

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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SOME THOUGHTS ON GOD

By Willard J. Smith
(Continued from last month)

That God, the Father, and Christ, the Son, are two separate beings, seems to me to be taught all through the sacred Scriptures. At the time of the annunciation the angel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God." * * * Luke 1:35. Who but God the Father of our Lord Jesus Christ was the one referred to in the words, "The power of the Highest?" These words could not have had reference to the pre-existent Christ, as such a reference would represent him to have been his own father? And Jesus consisting of a dual personage, the physical body having been born of Mary and containing the pre-existent spirit—the Messiah—when he was baptized in Jordan's flowing stream, from whence came these beautiful complimentary words, "Thou art my beloved Son: in thee I am well pleased?" St. Luke 3:22. And when in the garden of Gethsemane he so fervently prayed, crying, "O my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but thou wilt." Matt. 26:39. Was he then offering up that prayer merely to himself, or was it to his Father, God, unto whom he sent that pleading petition?

Then again: When Jesus was about to expire on the cross, and was taunted by the rabble, he prayed, "Father forgive them; for they know not what they do," to whom did he address that petition if he himself was the only God? "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost." St. Luke 23:46. If these passages do not convey the idea of two separate personal beings consisting of Father and Son, then language has no meaning.

In Matthew's record of the Gospel we read of the transfiguration of Christ, that he took "Peter, James, and John his brother, and brought them up into a high mountain apart, and was transfigured before them; and his face did shine as the Sun, and his raiment was white as the light, and, behold, there appeared unto them Moses and Elias talking with him. * * * And while he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid." Matt. 17:1-6. Peter bearing record of this account says: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses

of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Peter 1:16-18.

You will please note the fact that a voice out of the bright cloud, from heaven, declared of Jesus, "This is my beloved Son, in whom I am well pleased; hear ye him." Does this mean anything? If so, What but the fact that God and Christ are two separate persons, and that the one was well pleased with the other? A similar account is written in the Book of Nephi of Christ when he appeared unto his people here on this continent; that a voice from heaven said unto them, "Behold, my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him." Book of Nephi 5:8.

This occurred shortly after the ascension of Christ from the mount of Olives; and if because of the conception he became the Father; and the Son, because of the flesh, so that he is both the Father and the Son, and is the only God, Who was this that declared from heaven on the mount of transfiguration, as also at the temple in the Land Bountiful, that Jesus Christ was his well beloved Son, in whom he was well pleased? Was Christ, in both of these instances, using the art of ventriloquism, and purposely deceiving the people, or was it really, "God the Father of our Lord Jesus Christ," who, from heaven, made these declarations? And as we further read in the Book of Nephi of Jesus while visiting his people here, that,

"It came to pass that when they had knelt upon the ground, Jesus groaned within himself, and saith, Father, I am troubled because of the wickedness of the people of the house of Israel. And when he had said these words, he himself also knelt upon the earth, and behold he prayed unto the Father, and the things which he prayed, can not be written, and the multitude did bear record who heard him. And after this manner do they bear record; the eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father; and no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak. And no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father." Book of Nephi 8:15-19.

Was Jesus, while thus praying, offering this wonderful prayer to himself, as though he were really his own father, or did he pray to "Our Father which art in heaven?"

"Doubtless all the people of the Restoration movement have heard the beautiful story of the young Palmyra Seer who when only about fourteen years of age, being impressed with the child-like simplicity and divine assurance of the passage of Scripture which he read in St. Luke 1:5,—*"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him,"* that he determined to venture alone to the woodland on his father's homestead and appeal to God for an understanding of some religious questions which troubled his young mind. He accordingly repaired to the grove, knelt down in humble prayer, and offered his petition to God, in the midst of which he most solemnly declares:

"I saw a pillar of light exactly over my head above the brightness of the sun; which descended gradually until it fell upon me." And, "When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) *'This is my beloved Son, hear him.'*" Church History, Vol. 1, page 9.

Deny this simple, unadorned, conscientious story of this young Palmyra Seer, and you cut the very heart out of the entire Restoration movement. Joseph saw and conversed with these two personages, God the Father, and Jesus Christ his Son, and through all the vexatious trials, persecutions and scourging through which it was his lot to pass, he resolutely and steadfastly clung to the truth of this statement, and finally sealed his testimony with his blood. No, He was not deceived.

The proto-martyr, Stephen, declared that he also saw God. Of him it is recorded by the inspired writer, St. Luke, as follows:

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus Christ standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:55-56.

And who are the Bible believers who question Stephen's testimony? We all verily believe that Stephen saw God and Jesus Christ standing at his right hand; and therefore why should we refuse to believe the testimony of this fourteen-year old boy? Their testimonies agree. Both of them saw the Father and the Son, and their testimonies are to the effect that they are two separate personages, which agree with all Scriptures concerning them. The proto-martyr, Stephen, about nineteen centuries since, declared he saw both God and Christ. And the Palmyra Seer also, upwards of a single century since, bears a similar testimony. Impeach the one, and you destroy the validity of the testimony of the other. But as the solid granite walls of Gibraltar defy and resist the boisterous avalanche and the surging waves and winds of the terrible tempest, so, too, these testimonies doth now, and ever shall resist the baseless calumnies and vociferations of designing men, until Zion's children shall all see eye to eye, and the breath of a new spirit shall pervade the inhabitants of every clime, and love shall unite all the tribes of mankind in one harmonious society. Then the bedlam of the universe will be restored to reason and intellectual freedom, and to the society of angelic messengers; and the face of the moral creation will be renewed after the image of its Creator. Then wars shall cease to the ends of the earth, and anarchy and dissension shall convulse the nations no more; and Zion shall put on her beautiful garments, and over all her gate-ways shall be inscribed, "Holiness to the

Lord."

Now just a few lines more which seem to me to be pertinent to this issue, and I will close this already, perhaps, too lengthy article. The apostle John makes this statement:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not anything made that was made. In him was life; and the life was the light of men. * * * And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." St. John 1:1-4, 14.

The same apostle, when giving a description of Jesus Christ as he beheld him in Apocalyptic vision, says: "And he was clothed with a vesture dipped in blood: and his name is called **The Word of God.**" Rev. 19:13. Alexander Cruden, M. A., says:

"Because the Messiah was called the Word of God by the Jews, the Chaldee paraphrasts, the most ancient Jewish writers extant, generally make use of the word MEMRA, which signifies the Word, in those places where Moses put the name Jehovah. * * * They say, that it was MEMRA, or the WORD, which created the world; which appeared to Moses on mount Sinai; which gave him the law; which spoke to him face to face; which brought Israel out of Egypt; which marched before the people; which wrought all those miracles which are recorded in the book of Exodus. It was the same WORD that appeared to Abraham in the plain of Mamre; that was seen of Jacob at Bethel, to whom Jacob made his vow, and acknowledged as God, Gen. 28:20. If God will be with me, and will keep me in this way that I go, etc., then shall the Lord be my God."

This is in harmony with what we have already written, that the pre-existing Christ, the only begotten Son of God, and by whom He made the worlds and all things that in them are, was the God who served the Israelities, and the only God they knew; hence he was called "The Mighty God, the Everlasting Father; and it was his office and supreme purpose to 'manifest God in the flesh; hence he says' 'I came to do the will of my Father'; and, 'All things are delivered to me of my Father,' and, 'I seek not my own, but the will of my Father.'" The apostle Paul also makes the declaration that the Father "Hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, * * * who is the image of the invisible God, the firstborn of every creature: * * * And he is before all things, and by him all things consist: * * * For it pleased the Father that in him should all fullness dwell." Col. 1:13, 15, 17, 19. Then again, Jesus Christ himself declares, "These things saith the Amen, the faithful and true witness, THE BEGINNING OF THE CREATION OF GOD." Rev. 3:14.

If Jesus Christ is both the Father and the Son, and there is no other personage in the Godhead, as some ministers claim, then as he declares himself to be the beginning of the creation of God, he must of necessity have been his own creator. For in these Scriptures cited above it is expressly declared of him that he had a "beginning"—was the first one created in all the universe of God. It is ridiculously absurd and positively foolish to declare he created himself; hence, as he was the beginning of the creation of God, who but our heavenly Father who so loved the world that He gave His only begotten Son to be the propitiation of our sins,—Who but He was the creator and Father of our Lord Jesus Christ? And when Jesus was brought into the temple to receive the rights of the law, unto whom did good old Simeon pray when he took

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AN UNCHANGEABLE GOD

By B. C. Flint

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6.

"I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it, and God doeth IT that MEN should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Ecc. 3:14-15.

"The law of the Lord IS perfect, converting the soul; the testimony of the Lord is sure making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord IS pure, enlightening the eyes." Ps. 19:7-8.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25.

"Because I will publish the name of the Lord; ascribe ye greatness unto our God. HE IS the Rock, his work IS perfect; for all his ways ARE judgment; a God of truth and without iniquity, just and right IS he." Deut. 32:3-4. (All emphasized words in above quotations are in italics in the Bible, B. C. F.)

When the editor asked me to write the present series, I was rather reluctant to undertake it, feeling as I do, that there are others among us much more qualified for the task. Still, I felt that since I was trying to spend some time in which to recuperate this winter after our very strenuous missionary season, that I should be willing to help in every way that I could in the spreading of the gospel.

First, let me say that in undertaking this task, I disclaim any intention to try to put over some NEW or fantastic notions, that might provoke controversy or argument. There has been altogether too much of that done already. On the contrary, we shall strive to revive, as much as possible, the old "waymarks" that have made the Restoration movement distinctive, among religions, from its very beginning, thus allaying some of the things that have become "mooted" questions among us. We all remember the time when the positions of the elders of the Restoration were the "last word" in religious discussions everywhere. In a measure, the same thing is still true, and the tragedy of our present position lies in the fact that real and destructive critics have sprung up from our own ranks. Constructive criticism is always of value, and leads to light, but mere criticism to gain a point, only leads to skepticism and infidelity. May the time have come when the men of the ministry will have freed themselves of the propensity to do this, and now again meet the challenge of the sectarian ministry who are so freely encroaching on territory, once peculiar to the Restoration, and let them teach the fundamental truths of the great Restoration freely and fearlessly, as the elders once did, without fear that there will be someone among us with a hobby who will arise and seek to divert the minds of the people away from these grand old waymarks. The editor herself put these thoughts into better words than we could, when in asking me to continue writing, she said:

"There will have to be more teaching and preaching upon the subject of the Restoration, and what it comprehends, or we are not going to be able to hold the people. People do not have the knowledge they use! to have, and some think one church is about as good as another. The matter has become more perplexing since the light has spread and other churches are teaching much that used to be

taught more exclusively by the Restoration. They have been advancing in their ideas, and the Restoration has not been advancing in its practice, so that, at the present time, they are too nearly balanced in appearances, and the people do not have faith in what God is going to do in the future. So we need a revival of the teaching we used to have concerning the mission and destiny of the Restoration, and working in the fulfillment of prophecy in latter day happenings and events will tend to build up faith and renew the confidence that the people used to have."

We beg the editor's pardon for this bit of literary piracy, but her thoughts are so beautifully expressed, that we feel to respond by devoting this series of articles to the very spirit and genius of the demand she sees as being imminent, and to strive to make them comport thereto in every detail.

So much by way of preface. We shall approach the thoughts implied in our heading, with these thoughts wholly in mind.

There is perhaps no teaching more fundamental to the Restoration, than the teaching that God is unchangeable and His ways, "one eternal round." We propose to establish this fact by all of the old texts, and such additional ones as time and the progress of the work under present day conditions, prove to be applicable.

We will plunge directly into the analysis, by inviting a study of the scriptures given at the beginning of this article. Here we see that both the Old and New Testaments emphasize the perfectness of the work of God among men. Yet even among Latter Day Saints, we find a growing disposition to act as apologists for some of the things that it is conceded that God DID. So we hear that certain things have been fulfilled and done away with, and the analysis is so vague and confusing that we are left to wonder just what is imperfect and changeable and what is stable and enduring. Perhaps this is due to the fact that we have, within recent years, discovered that certain things taught as being a part of the Restoration have been proven to be error, and as a result, we have grown skeptical, and begin to discard; and today there are those among us who have discarded the most of what is known as the Restoration. And now they are turning their attention to the history of the past and are treating it in the same way, even though the record of it be found in scripture. However, in either case this thing of "progressive elimination" can, in the end, lead to but one thing, e. g., skepticism and infidelity.

Now what is it that God did in ages past that was imperfect? O, says one; "all that God gave to Moses was fulfilled in Christ, so that is done away." But hold! The Bible is replete with the teaching that God gave the gospel to Israel through Moses. So if all of Moses' work was done away in Christ, would not that also carry with it the gospel, which Paul says is the "power of God unto salvation"? This thought alone should cause us to stop and go over our analysis again and instead of dismissing with a wave of the hand all before Christ as being "pre-gospel ages," let us just study deep and see just WHAT WAS FULFILLED in Christ, and that will still leave the rest intact to act as irrefutable proof of the unchangeability of God.

You will note that the text from Ecclesiastes says that, "whatsoever God doeth, IT shall be forever," and that, "God requireth that which is PAST." (Emphasis mine). Now How? When? Where? is this requirement to be imposed?

Well, in order to make our thought clear, we will divide the study into three parts or subdivisions. First: We will insist that God gave the gospel of Christ to Israel through Moses, and summon to our support these very clear texts of scripture:

"And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:2-4.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures of Egypt." Heb. 11:24-26.

Paul also tells us in Galatians 3:8, that the gospel had been preached by Abraham, so we see that the gospel is universal in its application, and that God has given NO other plan of salvation and that Christ was truly a "Lamb slain from the foundation of the world," and as we are told by King Benjamin:

"I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world, for all mankind, which ever were, ever since the fall of Adam, or who are or who ever shall be, even unto the end of the world; and this is the means whereby salvation cometh. And there is none other salvation, save this which hath been spoken of; neither is there any conditions whereby man can be saved, except the conditions which I have told you." Mosiah 2:11-12.

Christ's death on the cross affects every man born of the seed of Adam. We could elaborate along this line indefinitely, but we think this is sufficient for our purpose, in showing that Moses was among the dispensational gospel preachers, even if he was also called to be a temporal lawgiver, or the giver of a temporal law. This logically brings us to the second phase of our study.

However, before entering into the study of that, as a whole, there is this second or peculiar phase of the question that MUST be understood, before we can even begin a comprehensive study of Moses as a lawgiver to Israel. And, by the way, we are quite convinced that it is this second phase of the study that is responsible for all of the confusion and difference of opinion that has arisen, and the seeming difficulty as to what was fulfilled in Christ. This is that thing that deals with sacrifice, and burnt offerings, and types and shadows, and that Paul referred to as being the "Schoolmaster" to bring people to Christ. The Bible story on this is quite vague, hence the uncertainty when approaching it. This ought not to bother us too greatly when we consider that Moses was indeed a lawgiver in temporal as well as in spiritual things. Suppose that today in those nations where state and church are united, as in Israel under Moses, a history were written. Would it not be a difficult matter for the average reader to make a distinction between the civil and the religious? So a careful study enables us to see that SOME THINGS were given of God THROUGH Moses and that Moses gave SOME THINGS directly, and we are not unsupported in scripture in taking this position. In fact, we are told exactly that very thing took place, as witness this statement of God through the prophet Jeremiah:

"Thus sayeth the Lord of hosts, the God of Israel: Put your burnt offerings into your sacrifices, and eat flesh. For I spake NOT unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing I

commanded them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you. But they hearkened NOT, NOR INCLINED THEIR EAR, but walked in the counsels and in the imagination of their evil heart, and went backward and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending them." Jer. 7:21-25. (Emphasis mine, B. C. F.)

This is further amplified in the 32nd chapter of Jeremiah:

"And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; and has given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in and possessed it; but they obeyed NOT thy voice, neither walked in THY LAW; they have done nothing of all that thou commandedest them to do; therefore thou hast caused all this evil to come unto them." Jer. 32:21-24. (Emphasis mine, B. C. F.)

In commenting on the above, some of those already mentioned who are now "borrowing our thunder" so freely, the explanation is offered that much of the burnt offerings, and sacrifices, as practiced among the children of Israel, was borrowed from their surrounding neighbors who did these things, and not the least of whom was Egypt herself, from whence they had come. But, even in spite of this explanation, we must not forget that sacrifice and burnt offerings antedate the work of Moses thousands of years and is mentioned in the time of Cain and Abel, and subsequently down to the time of our present study. But, the objector says: "Christ did not condemn it when practiced by the Jews." Just so, and we find a counterpart of the reason why he neither indorsed nor condemned, in latter day revelation, viz: "He that keepeth the law of God hath no need to break the law of the land." Christ was a citizen of the land of Judeah and he counseled his disciples to be law abiding citizens, as we find him admonishing—"render to Caesar the things that are Caesar's", etc. However, that he DID know of these things, and that they were no part of God's perfect enactments, is evident from this language concerning divorce:

"They say unto him Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses BECAUSE OF THE HARDNESS OF YOUR HEARTS suffered you to put away your wives; but from the beginning IT WAS NOT SO." Matt. 19:7-8. (Emphasis mine).

In this we are not discussing the subject of divorce, but this incident proves all that we have said and agrees with the statements of Jeremiah. This thought also seems to be borne out in the statement found in Mosiah 8:3-8, that Moses gave them a very strict law because of their stiff-neckedness, and THIS, and THIS only was the "Schoolmaster," and the thing that Christ by his great sacrifice on the cross brought to a close. This thought is also open to much more exhaustive analysis, but we will leave it here.

The third phase of this question is the constitutional law, or the law governing the nation of Israel, as given them from God through Moses. That law, of necessity, MUST BE A PERFECT LAW, because God gave it, and to infer that it was imperfect is to accuse God of incompetence. Furthermore, why should it not be a perfect governmental law, in view of the fact that here was God himself starting a new nation? He had raw material,

both as to territory, and as to personnel.

And right here let me assert that it would be an absurdity to claim that Christ could fulfill that law any more than he could fulfill the constitutional law of the United States. Christ's death on the cross dealt specifically with the eternal salvation of man's immortal soul, and does not touch his existence in a national way. All of the above may sound like a very bold assertion, but we propose to show that it not only is not new to the Restoration idea, but is in perfect accord with scripture. However, before going into the details of that, we will try to tie this article into the one recently appearing, entitled: "Today In The Light Of Prophecy." In that article we sought to show that a restoration of a national Israel is as apparent in prophecy as the setting up of the millenium is. In fact, were we to remove from the scriptures reference to the re-establishment of the two houses of Israel, one, the house of Judah, with its capital in Jerusalem, and the other, the house of Joseph, with its capital in Zion, (Independence) we would be under the necessity of throwing out over two-thirds of the prophecies of both the Bible and the Book of Mormon. Of this, just a reference or two must suffice, else this article will get too long. In Jeremiah 23 we read that Christ will return and "Execute judgment and justice on the earth," in the day that Judah shall be strengthened, and Joseph shall be saved, and when HE shall gather all Israel to their OWN lands. In connection with this let us read this from Zech. 10: 6:

"And I will strengthen the house of Judah and I will save the house of Joseph, and I will bring them again to place them; for I have mercy on them; and they shall be as though I had not cast them off: for I AM the Lord their God and will hear them."

Or this:

"And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one." 2 Nephi 12:73.

Or this:

"Verily, I say unto you. At that day shall the work of the Father commence among all of the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance." 3 Nephi. 10:5-7.

Or this:

"Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; Wherefore it could not be a New Jerusalem, for it had been in time of old, but it should be built up again, and become a holy city unto the Lord; and it should be built up UNTO THE HOUSE OF ISRAEL; And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, etc." Ether 6:4-6. (Emphasis mine).

It will be noticed that this gathering of Israel to their own lands was not because of the fact that they had already accepted Christ, but in order that they might come to a knowledge of him. Many more texts both from the Bible and the Book of Mormon could be added, but this should establish our position, along that line, and we fear-

lessly assert that when those righteous nations of Judah and Joseph indeed become a reality, that the constitutional law governing will be that perfect law originally given them of God through Moses.

So much for that; now back to the law itself. I said I was conforming to the old landmarks of the Restoration. To any who may think I am not, I will simply refer them to that grand old work by Parley P. Pratt, called "A Voice Of Warning", and wherein he discusses prophecy already fulfilled, and prophecy yet to be fulfilled, or to Tullidge's "Life of Joseph the Prophet."

But, to that constitutional law given of God through Moses. "Do you mean to say," says one: "that that old, confused mass of rites and ceremonies as found in Leviticus and Deuteronomy is the thing that will be revived in a restored Israel?" To which I answer that the very confusion you encounter should cause you to go deeper, and see if this IS IN REALITY that law, or only a very brief abridgment of it; or better still, more of a reference to it. To show you what I mean, let us go to what we have of it, and in Deut. 31:24-26, we read:

"And it came to pass, when Moses had made an end of writing the words of THIS LAW in a book, until they were finished. That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion, etc." (Emphasis mine. B. C. F.)

Now, it is in the very next chapter that we find another one of my leading texts, viz:

"He is the Rock, his work IS perfect; for all his ways ARE judgment: a God of truth and without iniquity, just and right IS he."

This all being true, is it to be thought incredible that when Christ shall gather all Israel to their own lands and execute judgment and justice among them, as Jeremiah 23:5-9 tells us he will do, that he will do it according to the perfect, unchangeable ideas of this Rock, who is a God "just and right"? And if God is to require that "which is past," as we learn in Ecclesiastes 3:14, may not some of the things that will be required be a law of justice and equity? If not, of what value is it to be kept as a witness against Israel? At the return of Israel to national prominence, would such a law mean anything to them? We have seen that the Levites were to put the "Book of the Law," written by Moses, in the side of the Ark of the Covenant. They very evidently did this, because we again find mentioned in Ezra where it was discovered, and the story goes that the king kept the scribe up all night reading to him from that law, but nowhere is it intimated that in any other way it ever became incorporated in the scriptures of the Bible. There is everything to prove, however, that this "witness" against Israel is still where Moses commanded the Levites to put it. In the days of Jeremiah the prophet, when the ark and its contents were lost to Israel, it found a safe resting place, and still remains there, to come forth at the time of the Restoration of Israel. In support of this, notice what we find in 2 Maccabees 2:7-10, "which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy. Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honorably sanctified."

In further support of this, we quote from Geikie's "The

Life and Words of Christ," page 61, as follows:

"The priests among the Jews, had been divided, since the time of David, that is, for about a thousand years, into twenty-four courses, known also as "houses" and "families." Of the original courses however, only four, each numbering about a thousand members, had returned from Babylon, after the captivity; but out of these the old twenty-four courses were reconstituted, with the same names as before, that the original organization might be perpetuated as far as possible. The priesthood of the second temple, however, never took the same rank as at the first. The diminished glory of the sanctuary in which it ministered, compared with that of Solomon, alone, made this inevitable, for the second temple had no longer the sacred Ark, with its Mercy Seat, and the overshadowing cherubim, nor the Holy Fire, kindled at first from Heaven, nor the mysterious Shechina; or Glory of God, in the Holy of Holies, nor the tables of stone written by the finger of God, nor the ancient Book of the Law, handed down from the great lawgiver, Moses."

The above is only a brief extract. A reading of the complete text will prove very illuminating, and further amplify the position I am taking, and our conclusion that the Ark of the Covenant still contains the ancient Book of the Law, or constitution of Israel, and both will yet be restored to a repentant and restored Israel. The two houses of Judah and Joseph will be equally remembered in the day of their restoration.

I think I can leave this subject here now, but before doing it, we will simply remind the reader that in that constitutional law would naturally be included whatever of a monetary system was in operation under that law. This, however, will furnish a subject for the next article of this series. In this we will show that "money" is man's invention, and that God never, so far as the record goes, authorized such an expedient. The first of coined money, known to man, was not until after the captivity, and then it was used by the Persians. Our present monetary systems, with their pernicious interest, or usury features, is Judahistic, and is the proof of the bondage Judah would hold over the nations, and will ultimately result in the "Battle of Armageddon." Tithing of the natural resources of the labor of man, was God's method of keeping equality. And after all, gold and silver have no real value in themselves, but DO furnish a very mighty and efficient weapon with which financiers can enslave a free people. And who are the world's financiers? Also in what is the real wealth of any nation expressed? These will occupy our attention in our next article.

SOME THOUGHTS ON GOD

Continued from page 26

the holy child up into his arms and blessed God, and said, Lord, now lettest Thou thy servant depart in peace, according to Thy word: **For mine eyes have seen Thy salvation?**

Then again we read that the apostle John when being carried forward in his Apocalyptic vision to the final winding up scene of all earthly affairs says:

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ: and he shall reign forever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Rev. 11:15-17.

Here Jesus Christ is called the Lord God Almighty, and properly so, as we have shown elsewhere in this article, "For he must reign, till he has put all enemies under his feet," and "The last enemy that shall be destroyed is death." "Then cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. * * * And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15:24, 28. Surely this shows two persons in the Godhead, the Father and the Son. Then there shall be a new heaven and a new earth wherein dwelleth righteousness, and universal peace shall prevail throughout all the vast universe of God; and the holy city, the New Jerusalem, shall come down from God out of heaven, prepared as a bride adorned for her husband, and the tabernacle of God shall be with men; and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. Then His own soft hand shall wipe the tears from all faces; sorrow, sighing, sickness, pain and death shall never disturb the tranquility of that wonderful place. My heart is filled with hope and desire to be with that unnumbered throng, and behold the face of God, and our Lord Jesus Christ, and bask my soul within the light of the throne of God forevermore. May God grant, not only to me, but to all who read these lines, and the honest in heart everywhere who are seeking to serve Him, this most wonderful privilege, is the earnest prayer of the writer.

(Conclusion)

WILLARD J. SMITH.

HELP BUILD THE TEMPLE

We, as members of the Church of Christ, should at all times keep the building of the temple in our minds and help all we can by work, donations of money, clothes, or anything that can be used in the building, or by the workers who are engaged upon it. It should be our hope, aim and ambition to build it in the allotted time, so that the Lord will not have to raise up another people to build his house. He has given us over one hundred years for the purpose and so far the work has not been accomplished.

We are trying in our weak way as temple builders, here in Independence, to do all we can to help the work along. We of the Church of Christ are the only people today who are even trying to build the temple, so that when the Lord comes suddenly, he will find the place prepared for him. We want to be like the wise virgins, have oil in our lamps, have them trimmed and burning, so that we shall be able to meet him when he comes, and not be like the foolish virgins, asleep at the switch.

Although we are laughed at, and made fun of for trying to build the Lord's house, we should not get discouraged. They did the same thing to Noah, but he went right on, as the Lord had told him to do. In Matthew 24:37, it says the coming of the Son of man will be like it was in the days of Noah; the people will not be expecting it. Like Titus 2:13, we of the Church of Christ are "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

ETHEL HOLCOMB.

It is better to shoot square,
Whatever may arise,
Than spend your life in sleepless strife,
Inventing alibis.

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EDITORIAL

GOD WILL NOT PERMIT HIS DESIGNS TO BE DEFEATED

In his Christmas message to the nation President Roosevelt said, "The scriptures admonish us to be strong and of good courage," etc.

The Kansas City Star, for Thanksgiving day, published the following poem:

THE GIFTS RENEWED

In fields but lately seared by summer's drought,
Where famine seemed to lay its withering hand,
A miracle has come to still our doubt
And spread a glad Thanksgiving through the land.

Unseen beneath the drab brown coat she wore,
The soil grew rich to nurture other seeds.
Then autumn rains released the hidden store
In verdant growths, to fill our winter needs.

So, God of Wisdom, may we learn to build
In quiet faith, through even darkest days;
Assured our destiny will be fulfilled
Through Thy inscrutable and wondrous ways.

—Dwight Pennington.

Hope, faith and courage are watchwords, now, that leaders in all departments of life are using to stimulate people to effort. The lecturer tells his sales' class, "We can not lie down on the job because business is hard to get; we must simply work harder and cover more territory. We

have to live." The President is appealing to people to carry on. The poem assures us that no matter how dark the outlook may be, God will provide a way that "destiny will be fulfilled."

There are Latter Day Saints who doubt that Zion will be redeemed until Christ comes, consequently they are sitting back and doing nothing—Doing nothing, did we say? Alas, they are slipping backward, and they do not know it. One doubt is leading to another, until they are members of the Restoration in name, only. If there were more reading of God's word people would not so easily succumb to doubt and skepticism. Isaiah saw Zion: Ether foretold it; the Psalmist sung of it, and other prophets have referred to it. Years ago, in a Sunday evening prayer meeting in one of the Kansas City branches of the Re-organization, a sister told of her perplexity about the building of Zion when she came into the church. One morning when she was making pies in her kitchen, as she was on her way to the oven, with a pie on each hand, she was carried away in vision. She was shown the redemption, step by step. When she came to herself she found herself still standing in the middle of the floor, with her pies. What she had seen was taken from her, but the lesson remained with her. She had seen that Zion would be established, and it was done so easily. She never worried any more about the matter.

Eighteen or twenty years ago we used to read a good deal of discussion about the rehabilitation of Palestine by the Jews. Many were skeptical about it, even among the intelligentsia of the Jews. Nothing could be done under the Turks, and the Arabs were bitterly opposed to the coming of the Jews. Then a miracle happened, and like many miracles, it just worked around before any body knew it, and came in a way that nobody had guessed. General Allenby wrested the Holy Land from the Turks. The British government became the guardian of the land. The Jews were protected in gathering back and establishing themselves in their ancient home. The Arabs were given to understand they must keep their hands off the Jews. It was a delicate and a difficult situation, but divine destiny was overruling, and British wisdom was equal to the task. Today the gathering back of the Jews is no longer a question. It is a worked out reality. A writer in the Chicago Daily News, in 1933, who had just returned from a trip through Palestine, said the Jews were masters of the situation there, now. Palestine is one of the most interesting countries in the world today because of the wonders that are being performed there. Mr. R. Bryson Jones, a business man of Kansas City, has recently returned from a trip to the old world. Of all he saw he was most attracted to Palestine. In an interview in the Kansas City Star for December 6, 1934, Mr. Jones says: "As far as I know, Palestine is the one country in the world where there is no depression. There is a steady, constant boom on there. Every one is working and every one is doing a good business." Mr. Jones says that Tel-Aviv, a new city since the Zionist movement began, has a population of 110,000, and they are all Jews. The city is modern in every respect. "The homes are modern and well kept. Each has its plot for cultivation. The Jews bought the rich land from the Arabs and are farming it in the most efficient, modern manner."

We are apt to think if God is in a thing it will be made easy of accomplishment. We guess more paganism has got into our thinking than we realize. The pagans believed that what the gods wanted they prospered, and yet all history furnishes proof that every great good that has come to mankind has had to literally fight its way through obstacles, opposition and hindrances. Poor old Columbus wandered up and down Europe for many years before he

found the means for the undertaking that resulted in the discovery of America, and yet we are told that the Spirit of God moved upon him to do what he did, and his own autobiography reveals the fact that he drew his strength from the Bible, and got his motivating idea from prophecy.

Was God not with the Pilgrim Fathers who came to this land that they might worship God as they believed was right? and yet over half of them died of the hardships they had to endure. The mounds of North America, the ruins in the West, in Mexico, Central America and South America; besides, the Indians, those mysterious people whom the Explorers found here, all attest that nations lived here before Columbus found the continent, proving the truth of the Book of Mormon, and yet Joseph Smith was hindered and interrupted in the translation of the record. Sometimes he had to stop altogether for awhile until the means were forthcoming for him to proceed.

There are members today who are faint hearted about the building of the temple because the numbers are small and times are hard. Some say it is unreasonable to expect the work could be done in such times as these. When God said, "this generation shall not all pass away until an house shall be built unto the Lord," did he not know what the conditions would be at the end of the generation? He could have timed it differently. True, the temple should have been built when the command was given, but it was not. The Lord has given us to understand, however, that he will have it done before the generation passes away. That means that his purpose will not be frustrated, let conditions be what they may. Those who believe the messages must take cognizance of the fact that they repeatedly speak of difficulty to be encountered:

DAYBREAK

A Prayer for the New Year

Father, I could not sleep; I rose at dawn,
And saw the pale sky deepen into rose
I saw the morning star, serene and clear.
But as I gazed, lo from the eastern rim
Arose a spreading cloud, grim, black, and threatening
Dawn's bright tints fled, the thunder cracked and roared.
I turned away and hid my face in fear,
And trembling heard the tempest and the storm.
Then all was still, and when again I looked
The clouds had passed, the hills were tipped with gold,
And in the clear heavens burned the morning star.

Father, a New Year dawns, and in the East
Glimmers thy Morning Star. And now a cloud
Of war arises, murky, angry-black.
It breaks in wrath and terror o'er the earth.
Lift up my head—O Lord, let me fare forth
Into the storm, fearless and unafraid,
My work to do, thy sheep to gather in,
Thy house to brace against the hail and wind.
Strengthen my soul, O Lord, for well I know
The storm shall pass, and earth again shall see
Clear in a cloudless heaven, the morning star,
And hear it sing, in ecstasy divine.
Awake! Behold God's Son! Arise and shine!

—By Margaret W. Gibson in The Saints' Herald
for January 1, 1935.

A wise old owl sat on an oak,
The more he heard the less he spoke.
The less he spoke the more he heard.
Why can't we be like that old bird?

THE MINISTRY OF TRIALS

A brother, writing in a contemporary church paper, takes the attitude towards trials that we believe our Heavenly Father intended we should. The brother says,—“We are blessed in every way, even by trials that bring us so much closer to God.”

We are reminded of a good sister who often says in her testimonies that she does not ask God to withhold trials, but to give her strength to meet them as she should. When trials are met in humble submission, in the spirit of “the Lord knows best,” they do bring us nearer to God.

Trials have a ministry in our lives. Paul wrote: “And we know that all things work together for good to them that love God.”—Romans 8:28.

Paul said, like the brother referred to above, “but we glory in tribulations also; knowing that tribulations worketh patience.”—Romans 5:3.

E. Stanley Jones has written a book called “Christ and Human Suffering.” The author says so many have come to him in his ministry sad at heart because they could not understand why God permitted trouble and misfortune to come to them when they were trying to serve him. He says the idea that trouble comes only upon those who offend God, and that the good are exempt, is of pagan origin. It is not the teaching of the New Testament. He cites John, who in his wonderful vision on Patmos, saw the righteous, in their white robes, come up out of “great tribulation.” The book is written to show that if we would rise to glory and triumph we must go by way of the cross, as our Master did.

Trials are not permitted without a wise purpose. Lehi discusses the subject for the benefit of his son Jacob. The sum of his analysis is that opposition is necessary to the development of character.—2 Nephi 1:81-114.

We should not be qualified to minister unto men if we had not passed through the furnace. We could not sympathize with another if we had never suffered. We could not speak wisdom if we had no experience.

It is comforting to know, however, that God will not permit us to be tempted more than we are able to bear—1 Corinthians 10:1. When we are passing through our Gethsemane He knows all about it, as is taught in the lesson about the sparrows.—Matthew 10:28, 31.

And when the race is ended, and we look back over the way, we are assured that we shall esteem our trials as nothing compared to the joy that will be ours. “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—2 Corinthians 4:17.

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love him.”—1 Corinthians 2:9.

What have I thought about and talked about in 1933? What have I done with my leisure? What books have I read? Whom have I helped? On what have I put the major emphasis of my interest and living? What has been the influence of my life on others, in the home, in social contacts, in business? Honest answers to those questions will help a man to judge whether he has made headway toward the only goal that is worthy of effort—the ethical and spiritual enrichment of personality.

Happy is the man who in the searching integrity of solitude can face such queries without abashment. But happiest is he who, whatever the faithfully found verdict, resolutely sets himself to seek, with God's help, a fuller realization of what is beautiful and true and good in the new year and all the years to come.

—S. J. DUNCAN-CLARK, in Kansas City Star.

FROM THE MAIL SACK

Kinderpost, Missouri, January 31, 1935.

Dear Editor of the Advocate:

This morning I was prompted to write a few lines to the Advocate, not knowing if my letter will be of much interest to the readers. But I often think that all who can should write a short letter to help our little paper. I always love to read the good letters and articles in our church papers. When I was in the Reorganized church I subscribed for the Ensign a number of years, and I certainly enjoyed its contents. Many times the tears flowed while reading the experiences of how the brothers and sisters came into the church, and some were wonderful. How they cheered my heart as I was isolated from church privileges, and there were no saints to talk to about this wonderful gospel of Christ. After I had read the Ensign I would wrap two or three of them and hand them to some of my neighbors. If I did not see them going to town so I could hand the papers to them, I would send them by mail to three families. Then there were three more families I used to go and visit on Sunday afternoon when I could. As there was only my husband and myself, I used to get so lonesome for the church at times that I would go to my neighbors to talk the restored gospel and try to bring them to an understanding of its truthfulness as I understood it, and I felt I was doing some good. One lady would say, "I know it is true, what you say, for I have read it." Another started to read her Bible more so that she could talk more of the scriptures. Others loved to read the Ensign and would say how wonderful they were. Some were Baptists, others Campbellites, but not one accepted our message. They thought they were allright in their own church and that their baptism was right. After I joined with the Fetting people several families came down here to live. An elder would come and preach in the school house here, so many of these people in the Ozarks have heard the gospel, and some believe it to be true, but they wont embrace it because they think they cannot live up to the requirements. They think we are too strict, but we have to live by every word that proceeds from the mouth of God. I will write you two verses I had given me in a dream. I thought I had to sing to a few people. I could see them sitting around waiting to hear my song. I said, "I don't know one word I have to sing," then these words were given to me, also the tune, June 1, 1933.

"Come, O my children hear the words
Of Christ the Lord and Savior;
Come, O my children one and all;
Keep all of God's laws and commandments.

Now hear the words of Jesus the Lord,
And heed your Father's council;
Then you shall reign with Christ the King
And dwell with him in Zion."

About three weeks ago after I awoke in the morning these words came to me:

Down in the valley where the sweet flowers grow;
Upon the mountain where there is snow;
Where do the beautiful waters flow from?
Out of the rock of salvation they flow
Into our hearts with life everlasting;
That is what comes by much prayer and fasting.

I love the gospel of Christ, and I do try to live it, but I am weak, as most all of us are. We need to have our faith increased at this trying time. Satan is trying to conquer, but God is supreme in heaven and earth, and will let Satan go only so far. I often wonder why God is

withholding his gifts from the people. The only reason I can see is, that we are not up to the standard that Christ says we must be to gain eternal life, celestial glory. He says if we are not united and one we are not his. So we have a big task before us to become humble as little children. Dear brothers and sisters, please remember me in your prayers that I with you may be found faithful to the end.

MRS. WILLIAM RATHBONE.

Sister W. T. Rook of Fort Scott, Kansas, lately sent a donation to the church office, saying, "This is the result of saving pennies that fell my way, and I shall keep the practice up hereafter."

Sister J. T. Ford, of Hamilton, Missouri, writes that she thinks the Advocate is getting better all the time; that she enjoys reading the articles, the letters and the news—"in fact," she says, "we read all of it and wish it came every week."

Brother and Sister Banford Hoare have moved from Regina, Sask., to East Mountain, Col. Co., Truro, Nova Scotia. There is no church at Truro. Brother Hoare expects to start a saw mill in the spring. A good sister of the Reorganized church, living fifty miles away, and learning through the Advocate of their arrival, is going to visit them.

Elder Wm. Postma informs us that he is going to move from Coleman, Michigan, to Grand Rapids, Michigan. His address for a time will be care Ed Postma, 2138 Drunwood Ave. He says, "This will be only for a short season, as I would like to move nearer to the center place, but it may be that we shall have to wait for a little while."

A VIVID EXPERIENCE

On Sunday afternoon, December 23, 1934, I retired to my bedroom for a rest of both mind and body. Our usual morning services were over. I had just come home the night before from my labours, having been away for some weeks. It was so restful to be at home with my own loved ones. I was happy, though tired, and as I said, went to my own room for a rest.

While resting on my bed, I had just finished reading an article by H. G. Wells in Liberty, entitled, "How to Bring Peace on Earth." After reading I dropped the magazine and for a time was in deep meditation as to how some of these many writers seem to flounder about in their honest desire to find a solution to our difficult problems, with scarcely two of them agreeing as to how to proceed to bring back peace, contentment and the sufficient for our needs.

While in this deep meditation, I do not know whether I dropped asleep, but whether awake or asleep, a clear penetrating voice said to me these words: "You hold in your grasp the crux of the matter which shall avert the impending disaster that is near at hand, in so far as to those who obey my voice and keep my commandment, are concerned." I also saw this inscribed in large, bold letters appear before me as The Voice spoke. I then real-

ized that Sister Jordan was in the room, and I said to her, "Mary, what does the word 'crux' mean. She replied, "I am not sure, but will ask Lin." Lin is our daughter. She was in the kitchen, and she replied, "It means the hub, the center or pivot upon or around which all revolves." I cried out, "That is it! That is it!" And may I add, The Church of Christ is the hub, the center, the pivot around which we shall build that which shall avert the impending disaster that is so near at hand, which shall eventually take us out of the present chaos and difficulties, temporally, and will add to our spiritual well-being and development.

But the question arises, Are we building correctly? Now do not misunderstand me. I am not speaking of the building of the Temple. I am speaking of our spiritual and temporal building. However, for the readers' encouragement, I am looking forward to the forthcoming General Conference of April this year. I am hopeful that a start will be made in our temporal building, that the way may be paved for impetus to be added to the gathering, that the storehouse may be effective and operating, that inheritances may be given, the principle of stewardship applied; that the principle of tithing may be better understood and fully complied with. I need not say that I am deeply concerned in this matter. I am, and so are you, our brothers' keeper, and I sense very keenly what some of our people are suffering under present conditions, and I have also had the privilege of looking into the homes of some of our best saints and have seen the lack of even the common necessities of life. Then there also comes to me through the mail at times as to what others are enduring, and this all in the land of plenty, a consecrated heritage to God's people. I say to all Latter Day Israel, that I have set my hand, with others, to seek to bring about the place of safety, the city of refuge, and a condition of plenty to every child of God, in order that we may demonstrate to the world the true spirit of the gospel of Jesus Christ and its saving grace and power both temporally and spiritually.

May God help us one and all to qualify in humility, grace and abiding faith to go forward steadily in this task.

I am very truly your brother in Christ.

T. J. JORDAN.

MY CONVERSION TO THE CHURCH OF CHRIST.

Born of a strong Roman Catholic mother, I was sprinkled when just a few weeks old, after the mode of baptism observed in her church. When I was two years old, mother died and was buried on Custer battlefield, where the Custer massacre took place in 1876, under the leadership of Sitting Bull, the great Sioux Chief. My brother, who was four years old, and I were placed in a Catholic Indian mission out in the mountains of Montana, conducted by white priests and nuns. All the children there were Indians of the Crow, Cheyenne and Sioux tribes, except we two. We learned to love the Indian children and I have never forgotten their little brown faces as they huddled together in a group watching me closely whenever Father brought me a bag of candy, until I was drawn to share my candy with them. Sometimes my candy was gone before I reached all around, and I returned to Father, with my empty bag, crying. He always said, "If you don't have any better sense than to give it all away, you must do without." As the years have passed, in memory I see the dear faces yet of those little Indian playmates of my childhood, and something seems to be drawing me back to the land of by-gone days, to tell the beautiful story of the CHRIST and the Book of Mormon.

When I was five and my brother seven, Father placed us in a large Catholic school in Owatonna, Minnesota, for two years, attended only by white children. Being a favorite with the nuns, I was taken occasionally to the great cathedrals and convents of St. Paul and Minneapolis. The influence of my early childhood days remained with me through life; the devotion exemplified during the hours of worship becoming a part of my very being, so that whenever I enter a place of worship or the house of God, I reverence and esteem it as a holy and sacred place.

Two years later Father took me and my brother to California, where we attended school for seven years with children of all nationalities, Greek, Italian, French, German, Belgian, Danish, Swedish, Norwegian, Australian, Chinese, Japanese and Negroes. We learned the lesson of equality, to love all regardless of race, color, creed or doctrine. We were sent to attend Sunday School from time to time in different Protestant churches, so that we became acquainted with the various modern religions of

the day. I met wonderful people in all these churches, and often wondered why there were so many different churches.

When fourteen years old, I was sent to Loretto Academy in Springfield, Mo., a boarding school for girls. There I studied the Catechism and made plans for confession, in preparation for my first communion. When I wrote Father of my intentions, he immediately wrote and told me he would take me home from the boarding school if I carried out my plans, so I heeded his counsel.

As years passed, the memory of my Convent days lingered, for I learned to admire and love the simplicity and the quiet life of the nuns, their wonderful devotion, unselfishness and equality, one toward another, and manifested toward us girls placed under their care. A longing came over me to some day cast my lot with them and become one of their number, but I knew I must wait in obedience to my Father's counsel.

At the close of the late world war, having read very little in the Bible that I understood, nothing at all in the prophecies, and never having heard of the Restored Gospel, a neighbor in conversation with my grandparents concerning the capturing and taking of the Holy Land by the British, read some prophecies from the Bible in reference to this great event. As I listened, a great fear came over me, and these questions came into my mind: "IS IT POSSIBLE THAT I AM LIVING IN THE LAST DISPENSATION OF TIME? IS IT POSSIBLE THAT I WILL LIVE TO SEE THE COMING OF CHRIST?"

Securing employment in the business world, during the next few years the words rang in my ears continually, "PREPARE YOURSELF, PREPARE YOURSELF!" I could not imagine what these warnings meant, but several times I made plans to enter the convent as a nun, being sick and weary of the world, with its vanities and deceit, temptations and allurements, but friends or relatives always intervened and prevented my doing so.

In the Fall of 1923, while in business in Kansas City, Mo., I became so disheartened with the conditions I had to meet up with in the world, earning my living, that I made up my mind to make one final attempt to enter the convent as a nun, and not listen to any more human persuasion, as I had formerly done. I had beautiful furniture in my possession, and dearly loved it, so I had a battle in my mind trying to decide whether I could give that up and enter the convent, or remain and bear the burdens that seemed to be torturing my very soul. While trying to reach a decision, a terrible affliction came upon me, so that I did not care to live any longer. The doctor's medicine gave no relief. For days it seemed that my brain was a blank, my memory leaving me entirely, and while walking about attending to my work, it seemed as though I was in a trance.

One day while alone and resting quietly, a voice spoke to me in revelation by way of command: "DO NOT WORRY ABOUT WORLDLY GOODS!" Instantly, my brain and faculties began to operate and function, and in a flash I realized I had heard THE VOICE OF THE LIVING GOD. As the truth dawned upon me with lightning rapidity, I thought, "WHY, WE WERE NEVER TAUGHT IN THE ROMAN CATHOLIC CONVENTS THAT GOD SPEAKS THE SAME TODAY AS HE DID IN AGES PAST!" Then I felt angel hands placed under my body, gently lifting me from the bed so that under some great impulse I rushed into another room, secured my large, beautiful King James Bible, and came back to the bedside, kneeling, with my Bible on the bed. As I did so, I felt hands clasped over mine, opening the great book to the 26th chapter of Leviticus, and a voice said "READ!"

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them," etc.

I read the whole chapter, then I thought, "I have not prayed for months; I have not gone to church in years, so that I have not revered His sanctuary. I have worked every Sunday, the same as on week days, and have not kept His sabbaths." Then I realized I was suffering much of the chastisement spoken of in Leviticus 26, which God says He will send upon all who disobey Him. All the sins of my past life passed slowly before me in vision, and in agony I cried out to God to forgive me for all my sins, promising to consecrate and devote the rest of my life to the assisting and building up of His work here on the earth.

In answer to my prayer and promise these words were audibly spoken to me: "IF YOU WILL REMAIN VERY

HUMBLE, VERY FAITHFUL AND VERY PRAYERFUL, I WILL LEAD YOU OUT INTO A NEW LIFE, INTO NEW ENVIRONMENT AND SURROUNDINGS, AND TO THE TRUE CHURCH OF YOUR MASTER HERE UPON EARTH."

Instantly I was converted away from my belief in the Roman Catholic church, into the WAY of TRUTH and LIVING REVELATION. In John 14:6, Jesus says: "I AM THE WAY, THE TRUTH AND THE LIFE: NO MAN COMETH UNTO THE FATHER, BUT BY ME."

In the days following, I applied myself diligently to prayer and study of the Scriptures, visiting different Protestant churches on Sunday, seeking that which I had been promised. Whenever I attended and listened to a sermon, as I departed, it seemed to me there was something missing in the church, something lacking which I could not explain.

In September, 1924, I came to Independence to live and learned for the first time of the Restored Gospel. Finding the different factions of Mormonism as they then existed, I appealed to the Lord for guidance and direction. In April or May of 1925, my prayer was answered by way of a Spiritual dream, and the interpretation was given me.

Up until that time I had not attended the Church of Christ on the Temple Lot, but often looked over at the humble little building with a queer sense of reverence in my heart, and wondered what kind of people worshipped there, for after much experience in the sectarian world I had learned to have charity for all denominations, realizing there are some of God's people in all of them, and many are the blessings received by the honest in heart among them.

Whenever I made inquiry about the Church of Christ people, "Hedrickites," as they were called, they were spoken of in terms of slur and ridicule, seemingly a people despised and forsaken by the world. The question had always been in my mind, "WHERE WOULD I GO TO FIND CHRIST? WOULD IT NOT BE AMONG THE MEEK AND LOWLY, THOSE WHO HAVE SET THE 'SE' VES APART FROM THE WORLD, WHO ARE RIDICULED AND SCOFFED AT FOR DOING SO?" Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

During the Conference of October, 1925, of the Church of Christ on the Temple Lot, a friend invited me to attend an early morning prayer service. I had not read the Book of Mormon yet, but after the meeting was over, Brother Daniel Macgregor was quoting from the Parable of Zenos, and spoke of the tree whose roots were still alive. As he did so the Spirit rested upon me as a mantle, and these words were spoken to me with power and assurance; "RIGHT WHERE YOU ARE STANDING IS WHERE GOD WILL ESTABLISH HIS WORK FOR THE LAST TIME ON THIS CONTINENT," bearing witness to me that at last I had reached the destination to which the Lord had desired to lead me, fulfilling the promise of two years before, when the voice spoke to me in revelation, and raised me from a bed of affliction.

So at last I found refuge among an humble band of people, and found the spiritual rest for which my hungry soul was starving. Everyone who joins the Church of Christ must make up their mind to brave a storm of censure and ostracism, at the hands of a world that does not know and understand. May God speed the cause of ZION, hasten the day when His TEMPLE will be built, and prepare us as a people to be ready and worthy to meet our LORD and SAVIOUR, JESUS CHRIST, is my prayer.

ALICE M. CRICK.

January, 1935.

A SPIRITUAL REPROOF

It is human to have ideals, and it hurts to find faults where we had thought there was perfection. There is a good deal of truth in the old saying that "ignorance is bliss," and often bliss departs when knowledge comes. Were we correctly informed from the beginning, we could be spared the painful experience of having to make adjustments to the facts in the case.

Perfection can not be found in anything that passes through human channels. Every well informed person knows the Bible reflects the human as well as the divine. Book of Mormon writers do not hesitate to speak of their humanity. Why should the Book of Doctrine and Covenants be rejected because it is not all divine?

A good sister who transferred to the Church of Christ in 1928 became aware that some changes had been made in some of the revelations. That killed the book for her. But the Lord showed her that she was wrong. One day she was looking up a point that had come up in the Religio. She got her Bible and her Book of Mormon, but she tossed the Doctrine and Covenants aside with,—"Oh, that's no good." She searched and searched through the Bible and the Book of Mormon but could not find that for which she was looking. Baffled, she picked up the Doctrine and Covenants she had tossed aside, wondering if possibly the information she wanted could be in that book. She opened the book and saw a gold seal on the fly leaf. She mentally commented that she had never seen that there before, and turned the pages, looking for what she wanted. She turned through the pages several times, starting from the first, and each time she saw the gold seal. Not finding what she was looking for she laid the book down. Presently she wondered what the raised letters on the gold seal said, and she picked up the book again to see, but the seal was not there, now. The sister perceived the import of the lesson. "Well,—I guess there is some good in this book after all," she thought, and she looked through the book again. This time she found the information she was seeking.

The sister is Mrs. I. C. Pierce, formerly of Minneapolis, Minnesota, but she and Brother Pierce are living in Independence, now. Sister Pierce had this experience about a year and a half after transferring to the Church of Christ. Brother Pierce first told me about it. A few days ago I visited Sister Pierce that I might have her give me a full account of the experience. I have read to her what I have written, and she says it is correct. May the experience be a lesson to others.

LOUISE PALFREY-SHELDON.

January 19, 1935.

NOTICE TO CONFERENCE VISITORS

To those who contemplate attending the next assembly, please notify the undersigned, so that arrangements can be made for your convenience, and also that of the committee, who will have these matters in charge.

Meals will be served family style, as has been the custom in the past, in the church dining room, at a nominal cost. This has proven very popular, as it is convenient for visitors, as well as local members. Two meals only will be served daily.

Room and bed from \$2.50 to \$3.50 per week; single bed \$2.50; double bed \$3.50.

Please let us hear from you, so that arrangements can be made to take care of you.

J. R. McCLAIN, for the Committee.

VOTE ON MATTER OF REFERENDUM, 1934

Locals	Bill No. 1		Bill No. 2		Bill No. 3	
	Yes	No	Yes	No	Yes	No
Los Angeles	22	0	0	22	0	22
Phoenix	23	5	0	28	0	27
Idaho	14	0	14	0	14	0
Washington						
Syracuse, N. Y.	5	0	5	0		No vote
Lamoni, Iowa	8	2	7	2	9	0
Port Huron	7	0	7	0	7	0
Falsom City	0	26	0	26	0	26
Morgantown	10	0	10	0	10	0
Regina	10	0	6	3	10	0
Cranston	16	0	16	0		No vote
Detroit	11	0	0	11	16	0
Aberdare Glam	0	6	0	6	0	6
Houston, Mo.	8	0	0	7	8	0
Sagle, Idaho	3	0	2	1	3	0
Kinderpost	*	0	0	6	6	0
Midland, Mich.	8	0	8	0	8	0
Janesville	9	0	9	0	9	0
Independence	42	0	42	12	35	0
Collins	5	0	5	0	5	0
Oklahoma City	0	0	8	5	0	0
Bemidji	0	24	0	24	0	20
Ava, Mo.	0	5	5	0	0	5
Hamilton, Mo.	16	0	15	2	16	0
Coleman, Mich.	6	0	0	6	6	0
Minneapolis	13	0	5	0	4	0
Howard, Mich.	3	0	0	3	3	0
Totals	240	71	164	164	169	110

PASSED ON

Theodore A. Cole passed away at the home of his sister, Mrs. May Namur, Independence, Missouri, Saturday morning, January 26, 1935, at the age of 60 years, one month and fourteen days. He was baptized into the Church of Christ in Independence, Missouri, in 1899. He leaves a wife, three daughters and two sons, and one daughter by a former marriage; four sisters and three brothers. Funeral services were held at the George Carson Funeral Home in Independence. The sermon was by the pastor, J. R. McClain, assisted by T. B. Nerren. Interment in Mound Grove cemetery, Independence.

AN ORPHAN'S REQUEST

Dear friend, I am an orphan,
And O, this world is wide;
I live way out on the prairie,
And Jesus stays by my side.
Were it not for His dear, loving presence,
I surely must turn to the wild;
No more to feel His protection,
No more my dear Father's child.

No one is alone while He's smiling,
But sadness creeps into His face
When I forget to be gentle,
And anger brings me disgrace.
Friends, when your prayers are ascending
Each day to the great white throne,
O, won't you kindly ask Him
Never to leave me alone?

For when the tempter has caught me,
And I've been perverse, hard, or cold,
'Tis then my heart starts yearning
For the shelter of His fold.
For surely His sheep—He will lead them,
With hearts that are brave and true,
Till they're safe at last in His kingdom,
Where skies, and not hearts, are blue.

So tho often the way may be lonely,
And the spirit be sore from the strain;
Remember it doesn't help any
To add to another's pain.
For like me, you will be sorry,
After your darts are flown;
You'll wonder if He can forgive you,
And care to call you His own.

Teach us more of that great word forgiveness,
Dear Lord and Savior, we pray.
Without it we'll lose your footsteps,
And stray from the heavenly way.
If we cause another to suffer,
Surely our hearts suffer more;
We build a wall of transgression
Twixt us and the heavenly door.
Today, I truly am sorry,
And I ask you, when you pray,
O, won't you put in a "special"
For the orphans along life's way?

Orphan Elar.

I don't care who you are, you just can't reach middle life without having done and said a whole lot of foolish things. If I saw an investigating committee headed my way, I would just plead guilty and throw myself on the mercy of the court.

—WILL ROGERS.

INDEPENDENCE ITEMS

The weather has tied up outdoor work this winter. When the ground has not been frozen, there has been rain and mud. These conditions have of course hindered work on the temple ground.

The health of our membership has been generally good. Our aged Brother Madden has been sick, but is recovering. Sister Grace Nace and our young brother Norman Namur had to go to the Sanitarium for operations, but both feel they received blessing through administration. Brother Norman is at his work again, and Sister Nace is improving nicely at her sister's home.

We miss our faithful young pianist, Sister Rosalie Hedrick-Davis, but since she is the mother of a sweet baby girl we are consoled, for we now have a pianist and a soloist. Brother Bierly, the proud "Daddy", seems to have acquired added dignity.

This has not been an uneventful winter. Brother and Sister Wm. F. Anderson are grandparents, now—some time since—their daughter, Meta's baby. Brother Anderson was blessed with marked liberty in the beautiful prayer he offered in blessing the child. We do not have the dates at hand.

As buds of promise are born, the full blown blossom withers and falls, and we miss our aged Brother Moffett from our assemblies. Notice of his demise appeared in the Advocate last month.

"Time marches on." Only a month, and general conference again. The momentous times, the important work before us, should admonish each of us of the need of approaching the Assembly with serious minds and humble, prayerful hearts. The conference may contribute impetus to the Lord's work, or it may retard progress. Let us implore the Lord that his Spirit may prevail over every opposing force.

Brother Alva Wheaton has traded his residence property north-east of town for the property that has been used for the temple workers' home, where he is building for his print shop. This will be more convenient for the Advocate, as the place is but a short distance from the church. The temple workers will not be disturbed.

Brother Cruse, of Denver, Colorado, has been with us lately. He is a member of the building committee.

CORRECTION

A foreign correspondent calls our attention to the obituary notice of James Parcell, on page 12 of the January Advocate. We are informed that Brother Parcell was not a member of the Church of Christ, (temple lot), and that he was never a member of the Reorganized Church. He was baptized into the Fetting movement.

The notice and items were sent us for publication. We are strangers to the facts in the case, and can only give this latest information that has come to us.