S ADVOCATE

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EDITORIAL

The Christmas Spirit

True Christmas giving is prompted by the spirit of love. There is, however, in the world, and in some religious circles, much Christmas giving that has become mechanical in its nature. In some instances, Christmas giving is so planned that it will begot praise to the donors. Advantage is also being taken of the open-heartedness of the Yuletide season, to recoup depleted coffers, in various quarters, and every known artifice and suggestion is resorted to, to cajole and extract, and to divert every possible penny to said depleted coffers.

Would you retain the Christmas spirit of former years? Then let your Christmas giving be prompted by love. Love prompted the first Christmas giving. "For God so loved the world, that he gave his Only Begotten Son." An unparelled gift, born of infinite love. And at that first Christmas season, we see also the shepherds bowing before the babe in the manger, giving of their homage, to Him who in the city of David was born "Christ the King," and bearing testimony to his Divinity, as they told the story of the angels' chorus. How Mary's heart must have been comforted as this evidence came to her of the fact that the God of heaven was cognizant of the birthplace of the child, whom she would fain have had surrounded by nobler things. Little wonder that "Mary kept these things in her heart."

Then a year or two later we read of another Christmas demonstration, by the wise men, who had seen His star in the east, quite likely at the time of his birth, and had made a long and tedious journey, that they might in their life time see and worship Him who was born "King of the Jews." "And when they were come into the house, they saw the young child with Mary, his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

Perpetuating the spirit of these events it became customary to give gifts to loved ones, and especially to bring a maximum of joy to the hearts of the children, remembering the words of the Master, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

Let us avoid as much as possible the spirit of commercialism that has to an extent marred the blessedness of the Christmas season. And by all means eschew the spirit of exploitation that would make merchandise of man's noblest feelings, and reach out greedy hands for the last lingering dime.

Give where love prompts the giving, to friends, to children, or to a great and noble cause for the furthering of God's work. If the latter, no gift can be too small, and none too great, where "love leads the way."

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The Abundant Life

By Arthur Yates

Can we forget this Holy name,
Can any earthly shrine
So fill the soul with grateful joy,
As him who bore our shame
And gave his life divine,
Our time and talent to employ?

Upon the sea of life we find,
That by an inadvertant trend,
We miss life's fullest measure;
Because we fail to bear in mind
The value of a faithful friend,—
Our trust, our truest treasure.

O, peaceful and delightful thought:
Not alone our Savior's birth,—
His life, his death, his power;
The message which he brought,
Providing knowledge to the earth;
He lives this blessed hour!

Tonight the light of Bethlehem
Shines bright upon the way;
Good-will and peace will still abide
In the heart and soul of him
Who's trusting still, and will obey,
When tested out and tried.

We shouldn't like to be a bird
Without a feeling sang,
Or one who never sang a song;
Seldom speak a pleasant word
Or justly do his helping part
To cheer the world along.

So still with joy we wish to share
Throughout another year,
This sweet good-will with you,
Beneath delightful friendship's care,
Securely free from loss or fear
Through Nineteen Thirty-Two.

May credence cast its searching light
Along the misty past,
Where doubt is Truth concealing;
And guide our wandering steps aright,
As loyal comrades to the last,
This light of life revealing.

We have two very rare books left with us for sale. A Palmyra Edition of the Book of Mormon, printed in 1830. This book is in excellent condition, the original covers and fly leaves are still on this book. It is a rare book, indeed.

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Business Manager.

THE VINEYARD

I Am Wondering

The other day the writer just happened in the general church office (as he happens in nearly every day, living only about a block away from the Temple Lot) and Brother Arthur Smith, the business manager, knowing of the writer's long residence in Independence and his knowledge of conditions here, handed him a letter to read, which had been received from a church member living in a not far distant city. In the letter this member expressed a sincere desire to come to Independence to help "build up Zion." This letter is not an exceptional letter for there are many Saints who have this same sincere earnest desire. A great number of letters come to headquarters with the same earnest, consecrated appeal that this letter contains. "Is there anything I can do in Independence? Is there any way I can help the Church work at this time?"

With a very serious expression of deep earnestness on his face Brother Smith said to the writer, after he had finished reading this letter, "I wonder, Dick, if it wouldn't be a good idea to form a locating department for the Church—a department to find jobs and locations for such cases as this, and to get the handling of these matters in a systematic form? Suppose we turn all such letters as this over to you; couldn't you give us enough time to look after such a department?"

Well, by birth I am one fourth English, one fourth Scotch, one fourth German and one fourth Dutch, (isn't this an "awful" combination for one man to handle?) so I am not given to making "rapid-fire" replies unless I know just what I am talking about. I did not answer Brother Smith for some time and then only to say, "Well, I will think the matter over."

Now there is nothing in this whole wide, wide world so very important (as I see it) as to really and truly and sincerely accept and put into practice the very plain instructions of our Lord and Master to "Seek ye first to build up the Kingdom of God and to establish His righteousness." The reasonableness of this text has appealed to me my whole life long and for nearly forty years I have earnestly, consciously been trying to make it a rule of my life. I have never had a desire to be wealthy—I have never desired to be great, but I have had and still have a supreme desire to be useful, useful to God's work, useful to my fellow men, useful in establishing the righteousness of the Kingdom of God, useful in such a manner that when our dear Lord comes he can justly say to me, "Well done, good and faithful servant."

But about the task of finding jobs and locating incoming Saints—those who are sincerely desirous of coming to Zion to help "build it up." That is surely a very important part of establishing God's kingdom, and these requests do not usually come from people who are primarily interested in bettering their own conditions, but from those who have in their hearts and in their minds a vision of Zion, as God has it planned, as he has it outlined in his word and as HE would have it "builded up."

As the Church of Christ, Temple Lot, we have three very wonderful fundamental tasks ahead of us,

First: The taking of the message of peace and reassurance to the very, very many scattered, heart broken, bleeding and discouraged sheep of the house of modern Israel.

Second: The redemption of Zion, redeeming it from all of those who have exploited it and turned God's real and wonderful plans into a thing of mockery, and the lawful gathering together, as God directs, of scattered, helpless, needy, God fearing Saints into a condition and place of safety, Zion, a place for the "pure in heart."

Thirdly: We have the task, the honor, the opportunity of building God's Temple to which Christ shall come to bestow the great and wonderful endowment, that endowment vouchsafed and promised by him to his people for more than one

hundred years, if they would but build a Temple, "a house unto him, into which no unclean thing should come."

The importance of no one of these great tasks can be discredited or minimized. Some of the Twelve of the Church of Christ, Temple Lot and the small band of faithful workers are now trying to do this first great task under very heavy odds. My! such a vast, vast field and such a small, small harvesting crew. Perhaps it is no smaller than Christ first had with him on his personal mission two thousand years ago. It may be no smaller than the group of the early ministry of the Restoration movement. It is not so small as was had in the early days of the factions of 1844, but oh, how very, very white the fields are now for the harvest.

The building of the temple is very important. It is a necessary work. There is no question about this to our mind. But really and truly and logically, dear Saints, is not the matter of wisely gathering together the scattered, lost sheep, those who have, or who are about to lose their way because of the transgression, departure and unfaithfulness of the leaders of modern Israel second in importance of our three great tasks? Is it not necessary and essential in preparing the way for a working force to build that much needed and long delayed temple, "the house of God"?

We sincerely believe it is, and that the arrangement of these three great tasks is correctly stated above. Believing this as we do, the question Brother Smith put to me about undertaking to formulate a plan for finding jobs and locating incoming Saints becomes a large and serious problem. Can you not see that it does? Can you not see the wisdom it will take, the labor it will require? It will be no idle task to do it well and do it wisely, and I am wondering, wondering, in the light of recent history and the sad disappointments that have come to so very many, if I dare to briefly outline here a thing that has been near and dear to my heart for lo, these many, many years? A thing which as I see it is of vast importance. Wondering if when I do outline it some may not think or say, "Oh, this is simply another wild scheme or speculation to get the people's money away from them." I know that such an attitude or statement is not without justification, too, in view of the past checkered history of the Restoration movement. "Because iniquity shall abound the love of many shall wax cold." We do not wonder at it, knowing the history as we do, though we do most earnestly and sorrowfully regret it. But dear Saints, does the failure of men's programs, of human experiments which have come to us in disguise, in "sheep's clothing" in any way detract from or lessen the great value of the genuine article, from the merit of God's plan to redeem Zion? We are very sure they do not, for "if there be mistakes they are the mistakes of men." Again, "God's plans can not be frustrated" and again "His wisdom is greater than man's wisdom; his purposes will surely succeed."

With this conclusion kept clearly before your minds, please let me suggest what I earnestly believe to be the paramount need at this time, in successfully putting into operation this great task of the Church of Christ, Temple Lot. Listen! It is the making of a fair, intelligent, God fearing, businesslike demonstration of the practicability of the gospel of Jesus Christ, by forming a definite unit—a body of Saints gathered together in one place where God's plan, "every man a steward over his own property," can be worked out in a definite, tangible manner. Yes, CAN BE WORKED OUT in a way that will demonstrate to all the world that God's plan of gathering his people together is not a myth, or a vain fancy, but that it is a reasonable, consistent, desirable reality; that it is a workable plan of very great merit WHEN carried out according to God's instructions. Do you get what I mean? Have I made myself clear? Do you see the vision as I see it?

Let me illustrate. I have offered me at this time, within a few miles of Independence, eighty acres of good land, for twelve thousand dollars. The buildings on it are worth, at a conservative estimate, at least four thousand dollars. This makes the land value about one hundred dollars an acre, which is a very

reasonable for land in this locality. Suppose the Church of Christ, Temple Lot, had this land available so that it could be plotted into one half acre, one to ten acre tracts, and when applications such as the one Brother Smith handed me the other day, come to us here at headquarters we could say, when we found that the applicants were worthy and eligible, "Yes, come on to Zion; we can put you on one of these tracts of land; we will help you to start a home here, a good home such as is the basis and foundation of all good government. We will help you get a job. If you are able to pay for the land at actual cost, all right; if not, we will fix it so you can pay for it as you use it." (Not going in debt; the Lord and the Church are against debt. This would really be only the starting of a savings account.) "We will help you and we will expect you not only to help yourself, but to help others, your neighbors and the Church. We will all be together, we will think together, we will act together, we will ask God to help us be "workers together" and "with Him." As fast as funds come in from the sales of this land, let more land be bought; let more opportunities be made; let more "gathering" be done. In other words, let the worthy people of the Church "get their feet on the ground"; let them get their interest centralized and merged; let them get their shoulders to shoulder, their hearts to heart; their faith and confidence in each other and the church builded up. Let them all be interested in the same objective, under the great rule of God of "loving th Lord thy God," and "thy neighbor as thyself." Where do you think the "end of the row" in such a bonified, earnest, honest undertaking as this would be, dear Saints? Ah, I can tell you. Yes, I can surely tell you; it would be in Zion redeemed, the gospel program carried out, the temple builded, God's name honored. The people and the angels would rejoice together.

Is this an idle dream of vain fancy? No, saints, I can not believe it is so. I do believe with all my mind, with all my heart, with all my powers of life that this is just what God would have done, AND HAVE IT DONE RIGHT NOW. But I am wondering, yes, wondering. Do you suppose that there are among all those whom God has prospered, who now belong to his church, who claim his discipleship, who implore his blessing and favor both upon themselves and theirs, and upon the Church and its activities—do you suppose there are enough men and women of God who would be interested enough, who would have faith enough to contribute to a fund of this kind to make it possible to start a unit like this to test out the practicability of it? Who would have faith enough in God and his plan to PUT HIM AND HIS PLAN to a practical demonstration of its value? If I thought there were, if I KNEW there were, I know what I would answer Brother Arthur. Yes, I know full well what I would say, and I would not stop to wonder further. I would say to him in no uncertain terms, "Yes, Brother Arthur, I will not only give you enough of my time to take care of the department of finding jobs and locating Saints, but I will give you, and **gladly give you**, enough more of my time to seek out the necessary and suitable materials to make this needed demonstration, as I have briefly suggested above, and to see to it that it will be bonified, honestly and faithfully put into operation in the fear of God and by his promise, help and blessing. He has said, "When you do the things I ask, then am I bound." He has also said, "When you do **not** the things that I ask then **YOU HAVE NO PROMISE.**" I believe every word of this declaration, and I am wondering; yes, I am wondering again, How long, oh God, how long? How long until modern Israel will awaken to the majesty and the glory of the heritage you have so oft times, so patiently, so mercifully, so lovingly offered them. I am wondering, wondering, "How long, oh Lord, how long?"

R. B. Trowbridge.

As Others are Seeing Things Today

Paul says the Lord's work in the last days will be cut short. See Romans 9:28. In this connection the observations of Rev. H. S. Nesbitt, in the *Jewish Missionary Magazine* for November, are interesting. He says:

"One of the significant things anyone will observe who is near ripening fields of grain, is the rapidity with which the last stages of maturing occur. If we have watched a field of bearded grain, it will seem for days to remain much the same, until, owing to the increase of the sun's heat, the first traces of ripening appear. Then the last stages quickly arrive. The heat of harvest time is greater, the days longer, moisture is much less, and before we realize it the time for ripening is at hand.

"Our Lord Jesus told his disciples that the tares and the good seed should grow together till the harvest, the time when they will both mature. Now it seems very evident to one who surveys world conditions in our day, that a day of maturity has arrived in the growth of the tares. Many signs are present to lead us to conclude that evil and unbelief will quickly arrive at their sudden climax, which will mean their removal and destruction."

"With millions now out of work and business mergers continuing to take place, adding thousands to the army of unemployed, the captains of industry, financiers and wealthy combinations must not be surprised if their sowing of the wind results in a devastating whirlwind that will destroy them and their wealth. Prophecy has foretold such a time will come upon the world. Have we now reached that day? To the prophetic student the course of events seems to answer in the affirmative. If this be true, then we are not in a period of depression, but are witnessing the breaking up of a whole system as God's judgment is being poured out upon oppressive, unjust, competitive

practices. It is futile to compare the present conditions with depressions of the past if we are beholding a life and death struggle from which the present system will not recover. With it will go the gold and all bimetal standards. The Lord has declared in its fall, 'The merchants of the earth shall weep and mourn,' for 'thy merchants were the great men of the earth.'

"James tells of the distress of the rich, 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, . . . your gold and silver is cankered (thus bimetalism will not bring salvation) . . . ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields (made your profits), which is of you kept back by fraud (in many instances wages are reduced to pay dividends on watered stock), crieth: and the cries of them which have reaped are entered into the ears of the Lord of the Saboath.'

"God has declared, 'Vengeance is mine, I will repay' and now behold we are witnessing the beginning of the sentence that will extract the last farthing from those who have wantonly killed and oppressed the poor of our land.

"It is a day of trouble and fear. Financial systems are crashing and wealth is disappearing as chaff before the wind. Instead of lifting high the torch of spiritual courage and hope,—the ecclesiastical leaders are hopelessly muddled, with the rest of mankind, in face of this acute crises of the ages.

"We behold the organized Church tottering upon its foundation of worldly wealth as the competitive economic system is shaken. Ministers, who should be sounding no uncertain call in this hour of trial, are bewildered and without either a message or a following."

(The above extracts we take from Bulletin No. 22 published by the Anglo-Saxon Federation of America.—L. P. S.)

Field Notes

Responding to a call from Brother Long to come to Western Canada, I left home on the 26th of September to work my way through, stopping en route at Lamoni where I held a week's meetings in an endeavor to help a little. I arrived in Lamoni in the closing period of a street carnival and most everyone was out taking in the sights. I learned that Brother Midgorden was in town some place but was unable to locate him, and so meeting up with Brother Charlie Ballantyne I accepted an invitation from him to make my home with them for the time I was to be in town. Brother Charlie had not at that time signed his transfer, but his sympathies were with the Church of Christ, and he was contending for the faith once delivered to the saints.

It being a busy time we did not have large attendance while in Lamoni, and deemed it best to hold no longer than the week. So, on the evening of the 7th of October we boarded a bus and headed for Minneapolis, a strange land to the writer, and on the following morning was met by Brother Thomas Maley and escorted to the home of Brother and Sister George Spargo where we made our home for a period of about three weeks. On arrival at the home of Brother Spargo I discovered that a meeting had been arranged for that night, so ye missionary had to put on the harness and go to work.

Minneapolis has been somewhat favored through the year, having had visits from five of the apostles, each holding some meetings, but the folks there never tire of hearing the "old, old story," and so the writer was prevailed on to stay from week to week, preaching nightly except Wednesday and Saturday. It would be hard to find a greater response than was exhibited by the good people there, and all were eager to reach the higher places and enjoy greater blessings along the way.

Minneapolis has a fine bunch of young people coming on, and the writer had the pleasure of talking to them on two different occasions with good response. We are looking for good things from the young people there. Two of the young men there recently ordained to the office of elder have a future ahead of them, and if they are faithful will be very useful in the work of the Master. Brother Julian Smith, better known as Pete Smith in Minneapolis circles, and Brother Thomas Maley, both fine young men and deeply interested in the work.

Brother George Spargo is at the helm there and doing his best to steer the boat away from the breakers in the channel. George is a man mild of disposition and reliable, holding the confidence of the saints.

While in Minneapolis we had the pleasure of spending a few days with Brother Flint and family who were returning from points farther north, en route home. Was pleased to have the privilege of the short association, a pleasure the writer does not often have, usually having to go it alone, so we enjoyed the time. Five transfers were secured in Minneapolis.

It would be impossible for me to say all the good things I would like to about the response of the saints in both Lamoni and Minneapolis and the kindly reception accorded. Surely the Lord is blessing those who are striving to live up to the requirements of the Master, yet we have many leagues to travel ere we reach the standard that will bring the big results.

Divisions and misunderstandings and quibbling over the things made known, will never bring us to a unity of purpose and action before the Lord. The writer is of the opinion that more fasting and prayer would be in order, pleading for a unity that will bring us to the point where we can see more clearly eye to eye than we do at present.

I arrived in Regina, Saskatchewan, on the evening of the 31st of October, when the goblins were out on their annual rounds. Brother Jordan had arranged for three services for the Sunday following, including the sacrament. Tommy is a real fellow, and on Saturday had picked up some people some ninety miles away and brought them into Regina for the meetings on Sunday; and on Sunday morning he was astir early, driving some 30 miles or more and picking up some more saints and making it possible for them to come in and enjoy meeting with the saints,

and renewing their covenant in the partaking of the sacrament. A wonderful day was had and, as T. J. expressed it, "a good old-time Latter Day Saint meeting." At the sacrament meeting Brother A. O. Armstrong was ordained to the office of an elder as per a previous call. Our first day in Regina was a busy and a happy one. Yes, we signed one transfer and have some in the offing that we hope to secure in the near future. Cottage meetings were held for a week or more and then we journeyed to Viceroy and met with the folks there and enjoyed their association holding meetings nightly. Brother Long had done the reaping at Viceroy, that is, all that was ripe at the time.

Returning to Regina we held meetings again in the homes, and at time of writing we are planning a trip farther north in the hope of at least sowing some of the good seed.

Reports have come to our ears that certain ministers of a faction of the Restoration are very busy, and have been making a house to house canvass of the district scattering poison and advising the members to stay away from Church of Christ meetings. I wonder why. Is the craft in danger, or are they just protecting their flock from the ravenous wolves? If the latter, it is a wonder they would not endeavor to rescue some of those who had become entangled in the snares of the wolves. "Life's a funny proposition after all." Oh, well, we will keep going and may be some day we will see a greater unity than at the present time.

On Sunday evening the 22d of September, by invitation of some of the missionaries of the Utah Church, a few of us attended a meeting of theirs, it being a conference I believe. Our meeting was dispensed with and we went to the other. We were cordially received and Brother Jordan and the writer were invited to seats on the platform. Brother Jordan declined, but the writer accepted the invitation. Elder Welling of Minneapolis, the missionary in charge of the mission, was in charge and extended the invitation. A very fair congregation present. Three young men occupied in turn, after which Elder Welling spoke for about an hour presenting some of the propositions of the church, among which were "Eternal Marriage," "Baptism for the Dead," and the thought that man will some time become a god if he obeys what is termed by them the celestial law. Elder Welling is a forceful speaker and there could be no doubt regarding his sincerity, he drew a very nice word picture. But imagine our surprise when we were invited to say a few words, it came unexpectedly, and the people had been there then a little over two hours, and yet there was no objections offered to an extension of the time. It just did seem like an imposition, but I was privileged to speak about twenty minutes. And while I could not agree with much that had been presented, and frankly told them so, yet there was some common ground on which we could stand, and we endeavored to tell them a little of what the Church of Christ stood for, and told them that we made the claim that God had spoken and told us that he had a people scattered in all parts of the Restoration, and that they were to be gathered out, and united for the purpose of bringing about the consummation of the purposes of the Lord in the Restoration, pointing out that our efforts would be futile in our present divided condition, drawing illustrations to help.

We could not help but note the contrast of the reception accorded by them and some other divisions of the Restoration that we have been in touch with. Brother Welling is a likeable fellow, and I can say that he showed at least the spirit of good will and tolerance, and even invited me to call on him when again in Minneapolis, and said he would see that I spoke first the next time so that he could come back at me.

We found the Mormon people, so-called, friendly and jovial, without any of the exhibition of intolerance.

Much division has come into that which is known as the Restoration, yet, with our difference, I see no reason why we should be enemies. If the Church of Christ (Temple Lot) is not approved of God I want to know it, and am ready to be convinced, but it can never be done by the spirit of hate or intolerance. Errors have found place in all factions of the church, so why can we not be big enough to acknowledge the errors

and repudiate them, no matter where found, or what they are, and find that common ground of faith, and together plead with God for light and instruction as to the work intrusted to us. May God help us.

Yours for the final triumph of the Lord's work,
Wm. F. Anderson.

Palisade, Colorado, November 30, 1931.

Editor Advocate: It would surely be a great disappointment to me if the Advocate were discontinued for lack of funds. I look anxiously forward to the coming of each paper, and read every page with interest. I truly think it contains many good things which mean so much, and are so encouraging to those like myself who are isolated and can not attend services regularly. Just received the November *Advocate* and am glad to see the interest shown toward building the Temple. I think the Saints should be proud of the new branch at Regina. They seem to take so much interest in the work.

I wholly approve of the appeal to the Saints to send in one dollar each. Being financial agent for the branch at Delta, Colorado, I will do what I can to raise one dollar per member for our branch. We have often talked of how it would help if each member would send in an offering every month. In fact, about eight months ago the Saints here decided to do that. We decided to give at least an average of fifty cents per member to the Temple fund. Except for this month, owing to the fact that we have been unable to meet together (but will next Sunday), we have not missed a month, and there have been times when we almost doubled that amount. One might think that small amount could not help much. Yet when several members give that much for a few months, it begins to count up.

In April we were told to let the work on the Temple proceed when the sum of five thousand dollars had been accumulated in the treasury. If the members of this Church would have given an average of fifty cents each month since that revelation was given, there would be now (if we have two thousand members) about eight thousand dollars in the treasury. I believe this amount could be given without working any great hardship on any one.

Here in this branch there have been some at times who have been unable to give their share, but the other members have always made up the amount, and in that way we have always been able to reach our goal. There have been times when the donations we have sent in have seemed so small, oh, so very small, in comparison to the great need the church has for money; and yet even to send those small donations often meant going without some article of clothing, or some other necessity. But as one man said when he handed me his wife's and his own Temple fund offering, "Giving you this will mean we must go without shortening in the house for a week; but we would rather do our part in sending in an offering to the Temple fund than to take the money and buy a bucket of shortening." This is the spirit we should show.

To be frank, I believe if every member of this Church would have given all they could, today there would be no worry as to how the *Advocate* would continue, and the foundation for the Temple would be in. Oh, how much that would mean to us now; and oh, how sad it is to know we have done so little to obey the blessed Master in building Him the house which He has commanded us to build.

Our Savior has done so much for us! He left his beautiful home in heaven that He might come to this earth and bring us the gospel message. He died the most cruel of deaths that we might have eternal life. And now He is asking us to build Him a house in which He designs to endow His servants with power from on high to enable them to carry that same gospel message to the world. Are we going to fail Him now? Or are we willing each and every one to put our shoulder to the wheel and push. This we must do if we expect to be, and continue to be, the chosen people of God. The leaders, and others, at the head of the work can not do it all. Every member must stand back of them ready to help in every way possible.

We may think we are doing all we can; but if we would take the time to examine ourselves very carefully, some of us would find there had been times when we could have given a few more cents or dollars, and, oh how much it would have helped when added to the treasury.

I would like to suggest that we not only give an offering for December, but continue to give each month. If not a dollar each, then why not fifty cents per member. The work on the Temple could then soon begin. We may be small in numbers, but let us be **big in purpose**.

It is my prayer that our blessed Lord who has never failed us, will help us not to fail Him.

Your sister in Christ,

Mrs. T. R. Ely.

The Message of a Song

A friend and a sister in the Restoration lost her husband years ago. In times of trial and distress questions are sometimes presented to the mind to disturb and harass. The sister was anxious to know concerning her husband's state after he passed from this life. She agonized and prayed to know. By day and by night she pled for a message. One late afternoon she was sitting alone on her porch meditating and praying in her mind when a brother, returning from his work, seeing her out there alone, came in and seated himself beside her. Hesitatingly he confessed that he should have come to her two weeks before; that the Lord had given him a message for her. In a dream, a tall, fine looking man, dressed like a messenger, appeared to him, presented him with a sealed envelope, and said, "This is a message for Sister —." The brother, curious to know what the message could be, opened the envelope and found it contained the song, "Beulah Land."

Some, like myself, may not remember the song, so we give it to show how fully it answered the sister's desire to know of the condition of her departed husband. God must have inspired some of the beautiful songs we sing. They convey edification and comfort as much so as if they were addressed directly to us. When presented to our minds in time of need, accompanied by the Spirit of God, they are a message to us. L. F. P.

Beulah Land

"I've reached the land of corn and wine,
And all its riches freely mine;
Here shines undimmed one blissful day,
For all my night has passed away.

"The Savior comes and walks with me,
And sweet communion here have we;
He gently leads me with his hand,
For this is heaven's border land.

"A sweet perfume upon the breeze
Is borne from ever vernal trees.
And flowers that never fading grow
Where streams of life forever flow.

"The zephyrs seem to float to me,
Sweet sounds of heaven's melody,
As angels with the white robed throng,
Join in the sweet redemption song.

Chorus:

"O Beulah Land, sweet Beulah Land,
As on thy highest mount I stand;
I look away across the sea
Where mansions are prepared for me,
And view the shining glory shore—
My heaven, my home, forever more.

L. F. S.

About the Jews

Zionism is a movement that is organized for the return of the Jews to their promised land. It is not concerned with the spiritual redemption of the people.

Another prominent organization whose paramount object is the spiritual welfare of the Jews is the Hebrew Christians. They held a conference this last summer at High Leigh, England. A report in the *Jewish Missionary Magazine* for November says:

"The Conference was officially opened with an address by its worthy president, Sir Leon Levison, who stirred the hearts of his hearers by telling of the wonderful progress made by this movement during the last three years. He brought out a number of facts; that several national alliances had been formed; large numbers of Jews openly and courageously confessed their Savior before their brothers in the flesh, although this invariably leads to alienation, persecution and often imprisonment; while still larger numbers have been stirred regarding the Truth and the Light. He himself received nearly ten thousand letters of inquiry about Christ and Christianity. This indicates what is going on now in the hearts and minds of Jews in contact with Hebrew Christians, seeking their lives and deeds or hearing them speak of the joy and happiness they found in Christ. All want to know the secret of their happiness. All wonder what this strange, new sect of Hebrew Christians is."

"It was wonderful to see the remnant of Israel healed of their long blindness, coming together and hearing the gladsome re-

ports from all lands, of the marvelous increase in number and in importance, in hearing that the glory of the risen Christ is beginning to penetrate all nooks and corners of darkness."

In the same issue of the *Jewish Missionary Magazine*, Rev. S. B. Rohold says a spiritual awakening began in Palestine in 1929. More Bibles and New Testaments in Hebrew were sold that year "than in any previous year."

The Christian Jews are influencing their Moslem neighbors. They, too, are inquiring for information about the Bible.

News from New York City missions says there is a growing attendance of Jews at these Christian missions. More copies of the Bible are being sold than ever before. Reports from missions in St. Louis, Los Angeles, and Toronto all testify of the increasing interest of the Jews in the Bible and the Christ of the New Testament.

The Hebrew Christian Alliance of America seeks to establish missions in every city "where there are large communities of Jews."

The October issue of the *Jewish Missionary Magazine* tells of a meeting in one of the synagogues of Brooklyn, New York, where the Jews were lying on their faces, praying for their afflicted brethren in Europe. One old Jew "lifted up his hands toward heaven and in an agony of soul cried out: 'Oh that Thou wouldest rend the heavens, that Thou wouldest come down. . . . Lord, send our Messiah, and should the Jesus of the Gentiles be the one, grant us a sign that we may be sure that it is really so, and forgive our guilt towards Him.'"

L. P. S.

Book of Mormon Lessons

Synopsis of Lessons presented before the Class on the Temple

Lot, by Louise Sheldon

JACOB'S TESTIMONY. No. 9.

Lesson Text, 2 Nephi 5. Time—Between 560-545 B. C.

Introduction

When we consider that the Book of Mormon was reserved to come forth in the last dispensation of time it is reasonable to suppose that it must bear a message for the last days. The careful student of the Book of Mormon can not fail to notice how the restoration of Israel is held before our attention. Now Jacob adds his testimony to that of Lehi, Nephi, and ancient Joseph, and shows that with the setting up of the "standard" among the Gentilets in the last days (the restoration of the fullness of the gospel) the Lord would set his hand for the second and last time to bring about the restoration of his people.

First Time	{ Jerusalem Destroyed. The Jews Would Return.	{ Christ would come unto them. They would crucify Him.
Second Time		

STUDY OF THE LESSON

Jacob Reads from Isaiah. Jacob was one of the two sons who were born after Lehi left Jerusalem. He was ordained to the holy priesthood by his brother Nephi, as we learned in our last lesson, and he is one of the great spiritual teachers of the Nephite record.

When Nephi separated from his brethren, Laman and Lemuel, he took the plates of brass, containing the scriptures, with him.

Jacob, like Lehi and Nephi, selects prophecies dealing with the future of the children of Israel.

"Thus saith the Lord God; Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people." (Verse 17.) Beginning with this verse of our lesson and on through verse 21, Jacob quotes Isaiah 49:22, 23. Nephi has used this scripture before. (See 1 Nephi 6:52, 53.) It was considered important scripture by the Nephite teachers because it revealed the means through which the scattered remnants of Israel would be brought to the knowledge of Christ in the last days. This

"standard" spoken of by Isaiah was the "marvelous work and a wonder," known to us as the restoration of the fullness of the gospel, which was portrayed to Nephi in that wonderful vision recorded in 1 Nephi 3d chapter. Nephi further elucidates the subject in the 6th chapter of 1 Nephi.

The First Destruction of Jerusalem. In verse 22 Jacob says it was made known to him that Jerusalem had been destroyed. This was when Nebuchadnezzar carried the Jews into Babylon 586 B. C., or something like fourteen years after Lehi left Jerusalem. It was the first time that Jerusalem was destroyed and the Jews scattered.

"The Lord has shown unto me that they should return." So Jacob states in verse 23. It is an interesting story of how the Lord moved upon the minds of great world rulers to permit the Jews to return, rebuild the temple and restore the holy city. We see in the drama the moving of God's hand to bring these things about in the prominence that was given to Daniel, Ezra, Zerubbabel, Nehemiah and others in Babylon which later came under the sway of the Persian kings, Cyrus and Darius.

The first migration of Jews took place 538 years before Christ. They were led by Zerubbabel. Historians tell us that only the poorest of the poor Jews returned. The more prosperous Jews preferred to remain in Babylon and enjoy the comforts and luxuries of that highly developed civilization. Nevertheless, the Lord enabled the poor Jews, in course of time, to rebuild the temple. King Darius helped them with valuable gifts and in other ways.

Eighty years after the first migration a second colony returned under the leadership of Ezra. Others returned later.

The Second Scattering. Jacob says that the Jews would crucify Christ and for this reason would be scattered for the second time. (See verses 24-28.) Jerusalem was destroyed for the second time 70 years after Christ by the Roman general, Titus, and the Jews from that time dispersed into all the world, and today are found among all nations.

"And behold, according to the words of the prophet, the Messiah will set himself again the second time, to recover them. (Verse 36.) That there may be no misunderstanding about the finality of this work Jacob later states that this second effort of the Lord's will be the last effort to reclaim his people; that for

the **second and the last** time he will "set his hand" "to recover his people." (See Jacob 3:126 and 4:3.) Lehi and Nephi have told us how the "marvelous work and a wonder" spoken of by Isaiah would bring about the restoration of Israel. That the coming forth of the Book of Mormon was when the Lord set his hand for the second and last time to bring about the restoration of his people is shown by Ether. He tells the Gentiles in the last days, "**when ye receive this record ye may know that work of the Father has commenced upon all the face of the land.**" (Ether 1:114.) The record referred to is the Book of Mormon. No other record besides the Bible is promised the Gentile world.

The Mission of the Gentile Church. "Freely ye have received, freely give." The gospel came forth unto the Gentiles. They were the last to receive it in the first Christian century. In these last days it has been offered them first. It is the duty and the mission of the Gentile church to take the gospel to the Lamanites and the Jews. Mormon speaks of it as their "**care for the house of Israel.**" (Mormon 2:37.) As the Jews preached the gospel to the Gentiles in the first century, so must the Gentiles preach the gospel to the Jews in the last dispensation of time, and thus fulfill the prophecies that say the last shall be first and the first shall be last. (1 Nephi 3:199, 200; Jacob 3:127; Luke 13:30; Matthew 20:16.)

When Nephi was explaining to this brethren how the natural branches would be grafted in again, he said it would be "**by way of the Gentiles.**" (1 Nephi 4:27.) The parable of Zenos shows that a remnant of the Gentile church will take the gospel to the Jews. (See Jacob 3:125-140.) In the 4th and 7th chapters of 1 Nephi this work of taking the message of life and salvation to the Lamanites and the Jews is represented as fulfilling Isaiah's prophecy that the Gentiles will act as "nursing fathers and mothers" to Israel. The Gentile church has a spiritual ministry to perform in the conversion of Lamanites and the Jews that can be performed by no one else.

Because there is so much vagueness in the minds of many concerning the gospel work among the Lamanites and the Jews we give the following texts. The Jews will be converted through the preaching of the gospel, just as the Gentiles are, and in no other way. In proof of this, see the following.

Book of Mormon Page 38:191; 44:16-33; 74:17-25; 83:19-22; 141:30; 159:80, 81; 646:35, 36, 37; 660:69; 662:87, 90, 91; 669:39, 41.

The fullness of the gospel is going to be preached to the Lamanites and the Jews by Gentile ministers for Christ. Jeremiah makes it very plain that the conversion or restoration of scattered Israel is not going to be the personal work of one man. He says that the Lord will send "**many fishers.**" Jeremiah 16:16. The gospel is going to the Lamanite and the Jew **by way of the Gentiles.**

Book of Mormon, Page 45:27, 16; 38:190, 191; 74:17, 18; 646:28; 699:37, 43.

Some think the conversion of the Jews will take place at Jerusalem. The gospel is going to be taken to them **in their scattered condition.** Jeremiah makes this plain. He says the Lord will send for "**many fishers**" and "**many hunters**" "and they shall hunt them from every mountain, and from every hill, and out the rocks." Jeremiah 16:16.

Hundreds and thousands of Jews are gathering back to Jerusalem, it is true. But there will be hundreds and thousands who would remain in the lands where they are were it not for the gospel. When this is preached to them in its fullness it will have the same effect upon those Jews who believe as it has upon the Gentiles who accept the gospel message. The gospel is indeed "the standard" that draws the people together and makes them want to gather and live with others of like precious faith.

The Jews who are gathering to Jerusalem now are for a large part atheists and great tribulation is in store for them. The Jews whom the gospel gathers will believe in Christ, and because of their belief in Christ they will gather, some to help their Christian brethren build the New Jerusalem, and others will choose to endure tribulation to assist their unbelieving brethren in Jerusalem. In support of the position that the fullness of the gospel is to be preached to the scattered Jews in all nations, and that the gathering of the believing Jews, for most part, will **precede** their conversion and not follow, we present the following:

Book of Mormon, Page 66:253; 100:29, 37; 113:12; 660:69-71; 616:109; 699:42, 42.

While it is true prophecy tells us that when Gentile times are fulfilled and the gospel is taken to the Jews, that it will be in power, see Doctrine and Covenants 87:3, 4.

Book of Mormon, Page 40:230, 231; 66:256; 74:21, 22; 660:73; Isa. 52:10; 60:22; Jer. 16:14-16; 31:33, 34; Joel 2:28; Psalms 110:3. While it is true that the gospel is to go to the Lamanite and the Jew in power, we repeat, a preliminary work is indicated. Christ gives a "**sign**" by which we may know when his great work of the last days begins. It will be when the descendants of Jacob, Lamanite and Jew, "**begin to know these things.**" (3 Nephi 9:93.) When they begin to believe in Christ.

Hundreds of Jews are believing in Christ today. The Jews who are converted before the great campaign begins that is to follow the endowment will be vanguards who will help to prepare the way for the time when missionary effort is concentrated upon their brethren.

The Jews in Palestine. As we have stated before, a time of great tribulation is coming upon Jerusalem. This may be explained by information that is given us concerning the character of the Jews that are going back. S. J. Williams, of the University of Ohio, who has lately returned from Palestine, writing for the "Jewish Missionary Magazine" for September, 1931, page 260, says that of the present population of 165,000, only about 50,000 are orthodox religious Jews. A Jewish priest told Mr. Williams that Palestine is filling up with atheistic Jews.

According to the prophet Zechariah, "all nations" will gather against Jerusalem to battle. (Zech. 14:1-4.) Ezekiel gave a graphic description of the occasion. (Ezekiel 38:14-23; 39:1-14.) Some refer to this time as the latter day Armageddon, briefly alluded to in Revelation 16:14-21. Zechariah says Christ will appear on the Mount of Olives and put the enemy to flight. Then the millennium reign will begin.

Section 45 of the Book of Doctrine and Covenants refers to this appearance of Christ. It will be preceded by the resurrection of "the saints that have slept." (Paragraph 7.) Christ will "set his foot" upon the Mount of Olives, "and it shall cleave in twain." Consternation will come upon men. "And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet. Then shall they know that I am the Lord., etc. (Paragraph 8.) The paragraph that follows indicates that the reign of Christ on earth now begins. It would appear that the remnant at Jerusalem will be the last to believe in Christ. While doubtless there will be many there who do believe in him, there will be those who will not believe, or who, perhaps, will not be fully converted until Christ appears in person.

Mrs. Frederick A. Smith

It is with sorrow that we bring to you the news of the death of Mary Walker Smith, wife of Frederick A. Smith, Presiding Patriarch of the Reorganized Church of Jesus Christ of Latter Day Saints, who died at her home in Independence, Missouri, December 3, 1931, after an illness extending over a period of several weeks. Death came to her much as her life had been, quietly, peacefully. Gently she fell asleep to awaken again in that day when all sorrow and tears shall have been forever brushed away by our loving Savior.

The funeral was held at the Stone Church, Sunday, December 6, and the crowded house was a fair tribute and mark of respect and esteem with which she was regarded by her host of friends. The music was appropriate, and the beautiful thoughts brought out by Brother U. W. Greene, in the sermon, seemed well chosen to represent the life of our departed sister. How fitting then that the sunlight falling through the stained glass of one of the windows should fall upon the flowers that covered the casket wherein she lay, flooding it with a beautiful light of changing color; truly a tribute to the life that had passed.

Hers was a life of devotion to her family and her home. Her husband found her all that God intended, "an help meet," "and they shall be one flesh." In the forty-seven years of life together he found no time when she was unfaithful or untrue; that in his many years of missionary work while away from home he had perfect confidence that she would carry on at home, and the things that were near and dear to him would be waiting for him on his return. Of such it truly can be said: "She looketh well to the ways of her household, and eateth not the bread of idleness."

"Her children arise up, and call her blessed; her husband also, and he praiseth her."

"Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

"Give her of the fruit of her hands; and let her own works praise her in the gates." (Prov. 13.)

Brother John Strecker

It is with sorrow that we receive the news of the death of Brother John Strecker, of Lamoni, Iowa. Brother Strecker was born November 2, 1872, at Glarus, Switzerland. He was baptized August 11, 1929, by Elder W. A. France. He was ordained to the office of priest, December 14, 1930, in which office he labored faithfully to the end. He died October 13, 1931. The funeral was from the M. E. Church at Lamoni, Iowa. Elder F. O. DeLong being the speaker.

Brother Silas H. Midgorden pays tribute to Brother Strecker and to his faithfulness in a letter to the Advocate as follows, "He was at all times willing and anxious to do all within his power for the forwarding of the gospel and the church. We know the gospel had a goodly effect on his life, and thereby was better prepared for the change." Our sympathy goes out to those that are thus caused to mourn, and our prayers to our heavenly Father are that he might comfort them in this hour of their bereavement.

JEWES ARE CLOSE TO GOD

Dr. L. Sale-Harrison Points to Fulfilled Prophecies

The Hebrew Race Will Come to Accept Christ in Time, Interdenominational Bible Conference Speaker Says

(The following clipping from the *Kansas City Times* for Thursday, December 3, 1931, concerning the Jews, will be of interest to many of our readers.)

As the destinies of the Jew unfold, so may man gauge the period in relation to God's plan, Dr. L. Sale-Harrison said last night at the Central Presbyterian church. And at this time one of God's prophecies is being fulfilled miraculously, he asserted. Dr. Sale-Harrison was the speaker of the day before the In-

terdenominational Bible Conference conducted by the Moody Bible Institute of Chicago. He is a churchman and Bible lecturer from Australia.

For him who does not believe in miracles, Dr. Sale-Harrison would point to the Jew. Last night he traced the Biblical prophecies relating to the future of the Jewish people and their fulfillments to the present time.

"When you see a Jew, you see a miracle," says Dr. Sale-Harrison said. "He is God's timepiece, the center of a marvelous program that God outlined. We are but a parenthesis in God's program. We came in where the Jew went out and we will go out before the Jew can come back in."

Dr. Sale-Harrison foresees the acceptance of Christ by the Jew as the way by which the Jew will return.

"We must recognize that many Jews are not ready for the word of God," he said. "But there are many who are. There are many who are ready to accept that the Messiah has come once and will come again."

God's promise to the Jew that his language would be returned to him is being fulfilled at present, Dr. Sale-Harrison said. The restoration of the true Hebrew language is being accomplished with a speed that is astounding scientists, he said.

Wedding Bells

Thomas W. Wood, son of Apostle and Mrs. Samuel Wood, and Miss Floy Evelyn Bollinger, daughter of Mrs. Edna M. Bollinger, of Fresno, California, were united in marriage on Friday, the 23d of October, 1931, at Madera, California.

The young couple are both graduates from the Fresno High School, and Thomas is now in his third year in the State College, of Fresno, and is popular in athletics, being a three-letter man. He is also a member of the Church of Christ. He will continue his college work, making his own way as he has done in the past.

Phoenix, Arizona, Builds Church

The Church of Christ in Phoenix, Arizona, has had an encouraging experience that may be of interest to the readers of the Advocate.

Our members are few. We have been holding our meeting in private homes. We felt we were not financially able to build a church or rent a meeting place.

Recently we had three missionaries come here, and no suitable place to hold meetings. We tried to get the use of other churches during the week, when they were not in use, even the Reorganized Church, but we had no success; we were discouraged.

A business meeting was held and we decided to build a small church. The way opened before us and with the financial aid of Brother Keith Rogers and under the capable direction of L. C. Dansforth, who offered his service free, men and women alike worked with a will at their special task, with the result that a week from that business meeting found us happily and proudly assembled in that little unfinished church, enjoying our first service there.

We are very desirous that it shall be dedicated, and known always as a church with a free pulpit and an open Bible.

Brother James E. Yates and Sister Vida left us December 8 for their California mission field, but E. E. Long and C. L. Wheaton are still with us, driving nails during the day and preaching the gospel every night.

We were much interested in the items appearing in the last Advocate from Regina, Canada, concerning the Christmas offering of one dollar from each member, to the Temple fund. We have decided to do the same thing here. What a fine thing it would be if we could all make it a 100 per cent in all the churches. Let's give the Temple Fund a worth while Christmas Gift.

Sincerely,

Mrs. Esther Caviness.

Clerk for Phoenix Church of Christ.