

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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That Intersting Spot of Land West of the Court House Where And What Is It?

Sermon Delivered on the Temple Lot, April 27, 1928 *By* Apostle Clarence L. Wheaton

I am certainly appreciative of this large audience that is here tonight, to hear the discussion of this most interesting subject, a subject that lies close to the heart of every man, woman and child who has embraced this Latter Day gospel. When we stop to consider all that may pertain to this question we find that it is necessary that we must review some of the prophecies of the past that we may be able, through this means, to more fully understand and appreciate the great and glorious work of God, that is now unfolding before us.

We wish to call your attention at this point to the sixth chapter of Ether, beginning with the 1st verse. He says:

"And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing. For behold, they rejected all the sixth chapter of Ether, beginning with the things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him, who dwell upon the face thereof; and that it was the place of the new Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord."

I wish to emphasize that which I have just called your attention to. In the second verse we find this land of America, upon which we at the present time reside, is looked upon as a choice land, above all other lands; a chosen land unto the Lord. In fact that is expressed here, that it was to be the place of the New Jerusalem, which should come down from Heaven, and THE HOLY SANCTUARY of the Lord.

In considering this particular phase of the subject, we think it necessary for us to diverge from the main subject that is before us tonight, and consider the great purpose of God in the establishment of his work upon the earth, and if you recall, some time ago, in delivering a sermon, I called attention to the fact that the Church of Christ, or the kingdom of God, embraced all of the children of God, both those that are in heaven and upon earth. Paul, in referring to it, referred to it as the whole family of God, in heaven and earth, and in other places we have this referred to; notably in the 12th chapter of Hebrews; how the church of the First Born would come down and be established, and be called the general assembly of God. All of these references indicate to us that the Church of

Christ is divided into two great divisions: that which we find upon the earth today, known as the Church Militant, and that which is composed of those gone on to their rewards, or the Church Triumphant, those awaiting the great day of their resurrection and return to dwell with those who are living upon the earth, with faithfulness and obedience to the gospel of Jesus Christ.

So we find that when we consider the question of the establishment of the New Jerusalem, the Scriptures indicate that there will be a material kingdom upon the earth at the time of Christ's coming, when He shall bring all the holy angels and the hosts of heaven, those who have been righteous from the foundation of the world down to our present time, and they shall be joined together upon this earth in one great family where they will be with God, recognized as his people, and so recognize Him as their God.

Thus we find that these Scriptures point us to the fact that there is a heavenly Jerusalem a New Jerusalem, which shall come down from God out of heaven, as well as a New Jerusalem which shall be built upon the earth, and inhabited by those who are righteous, keeping the commandments of God, and known as the Kingdom of God, upon earth, or the Church of Christ.

We find, by referring to Section 65, I believe, of the Doctrine and Covenants, it says, "Wherefore, may the Kingdom of God go forth, that the Kingdom of Heaven may come." And so the Scriptures indicate that there will be not only a spiritual kingdom, but a material kingdom established as well.

Some of our critics have found fault with this doctrine of a New Jerusalem upon this land from the standpoint that they read in the 21st chapter of Revelations, where it says that in the New Jerusalem John saw coming down from God out of heaven, there was no temple therein, and we will answer that by saying that the study of the Scripture assures us that the sanctuary, the holy sanctuary, the tabernacle of God or Christ, or House of God, or Temple that Christ will have upon the earth, will have already been built by those who have been faithful and obedient to the commandments of God, and are awaiting his second coming. So we call your attention to that as we briefly pass by.

Now, we find, in continuing this same chapter that we read a while ago, the 6th chapter of Ether, that a New Jerusalem shall be built upon

We apologize to Brother Moler and our readers because the above did not appear in our last issue. As we explained, it was mislaid, so we thought. We found it where it ought to be, however, but sticking to another sheet, so that we did not see it.—*Editor.*

SOME OBSERVATIONS ON THE CLAIMS OF THE FETTING GROUP

The statement was made in one of the Fetting assembly business meetings, June 5, 1934, by a member of position, that "John the Baptist (resurrected) restored and established" their church.

What did he *restore*? The priesthood they received in the Reorganization has been declared to be valid by the "messenger."

The Book of Mormon in which they claim to believe was bequeathed to them by the Restoration, inaugurated by Joseph Smith, and the angel who brought the Nephite record was a Nephite prophet.

The general gospel plan they profess to accept is the gift of the Restoration that preceded them.

The teachings about the gifts of the gospel and divine healing were taught by the Church of the Restoration to which they formerly belonged.

Not a major declaration of the messages that was not made known in the revelations to the Church of the Restoration before the "messenger" came to Otto Fetting. There was authority for the building of the temple before he spoke. The "messenger" was not the first voice in these last days to warn of the second coming of Christ and of the destruction coming upon the wicked. The angel who appeared unto the boy of Palmyra set forth all this, and gave the boy to understand that it was the mission of the church to warn men and make preparation for the day of the Lord to come. Famine, storm, pestilence have all been foretold in the revelations through Joseph Smith.

The very Articles of Faith which the Fetting group uses is borrowed from the Church of Christ on the Temple Lot.

The restoration work of John the Baptist antedates the "messenger." In his history, Joseph Smith says that John the Baptist conferred the priesthood upon him and Oliver Cowdery, May 18, 1829. If the ministry of John the Baptist in the work of the last days is not ended, we may only expect him to reaffirm or add to that which has already started. It is too late to claim original restoration for that which has already been restored.

To seek to make room for a new church on the ground that the Restoration inaugurated in 1829 has failed will not agree with the Book of Mormon, for Nephi says that the "great and marvelous work" which began with the coming forth of the Book of Mormon, to which Isaiah refers in the 29th chapter of his prophecies, was to "be everlasting, either on the one hand or on the other." (1 Nephi 3:15.) Jacob says it would be the second and the *last time* the Lord would prune his vineyard. Jacob 4:3. The late Joseph stated that it was not written that there would be a third or a fourth pruning, and that is correct.

The above thoughts are offered in all kindness for the consideration of our Fetting brethren and any others who may be pondering over their claims.—L. P-S.

WHEN THE HEAVENLY GATES ARE OPENED (Tune: "Glorious Things Are Sung in Zion")

By Mary Smith

When the heavenly gates are open,
And the just are gathered in;
And the pure white robes are given
To those free from earthly sin:
When the book of life is opened,
Will my name be written there?
Shall I not be a partaker?
Of the joy and peace so rare?

God has promised more abundant
Life to all those who seek his grace;
If I lay up heavenly treasures,
Shall I not win the race?
If at times I make a blunder,
And I fall beneath the task;
God has promised to forgive me,
If in prayer I humbly ask.

Sweet the promise he has given
To the lowly and the meek
As we need he freely gives us,
If his great white throne we seek
Therefore let us do our duty;
Let us each our crosses bear
God has told us to remember,
"Up in heaven, his crown we'll share."

When the road seems rough and weary,
And the sun seems far away;
God is waiting to assist you,
And he'll drive the clouds away
When temptations come before you,
Take them to the Lord in prayer;
He will help you bear your burdens,
And he'll banish every care.

LOOK UP, SAD HEART

By Gertrude Walker

Look up, sad heart, look up and see
The sun still shines so bright for thee;
So glows your Heavenly Father's face,
With loving sympathy and grace.

Put now the sorrow from your heart;
Let faith and courage do their part.
The clouds environ, His love shines through,
And thus the Master speaks to you.

I have prepared a place above
For those I cherish, those I love;
In mansions fair and vast and free,
Reserved for immortality.

There is no victory for the grave;
Far greater is my power to save.
The seeming darkness of the way,
Adds splendor to eternal day.

"You and I know that when all is said and done we are not alone in our efforts at living. We have accomplished things for which we can offer no account of ourselves. Had we been told that we would have to do them we would have trembled and drawn back in fear. But when the actual situation faced us we found strength and intelligence and a way. Not by ourselves alone—but in mystery, in faith, we came through."—*Angelo Patri.*

EXPERIENCES OF OTHERS

There comes to us from time to time a "Bulletin" issued by the Biblical Research Society of Los Angeles, California, whose work for conversion of the Jews we are following with interest. These people in Los Angeles believe in prayer, and when they run short of means, or need money for the publication of a new tract, or book for distribution among the Jews, they will issue a call for prayer that the necessary means may be forthcoming. These bulletins also give a report of contributions to their cause and other items of interest. Here is one that particularly impressed us because it shows the expectance entertained by many regarding the second coming of Christ, and the strange remark of the child's, if it were not suggested to him, would be prophetic. The item to which we refer appears in Bulletin for May, 34, and is as follows:

"A friend in Chico, California, writes she has a gold watch which in due time would have become the property of a young son who has no memory of his father. Desiring to give the watch to the Lord's work, the mother suggested this to the little son early in the winter, but he was not willing to give it. She asked the Lord to take care of the matter. The other day, having never mentioned it to him again, he remarked, 'Mama, we might as well send that watch to help the missionaries who are giving the gospel to the Jews, for the Lord Jesus is coming so soon that I shall never get to use it anyway, and it might be doing some good.'"

Fred W Blystone, in the *Saints' Herald* in the spring or summer of last years, says he heard the gospel at Cole Hill, Missouri, by Brother W. E. Haden, whom we know well. He became interested, but doubted the statement that the time was short before the coming of Christ. He felt impressed to ask God about the matter. He says: "I felt that never had I prayed without receiving an answer, and so I knelt in prayer concerning the question. A voice spoke in answer: 'Many will live to see the day.'"

The brother gave his address—Eldorado Springs, Missouri, Route 5.

A sister, Grace Thiehoff, writing in the *Saint's Herald* for April 19, 1932, gives an account of an experience she had years ago while waiting in a hospital in Omaha, Nebraska, for an operation of which the physicians would promise nothing, as it was feared there was no hope for her. She says: "I was to be operated on the ninth, and as the Saints fasted and prayed for me on the evening of the eighth, the Giver of all good and perfect gifts presented me with life.

"An aura, from a divine presence passed over me from my feet towards my head, and as the quick rush of air with its gentle pleasant caress touched my face, I involuntarily took a quick, deep breath of that angelic emanation, which revived me on the instant. 'Life' is the only word to describe the sensation which permeated my whole body. At the same time a clear voice said, 'You will live.'"

The sister came through the operation successfully. Six years afterwards she was told in prophecy that her life had been spared that she might bring souls unto Christ. She writes further of her experience before her operation, when she was so low:

"Whether I was alive or dead I can not say: but this I know: When the time comes for me to go through the portals I will enter with no doubts or fears, as I tasted enough of the sweetness and joy of the next life to convince me that the greatest pleasures that life here can offer are as nothing when compared to that other life."

We make a mistake if we think God never speaks to any but us. Going to the city one day on the street car we sat in the same seat with a fine woman whom we had met once or twice before. She had been a member of the Christian church, but was later attracted to the Church of God. She told of her grief when she lost her husband by death. On one occasion when she cried out in anguish to know why, she distinctly heard the voice of God's Spirit say to her that it was that she might learn to lean more heavily upon the Lord. With tears in her eyes she said, "It has been so." "I used to try to live near to the Lord, but I have depended upon him more since my husband died."

An old lady, a Methodist, who sold little household articles, went to the home of a sister who was a member of the Restoration. Upon being invited to come in and rest, the old lady said she had been called to her work that she might testify of the Lord. When asked what she meant she explained that one day as she was walking along the street "very discouraged because she thought she would have to give up trying to support herself and go to the home for the poor, she heard a voice clearly say to her, 'Keep the job you have that you may testify of me in every house.'" "After that she was able to earn enough for a good living." The sister of the Restoration says she was not surprised to hear this from a Methodist; she was looking for it as a result of the influence of the light that burst forth a hundred years ago. She regarded it as proof of the Lord's word when he said, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." The sister says further: "This old lady also believed in divine healing, and told me of a case of a sick woman who was healed as a result of her prayers, the Spirit bearing witness to her as she prayed that the afflicted one would be healed. Words cannot describe the feeling that came to me when I heard those familiar words, 'The Spirit bore witness,' coming from the mouth of a Methodist woman." (*Saints' Herald*, January 9, 1934.)

You can talk with spiritually minded people of other churches today upon subjects that used to be peculiar to us and receive a sympathetic hearing, because they are believing the same way. You are no longer regarded as strange because you believe in the power of God is operative to heal the sick today. A few years ago, in one of the suburbs between Independence and Kansas City, a woman who was a member of the Presbyterian church, if we remember aright, was very sick. The attending physician told the family he had done all he could, and advised, if they believed in prayer, that they send for their pastor. They did so. The woman began to improve. The *Kansas City Star* gave the matter front page notice for several days.—L. P-S.

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EDITORIAL

You will get this Advocate very soon after receiving the Advocate for May. This we do in order to catch up on the months. We hope to have the July number in the mails promptly on the first day of July. It is our intention to make the first of each month the day we mail the Advocate.

We will continue, by installments, Bro. Williard Smith's, "Some Thoughts concerning God." This is a philosophic treatise that must have taken time and care to prepare. Bro. Smith quotes from great philosophers, analyzes their theories and states his own well thought out conclusions.

We are living in a day when there is "every wind of doctrine" and no end of opinions. If more evidence were offered, and not so much opinion, it would be better. It is sad, too, to see how easily people are led off by this theory, or that claim, while let anything make pretense to the supernatural, and followers are readily found. Many seem to forget the warnings that have been given about the danger of deception in the last days. The world is going wild after spiritism. It is said that thousands of dollars are spent in the city of Chicago, alone, by business men, on clairvoyants, seeking to get forecasts of the future for business purposes.

Bringing the subject closer home, to us as a church people, we find no more stability than elsewhere. Heresies readily find followers. Why is this? We are afraid people do not study the standard books as they should. Some years ago, in an editorial in the *Kansas City Star*, a wise remark was made which we have never forgotten. The statement was "that ignorance has nothing with which to challenge error." We do not say that a well posted person can not be led astray, but it is much more difficult to entice such a person off on a wrong track. Are you an isolated family, or a few isolated saints, away from any church organization? You may not be able to have preaching, but you can have class work for the study of God's word among yourselves. If you are a single family, have a home study period regularly. If there are a few members, you will derive great benefit by meeting together and exchanging ideas about what you study. How often, in the revelations to the church in the early years, God enjoined upon His people to study His word. The church needs more well posted members today, members who are continually digging into the Bible, the Book of Mormon, latter day revelations and other good books that will teach them to

think, to analyze, to compare, to weigh and measure, in the light of that which "is written."

There is such insistent call for "That Interesting Spot of Land, West of the Court House," by C. L. Wheaton, that we begin a reprint of it in this issue. When we have finished, the sermon will be put out in tract form. Notice will be given when the tract is ready.

We have quite a supply on hand of "Minority Rights," by E. E. Long, which discusses innovations and departures from the original faith. The price is 15 cents per copy, or two copes for 25 cents. This is a useful work for those who are members of the Restoration, but is not designed for those who are investigating the first principles of the gospel. For such the "Articles of Faith and Practice" set forth the plan of salvation and state the position of the Church of Christ. The price is 2 cents each, or twelve copies for 10 cents.

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We are slowly reducing our *Advocate* debt, which is the only debt we have. It will be less than two hundred and ninety dollars by the time this reaches you. It is through the generosity, the sacrifice and the indomitable determination of our business manager that the *Advocate* is coming to you with the promptness it is, and catching up on back numbers. We shall have more to tell you about this later. Right now, let us concentrate on that debt, and get it out of the way as quickly as possible, then there are good things ahead.

If we were to call for a vote on what you enjoy most in your church paper, we believe the largest number would answer, "the news and the letters." Next to our Father in Heaven, we are most dependent upon one another for happiness, for courage and for heart to carry on. Let us, then, hear more generally from one another. There are those who have never written a letter to the *Advocate* and yet they love to read the letters from others. We want to hear from all the branches or local churches; we want to be kept in touch with the ministry and the missionaries—we especially like to know what they are doing; but there is another class that we seldom hear from, and that is the laity. Now we are going to ask that every member of the church will write a letter to the *Advocate*. Just write as one person would talk to another. Tell us the thing that is in your heart. Tell us of your acquaintance with God. Do not be afraid there will be too many letters. Now may we not hear from every one of you?

We heard something the other day—"It is better to see aright, than to see alike." Plenty of food for thought in that, isn't there? We wonder if some of our readers wouldn't like to have something to say on that thought? What do you think about church unity, we mean between the factions of the Restoration? Do you think we may both see alike and see aright? How could it be brought about?

SOME THOUGHTS ON GOD

By Willard J. Smith

SPIRIT HAS FORM. In the book of Job, 4:12-17, we have the following reading with reference to a spirit which manifested himself to Eliphaz, one of the good men who was associated with Job while he was passing through that terrible trial of which we read in the book of Job.

"Now a thing was secretly brought to me, and mine ear received a little thereof, in thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. *Then a spirit passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God?*"

This should be sufficient to show that a spirit has a form—an image—and that it may accommodate itself to us so as to talk with us and give us important information on matters of spiritual import, examples of which are quite abundant throughout the holy Scriptures. In fact, that it is by the Spirit of God that we may know of the things of God as is manifest in the following reading:

GOD COMMUNICATES WITH MEN THROUGH HIS SPIRIT. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him. But God hath *revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.* For what man knoweth the things of a man, save the spirit of man which is in him? *Even so the things of God knoweth no man, but (by) the Spirit of God.* Now we have received, not the spirit of the world, but *the spirit which is of God; that we might know the things that are freely given to us of God.* Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth all things, yet he himself is discerned of no man."* 1 Cor. 2: 9-15.

This scripture, and many others which we might quote, shows that it is by the divine agency that God operates and communicates His will unto men; while it also shows that in order for man to receive such instruction he must be *en rapport* with the Spirit of God, and living in harmony with His laws in that spiritual environment designed of God to obtain between Him and His children of mortality. A most wonderful and glorious privilege to be enjoyed by those who qualify.

LOVE, AN EMANATION OF THE DIVINE MIND. There are various other ideas in regard to God, but, of course, we cannot notice them all. But the one idea that God is without form or figure, and that his whole being is enshrined in the statement that God is love, and that that word expresses all there is of God; that "There is but one God; therefore there is but one love, and that love is not tainted with any sense of materiality or personality. It is one and infinite and is reflected by man;" and that "There is no such a thing as a material substance, but everything in the universe is spiritual," etc. It rather appeals to me that these things deserve a passing notice anyway; hence, permit me

to say that notwithstanding God is love, he is love in the sense that his whole being is diffused or permeated therewith; and that love, whether manifested in God, angels, or men, is simply an emanation or product of mind, and constitutes no part of the mind itself. And the Apostle John when writing that "God is love, writes of it as that which pervades rather than that which constitutes his being. He simply designed to impress the thought that love dwelt in God pre-eminently—to its fullest and most complete sense; just as another apostle affirmed that God "only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." There is a vast difference between the idea that God is love, and that love is God.

Yes, we read that God is love; and we also read that "Our God is a consuming fire."—Heb. 12:29. And we also read that God is a rock—a fortress—a horn—a shield—and a high tower. And that He has wings, under the shadow of which his children hide themselves. "He shall cover thee with his feathers, and under his wings shalt thou trust."—Psalm 91:4. And yet who is silly enough to take these hyperbolic statements literally? And yet it would be just as sensible as it is to affirm that "love" is the real and eternal God. Just as reasonably declare that God in reality is a great big bon-fire, because of the apostolic declaration that "Our God is a consuming fire."

Love is a mental energy emanating from a conscious entity organization. Omnipotent love is the issue or stream of divine care and condescension of God toward all his creative work, and is manifested in the care of the sparrow, and the mite, as well as in the creature man; and is therefore *that divine energy proceeding from the mind of the eternal God.* In other words, love is an affection of the mind excited to its highest degree by the attributes of omnipotence, wisdom, goodness, mercy, justice and forbearance of our heavenly Father; and as manifested in the creature, man, it is the mainspring of every holy activity, and includes admiration, humility, resignation, gratitude for all the wonderful displays of his condescension towards the existing intelligences of all the numberless worlds of his creation.

...GOD HAS CREATED MATTER. The sensuous philosophy advocated by Locke some two hundred and fifty years since, advocated the thought that the mind merely views ideas, or representations, not things themselves;" and Mrs. Eddy has practically absorbed within her peculiar philosophy this old idea. She says in her text-book of Christian Science, "Science and Health with Key to the Scriptures" page 468:

"There is no life, truth, intelligence, nor substance in matter. All is infinite mind and its infinite manifestations, for God is All-in-all. Spirit is immortal truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is his image and likeness. Therefore man is not material; he is spiritual."

Mr. W. D. Kilpatrick, C. S. B. of Detroit, Mich., a member of the Board of Lectureship of the Mother Church, the First Church of Christ, Scientist, in Boston, Mass., in a lecture delivered in Chicago and reported for the *Chicago Leader* for Friday, July 1, 1932, said:

"The spiritual is the only real and eternal creation;" and that "anything that has to do with the flesh or matter could not possibly have been created of God and therefore does not represent God or God's Kingdom in any way." "So we have on the

one hand the Divine Mind, or God, which is the real and only Mind, and on the other hand the so-called carnal mind, which is not of God, and has no real existence." "Matter, or the material world is itself thought, and has no more substance than thought." "God never created matter, does not know or recognize matter, and therefore matter exists only as a false mental illusion retained in the minds of mortals." And many other such statements which to me seem ridiculously absurd, though thousands of people there are who swallow this kind of stuff. But in the exercise of what little common sense God has given me I have always believed that the human family *perceived things themselves*—not representative, but presentative; that is, not merely ideas formed in the mind of things which had no existence in this world, heaven or hades, but *in realities themselves—in material things actually existing before the mind*. Let us look here at the facts of consciousness in a case involving the exercise of sensation and perception.

Our senses, we will suppose, give us the report of a red color, a peculiar fragrance, etc., and perception being thus aroused, discerns an apple before us. We are conscious of the reports of the senses, and of perception, also, and we naturally believe both, and thus KNOW that we are face to face with a material body, an Apple. Such is the universal conviction of all observers, even the skeptical philosophers themselves, in spite of their speculative theory. Now the question before us to be solved is, Is this peculiar object before us simply a mental illusion, a fraudulent circumvention, a foxy hoax or humbug? Or is it a compounded substance composed of a mixture of material elements, ingredients or parts? I verily believe it to be a genuine reality, an actual compounded substance, notwithstanding some philosophers declare that we have no direct knowledge of things, and that we are simply mistaken when we suppose that we really see things themselves. If this be so, then it follows that our faculties are "liars from the beginning" and we can place no more confidence in them; and hence we must at once give up all hope of ever arriving at knowledge of any kind.

This so-called Christian Science, or skeptical philosophy with which we have to do in denying the validity of our knowledge of material substance, etc., manifestly takes away all relevancy and force from the proofs and arguments brought forward of design, fitness, and final causes as furnishing evidence of the existence, attributes, and purposes of God. As our senses give us only the knowledge of certain qualities in bodies, and our consciousness informs us only of the state and acts of the mind, do we really know that there are such things, realities, existences, as matter and mind? I answer most emphatically, YES, WE DO, Christian Science to the contrary notwithstanding. And we come to this knowledge through perception and intuition, and by direct revelation from God himself. Through the senses that God has given me, I do not need divine revelation to convince me that that red object before me is an apple. I behold it with hardened texture. And when I bite down deep into its body and partake of its delicious flesh and hear and feel its resistance as I grind it between my teeth for assimilative purposes, and smell the sweet-scented aroma arising therefrom, I thus through the sense of seeing, hearing, feeling, tasting and smelling determine to an absolute certainty that red shining object to be a material substance called an apple. And any amount of ontological reasoning can never make me believe otherwise. So deeply rooted is this knowledge of mind and matter in my mind that all the specula-

tion and philosophizing of so-called brilliant men cannot persuade me out of it; and they merely get to themselves by such foolish efforts the reputation of insincere or mistaken men.

Contemplate God also, as He has been pleased to make Himself known in the Bible. This Revelation of the Divine Consciousness to men, we are ready to admit, involves a profound mystery, and yet we know the FACT revealed; it is too clearly and fully disclosed to be denied by any sound-minded, upright man who really believes the sacred Scriptures. The sum of the whole matter, then, is this: we know the reality of things, that is, that matter the world around us, as well as mind, really exists, and is the object we see or discern. This our faculties uniformly testify to us. To reject this primary testimony, is to render all knowledge impossible, and surrender ourselves to a dark, hopeless, skeptical philosophy with all its frightful consequences, which, while reason sits enthroned within our mental powers we never expect to do.

WE CAN NOT DENY FACTS BECAUSE WE MAY NOT UNDERSTAND THEM. God is an Infinite being; my mind is finite and therefore cannot grasp the infinite. I may have a perfectly clear idea of some things concerning God; but to know him to perfection, and to comprehend God is beyond my finite comprehension. Indeed, strictly speaking, we can not comprehend anything. There are mysteries even in a grain of sand, and in every mote that floats in the sunbeam, and perhaps ever will be. "We know only in part." And yet what we do know, of that we are certain; and the unknown can never be reasonably brought up to invalidate the known. This would be the absurdity of making our ignorance the test of our knowledge.

(To be Continued)

FROM THE MAIL

In a letter to Brother and Sister Closson, Brother A. D. Rathborne says he has worked hard since he returned home from the Assembly at farming and preaching. He has preached at four different school houses. He says he is losing no time in getting his home affairs in readiness so that he can take the field, which he expects to do soon.

Elder F. J. Parkinson, Midland, Michigan, writes the office that his is the only family of Church of Christ members at that place now, the other members of the church having moved away. He wants to open the work in Bay City this summer, if possible.

Brother and Sister Burns, writing from Hanna, Michigan, say they have started a missionary fund in their Sunday school class. The children are encouraged to bring what they sacrifice by going without candy and picture shows and put it in a bag. Twenty-four cents were contributed in this way in three Sundays. The money is to be used for the preaching of the gospel.

Sister Estella B. Davis, of Caruthers, California, sends thirteen dollars with this explanation: "One year ago I got hold of a round box and every nickle, dime and copper penny I could save I put in that box." It was a little over a year ago that the sister started to do this. When she found the box full the other day, and counted her money, she was surprised to find that she had saved thirteen dollars. She says, "I never missed the money. I am going to start to refill the box in the same way."

A widowed mother who has no income only what her children give her, tithes every dollar, and sends two dollars to the Church office. She expresses love for the work and desires that she may be able to do more for it in the future. She reads the Advocate and sends it on to her children to read.

The following letters we find among the material that has been turned over to us. They are late appearing, but we are glad to hear from these places, and hope we may hear from them again, and we promise the letters will appear promptly.—Editor.

FROM DETROIT, MICHIGAN

Dear Advocate Readers: Detroit local sends greetings and well wishes to all. We have a nice place to worship in. All members who live near, and can, attend regularly, and all take the *Advocate*. Our pastor, a man seeking to do God's will, is ill just now. We miss his spiritual guidance and admonition very much. We want to consecrate ourselves anew to the service of Christ, our Example, because we know that time is precious and the gospel has been proven true by many witnesses. Satan is indeed busy in countless subtle ways to overthrow. Saints, let us *all* be up and doing.

Elder R. D. Bennett is our pastor (19638 Hannah Street.)—M. Frisbie, secretary.

MIDLAND, MICHIGAN

Dear Readers of the Advocate: Just a few lines from this part of God's vineyard. All is well here at present, for which we should be thankful. I sometimes wonder why God pours out his blessings on his people when they do not do their part. I would like to call your attention to Malachi 3:7-11. The 7th verse says, "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them." Kept what? The 8th verse answers—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

In our *Advocate* for January, 1934, we read a letter from Bro. Wheaton, telling of the hardships he has had to go through, and it is because we the people of the church, have robbed God of tithes and offerings. Just think, dear brethren, because of our greed and unfaithfulness Bro. Wheaton has had to ride on freight trains, and Bro. Smith has had to sleep in barns in order to spread the gospel.

When we read the *Advocate* in our home last month we made a promise then and there that we would adopt the plan that Brother Wheaton outlined in that paper. I feel that is the least we can do.

Men of the ministry, let us preach tithing a little stronger, and the "gimme" law a little less. I have been in the church three years, and have never heard a sermon on tithing. Let us forget self, dear brothers and sisters, for the rest of the year, and send in our tithes.—F. J. Parkinson.

February 21, 1934.

INDEPENDENCE ITEMS

We haven't so much news this time because the last *Advocate* and this number come so close together. It is becoming very dry here. We have been favored so far in this region, but we cannot expect to escape always. The hand of God will fall upon the inhabitants in his due time, and only those who stand in holy places may escape. Men must learn "that I am God," the Lord has said.

Our faithful Bro. Closson fell and hurt his back last week. He is able to be up and around, but he has suffered considerably. We hope for his speedy recovery.

Brothr Anderson spent about a week in Lamoni, Iowa, recently. He reports good attendance and good interest. There is a Church of Christ branch there.

Bishop J. T. Ford comes to Independence regularly to visit the office and look after the business of his department. We were much impressed as he related to us on his latest visit, an experience he had when he retired one night, very perplexed, and awoke in the morning with a solution for the problem. It sounded like the way God's servants were directed in their work in the past.

Our services have been as usual, Sunday school and preaching Sunday morning; prayer meeting Sunday evening at 6:30, followed by preaching again, and mid-week prayer meeting on Wednesday evening. Branch business meeting the first Monday evening of each month. Sunday school teachers are beginning to tell the children about the Fourth of July Sunday school picnic.

There have been visitors to the temple lot in recent weeks from both the Reorganized and the Utah churches. They want to see the stones that were found in the excavations and other matter of interest. They inquire with true concern about the prospects for work on the temple; they want to know how the church is getting along. The pastor has an invitation from some of these to visit them and tell them more about the position of the Church of Christ. One brother from the Pacific coast expressed himself as believing that the future hope of the Restoration centered on the temple lot. We do not say these things to boast; we tell you to stimulate your best effort, because the happiness of so many depend upon the humble few who are holding the temple lot. Will we value the responsibility resting upon us as we should? We are keeping the ground from others; will we measure up to our privilege and prove to be worthy of our trust? God grant that the time may not be far distant when trusting hearts in all the broken and scattered fragments of the Restoration family, who have been true to their covenant with God, may have reason to rejoice together in the place where the building of the New Jerusalem is to begin. What a wonderful mission! God help us to be true. May we love others, and may others love us because we are humble and consecrated to the cause that will mean joy to all.

WHERE TO SEND YOUR MONEY

Send all tithing, offerings, contributions to the temple fund, donations to the Advocate debt, to Bishop J. T. Ford, Box 232, Independence, Missouri.

Send all subscriptions to the Advocate, new or in renewal, to the Business Manager, Alva Wheaton, Box 232, Independence Missouri.

this land, "unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not even as he was merciful unto the father of Joseph, that he should perish not. Wherefore the remnant to the house of Joseph shall be built up upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, and they shall no more be confounded until the end come, when the earth shall pass away."

We find, therefore, that the Scriptures indicate to us that upon this land a new Jerusalem would be built.

In order that the New Jerusalem may be like unto the Jerusalem of old, it is necessary for us to take into consideration that the outstanding feature of the Jerusalem of old was the glorious temple of God, where God caused His spirit to rest upon it in a cloud by day and a pillar of fire by night, where Moses was able to go in with those who had subjected themselves to the laws of God, and stand in His presence. So we find that this condition existed in the Jerusalem of old, and if a new Jerusalem should be established upon this land, LIKE UNTO IT, we can logically and with reason look forward to the time when a temple would be built on this land in harmony with the Scriptures God has given us. We find by referring to Malachi 3:1-6 that the Lord, speaking to that great prophet, made use of this statement:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom we delight in; behold he shall come, saith the Lord of Hosts."

Thus we find that the prophets of old looked forward to the time when there would be a material temple built upon the earth, to which Christ would come. It has been said by some that that had reference to the temple built in Jerusalem, to which Christ came before His resurrection, as he made his way triumphantly through the streets of Jerusalem, to that holy temple of the Lord. But you will notice by the further reading of this chapter that I have called your attention to, notably in the 4th verse, it says: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

We find that that was not all fulfilled at the time of the coming of our Lord and Savior, Jesus Christ, though it is true that he went to that temple, yet we find it was those of the House of Israel who cried out for his blood. It was they who brought in the evidence before the court of Pilate that would condemn him to death, and they rejected him, and that instead of Jerusalem and Judah being acceptable unto the Lord, that about the year 70 A. D. that holy city was destroyed, and by the decree of the Roman Emperor Hadrian in the year 135 A. D., the holy city was razed to the ground, the temple burnt and destroyed and devastated to that extent that until this day it is said that the Jews are not able to tell the exact spot where it was located.

During the time that Christ was among the Nephites upon this land after His Resurrection He called attention to this same chapter of Malachi as found in 3rd Nephi, 11:26, 29.

"BEHOLD, I WILL SEND YOU ELIJAH, THE PROPHET, BEFORE THE COMING OF THE GREAT AND DREADFUL DAY OF THE LORD, etc. And now it came to pass that when Jesus had told these things, he expounded them unto the multitude, and he did expound all things, unto them both great and small. And He saith, these scriptures which ye have not with you, the Father commanded that I should give unto you, for it is wisdom in him that they should be given to future generations."

This prophecy refers to a time that was to be "future" after the Resurrection of Jesus Christ, and therefore was not fulfilled during His personal ministry in the flesh. However, He did speak of the fact that John was the "voice" in the wilderness and that if they would have received him that he would have been Elias, but they rejected John, consequently Jesus called the Nephites' attention to this prophecy and indicated that "generations" would pass away before its fulfillment.

Until this work shall have been accomplished by John or Elias who was "to restore all things" we may well expect that he will appear from time to time, and as the time approaches for the completion of the work, at more and more frequent intervals.

They did not become acceptable unto the Lord at that time, for Judah or the Jews was scattered among all nations of the earth, and we find them in that scattered condition today, as was told us a few evenings ago in regard to them. But you will notice that the Lord intends to send His messenger. That was to be an event taking place shortly preceding the coming of Christ to His temple. We find there is no messenger spoken of in all the holy word referring to the coming of a restorer excepting Elias or John, who was to restore all things. He came to the Jews to prepare the way for the coming of Christ, and Christ told them that this was Elias, if they should receive him; but they did not receive him, so we find that it was necessary for Him to come to another people; and we find that in the opening dispensation of this latter day gospel, John the Baptist did come to Joseph Smith and gave these things to Him; and the priesthood, in a measure, was restored to them. We find that was the mission work of this man John, and as long as it is necessary for something to be restored relative to the work of that individual, Elias the messenger will do that work.

(To be Continued)

VALEDICTORY

As editor of *Zion's Advocate*, I have been released from that responsibility, which release is very acceptable, especially since it came to me without the asking. With other burdens of life resting heavily upon us we did the best we could.

We heartily endorse and recommend our Sister Louise Sheldon as an able editor, and bespeak for her the support of all readers of our church paper. We pray that she may not have to meet the discouragements that have come to us during the past year. This is the second time we have been released from the editorial work, and we are hoping that we shall not again be called upon to serve in that capacity.

Let us all support our church paper.

Sincerely,

H. E. MOLER.