

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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SUCCESS

Are you trying to find the pathway
That leads you to greater success?
Are you seeking a way to accomplish
The purpose of righteousness?

Success is the fruits of hard labor,
The reward of a battle won;
The outcome of going right forward,
When clouds keep hiding the sun.

No matter how stormy the weather,
The sun continues to shine;
Although we can't see it, it's up there,
For your assistance and mine.

The man who keeps right on climbing,
When in trouble or distress,
Is the man who is gratefully granted
A generous heap of success.

Don't hang to the back of the rowboat,
And lazily follow along,
But get in with the rest of the rowers
Who are diligent, firm and strong.

Do your part in bearing the burden;
Don't falter, or shirk or shrink;
For we know any chain is only
As strong as the weakest link.

Success is not found by the roadside,
To be picked up by everyone,
It is found after true, constant labor,
That is very successfully done.

Be earnest, ambitious and prayerful!
Keep rowing the boat that you're in!
Be determined to keep right on going,
And you will successfully win!

MARY SMITH,
Cranston Branch, Church of Christ.

A HYMN OF LIFE

Come, lift up your heavy heads,—
These gates be everlasting;
Put ye off your mourning robes,
And cease ye from your fasting.

For all the old and broken things
Are fallen down and dying;
But hark and ye shall surely hear
Something newborn crying!

Quit you like the highly brave
Who cast off foolish fearing,—
You shall hear all vanished things
On silver wings come whirring.

You shall see all once lost things
In April's rain returning,
As you now see in wood and field
The waste of winter burning.

For winter bows a beaten head,
And all its death is passing;—
Out along the running streams
The troops of life are massing.

Even where our loved ones sleep
The greenest grass is growing:—
Know ye not that grain shall rise
If there be careful sowing?

Know ye not that all the dead
Like grass will soon be starting?—
There never could be sweet return
Without a little parting.

There could never be a time of joy
Without a day of sorrow,—
One rose on an Easter morn
And all will rise tomorrow.

Selected.

cleansed by bathing and combing. Each one that he touched put on the same kind of brightened countenance. * * * They did not appear to notice the touch, but when he had passed they took on a similar appearance to that which he had, even to the clothing. I wondered what it could mean."

The foregoing extract from Brother Joseph's narrative has been published with the whole of it many times. But the following facts which I now give to the public through Zion's Advocate, I think have never been published before. Whatever they may signify, the reader is left to judge for himself. But it seemed significant to me at the time, and still does, that Brother Joseph should behold one whose name is John, (whether it was the John who was to tarry on earth we know not) walk through the assembly of the Conference and touch those certain ones in the manner described. It would seem to signify the setting apart of those persons for some kind of spiritual work or service which the Lord would require of them. But, be that as it may, I, Elder James E. Yates, hereby testify to all people to whom this may come, that said dream or vision as related by that great and good man, has had a profound effect upon me in all my ministry. For the fact is that in addition to those whom Joseph then named as being among the number whom the heavenly personage touched, I, myself was among the number. This I learned from Joseph, himself, when I visited him in his home afterward. It was then that he said to me: "Brother Yates, you were among the number whom I saw touched by the personage as he moved among the assembly." I replied: "Brother Joseph, whatever of duty or service unto the Lord or to the church this may signify for me, I only hope that I may be found of Him worthy to perform it."

This seemed to satisfy Brother Joseph, and the matter was dropped at that. I never had the privilege of con-

versing with him afterward, for the next time I was in Independence he had gone on into the great beyond to be with his Lord whom he had served throughout all his days.

From that day this incident has impressed me with the weight of a certain spiritual responsibility in my ministry and toward all the Lord's people. It was under the duty of that responsibility that my decisions and actions were formed and made public to the church and to the world at the General Conference of 1925 and after. For I believe in the integrity of Joseph Smith, and that the vision given to him in answer to his prayers and the prayers of the church in that year, was not an idle thing. I have tried to so live before the Lord that I might be worthy to serve in whatever capacity that He, by the calling of the Holy Spirit, might appoint unto me. Also I am certain that it is by the call of the Lord and by the grace of His Divine Spirit that I have been able to do at least something of the work allotted to me in my calling and association in the Church of Christ.

In these announcements and declarations I testify to the truth, as shall be witnessed before all, at the great Judgment Day.

I pray to God the Eternal Father for grace from Him through Christ that I may be able to carry on my part of whatever work He may yet have for me, to the end that through us all, His name might be glorified and blessings brought to many souls through the great gospel of our salvation.

Written at Seiling, Oklahoma, this 22nd day of February, 1935, and to be submitted for publication to the Church, and to all who may interest themselves in these things.

With fullest sincerity, and with fervent desire that the love from my own heart may be as that of Christ, which extends even to all.

JAMES E. YATES.

A TESTIMONY

Related by J. R. McClain, Pastor of the
Independence Branch.

The local priesthood of the two groups known as Church of Christ (Temple Lot) and Church of Christ (Fettingites) have been holding joint sessions in Independence recently with a view to coming to a better understanding of our differences, to try to find a common ground upon which we can get together and endeavor to correct the errors that have separated us. A feeling of brotherly love has characterized our meetings and all realize that if we are to accomplish the great task that is now laid upon God's chosen people, we must be one. Those who are not willing to repent and make the necessary effort to unify the brotherhood will of course be a hinderance. The warning has been given: "Let those that hinder be removed." (11th message). Some have hindered and have been removed, and no doubt there will be others. Let us ask the question, like those of old, "Lord, is it I?" Let us go back to where the breach was made and endeavor to mend it, and go to and build the Lord's house.

At one of the meetings Brother Nerren told how he was directed to return. To use his words—"While Brother Rathbone and I were traveling in the Peace River country in Canada, I was spoken to by an audible voice and told to 'Repent and return to the Temple Lot where my house is to be built, for the time has come for the gathering of my people and not to scatter.' Brother Rathbone was with me in the room but did not hear the voice. On our return from Canada, while at Hayden, Colorado, in the early

morning we were awakened by an audible voice which told me to return to Independence where my temple must be built. Then hasten my servant and go forth among those of thy brethren, and call upon them to return, for my Temple must be built, and my people be gathered, for the coming of the Lord is near at hand, nearer than you think.' Brother Rathbone, who was in the same room, but on another bed, heard the voice that spoke to me. I have not given all that was spoken to me. When we got to Denver I was administered to, and the Elder confirming delivered a prophecy, repeating much that had been given me before, that I should go and do as I had been commanded.

On the following Sunday I was again admonished through the gift of tongues by this same brother. A Reorganized elder, Brother Kemp, gave the interpretation telling me that I should be on the way doing what the Lord had commanded me.

Brother Cruse stated that he was present at the time and assisted in the administration, and that the prophecy was true; that the brother giving the prophecy at that time knew nothing of the previous manifestation to Brother Nerren.

Being much impressed with this testimony, there being so many witnesses, I decided to write to Brother Rathbone, who lives in South Missouri, and get his version of the matter. I take the liberty of introducing his letter.

Kinderpost, Mo., Feb. 25, 1935.

Dear Brother McClain:

Your letter of the 23rd of February just received, so will not keep you waiting for an answer in regards to the things you have asked me. Yes, Brother Nerren was spoken to in Hayden, Colorado, on our return from Canada. It was a very harsh chastisement he received from our Lord, which I shall never forget, and I have wondered why Brother Nerren had never done as he was told, and by not doing it I fully believe that the work that he was told to do and has not been done up to this day: has hindered the gathering of the Fetting group and the Church of Christ (Temple Lot) coming together before this.

Now these are the words that came through prophecy: "I have called you in times past to go forth and gather my people, I have blessed you in many, many ways in your past years, but here the time is come for the gathering of my people and not for the scattering of my people. Now you go forth and do as you have been called to do, "gather my people and not scatter them; they all must return and do as I your Lord has commanded them to do." "My people must be gathered and my temple must be built for the coming of the Son of Man is not far off. Now make haste to go forth to do as I have told you and the things you think are hard for you to accomplish, if you will put your trust in me, I will be with you even to the end. I will feel after the honest in heart but you do as I have commanded you, for I am speaking to you through prophecy."

Now how much had been spoken to Brother Nerren before I woke up I cannot say, but I do know he must have received an awful rebuke from our Lord for he was weeping like a child. As soon as we got to Denver Brother Nerren was administered to by Brother Dell Kemp, a Re-

organized elder. Brother Cruse assisted. I am satisfied that Brother Kemp knew nothing of what took place in Hayden, Colorado. The administration was quite long, and Brother Nerren was told not to tarry one day, but to go right now and do what the Lord told him "and lo, the Lord will be with you even to the end." I think it was a week, anyway it was at a Sunday morning prayer meeting when Brother Nerren arose and spoke in tongues, and it was sometime before the interpretation came, and it came through Brother Kemp. But the brother could not see why he should rise, he being an elder in the Reorganized Church. But that will show that our Lord is no respecter of persons, and that he has people in all the different factions of this great Restoration, and may the Lord speed the day of the gathering of his people. When the interpretation was given, Brother Nerren was told he had not done what the Lord had told him to do; that he should be on his way obeying the Lord's commandments. Then the Fetting brothers and sisters were spoken to, that the time had come for all his people to go forth and remember the former commandments and build the Temple, for Christ would come to it, and his coming was closer than anyone realized; that the people may be able to see the fruit of their labor and do as they were told to do and not hinder the work any longer.

So, I hope the people will start to move forward to do as they were told. Glad to hear you had a wonderful meeting with the brothers and sisters of the Fetting faction. May God bless one and all.

From your brother in Christ's work.

(Signed) A. W. RATHBONE.

We submit the above testimonies to the Editor of the Advocate and hope she may find space to publish them.

J. R. McCLAIN.

March 16, 1935.

Elder Postma's Experience In The Restoration Work

Dear Editor: As per your request I shall now try to write a few lines to the readers of the Advocate by way of testimony and my faith and experience in this great latter day work. It will be almost impossible for me to write of all the marvelous things I have witnessed since I first became acquainted with the work, which would take me back to the year 1912, when I was stricken down with a very bad case of typhoid fever, but through administration under the hands of an old elder of the Utah church I received a wonderful blessing and was healed immediately. From this time on I commenced to study the word of God, both the Bible and the Book of Mormon, and through the witness of the Spirit I received the testimony that the record of the Nephites is true. Shortly after this my companion and myself joined the Utah Church. I was real happy because I felt we had come closer to God, and my faith was strong for I believed we had found the true Church of Christ, and I wanted to tell everybody about it. I surely thought my parents would be very glad to hear of my new found happiness, but how disappointed was I when my father wrote back to me that he would much rather have me join the Catholic church than have me believing in the doctrines of the impostor, Joseph Smith. Yet I remained true to my convictions. I became much interested in church work, and soon was ordained to the office of a priest, and shortly after to that of an elder. I performed vicarious work in the Salt Lake Temple, like baptism for the dead and sealing for time and eternity. I was told this work was very sacred, especially what is called the endowments, and we were admonished not to speak of these things outside of the temple, not even in

our own homes, for then the devil would hear it. But how surprised was I when shortly after that, while I was living near Ogden, Utah, some one, not a member of that church, handed me a paper and when I read it, I found it to be an exact copy of the temple program. Lucifer must have overheard it somewhere. This happening surely did shake my faith in the Utah Church and its temple work. Yet I have always had and still have much respect for my brothers and sisters of the Utah faith, for I know many of them are sincere and honest in heart, and God is blessing them and I know a goodly number of them will yet come and unite with the Church of Christ, (Temple Lot) and help to build the Temple of the Lord.

I think it was in the summer of 1915, when elder Burt McKim and Lafayette Booker of the Reorganization came to Utah, and held tent meetings in our neighborhood, also dear old Brother Peter Anderson came to our homes. Those men showed us from the books that the Utah Church was an apostate church and that God was displeased with a good many things they were teaching. Of course this information made us feel very sad, for we had learned to love the membership of the Utah Church, and we did not not like to part from them. Yet we felt that the Reorganized Church was more in harmony with the books, and because we wanted to serve God, and knowing greater light and a clearer understanding had come to us, we felt the urge to follow that light. Jesus said: "My sheep they hear my voice, and they follow me." Hence in the fall of the year 1915, we gathered our tools, horses and furniture, loaded them in a box car, and came to Independence, Missouri.

If space would allow me to go into detail of all the things we experienced prior to and during this trip, also during the first few weeks of our residence in Independence, they would be of much interest, but I must go on. On the 21st day of January, 1916, in the font of the Second Church in Independence, I was baptized by J. F. Curtis. During the prayer meeting that followed we received a wonderful testimony from God, stating to us that the step we had just taken was pleasing in His sight. I then felt that I had been baptised into Christ. For 13 long years I was with the Reorganization, and during my association with them, I have received many blessings, for which I am truly grateful to my Heavenly Father. I have seen the sick miraculously healed, and many other things have confirmed my faith in God and in the gospel. In the year 1922 I was called and ordained to the office of an elder, and took missions to Utah and Michigan. In the year of 1923, in company with Elder Frank Deenstra, we were sent to do missionary work in the Netherlands. Many of my good Reorganized brothers and sisters will still remember the wonderful prayer meeting we had in the basement of the Stone Church prior to our departure. While in our field over in Holland we received wonderful blessings, and witnessed the marvelous power of God in healing and otherwise. I can truly say those were happy days, although some days after handing out gospel tracts all day from house to house, we did not get any thing to eat till evening came, then we would go to a little out of the way place, buy a cup of coffee, a slice of dry bread, and a piece of cheese for 15 cents, but oh, our meal tasted so sweet. I saw much poverty while over there, but I have learned to love those people, for they appreciate the gospel so much. I have seen mothers take their little children by the hand and walk for miles to get to a meeting. I have recently received a letter from over there telling me that they are praying to God that an elder of the Church of Christ, (Temple Lot) may come to them to teach them the true gospel of the Son of God.

As I stated before I surely received and witnessed many wonderful blessings while connected with the Reorganization. As I thought while in Utah, so again I felt sure that at last I had found the true Church of Christ, but there was still one more step for me to take. The long to be remembered 1925 General Conference came. I, too, was in attendance. There I heard and saw things that made me feel very sad. It did not seem to be my home any more. My faith was shaken to the very center. Those that once I considered to be my closest friends turned from me, all because I refused to vote in favor of S. D. C. Soon after that my services were no more needed. One thing that happened the same day the conference closed, I shall here relate, which to me was a word of prophecy. I stood in front of the Stone Church, thinking about the past few stormy days, when one of the leading men of the missionary force came along. I said to him, "Brother ————what do you think of it all?" He said, "Brother Postma, I tell you: I just give this man, meaning F. M. Smith, just two years to wreck the whole church." In 1927 the word of the Lord came through Brother James Yates saying: "I have rejected the Reorganized Church." The words uttered by the brother who spoke to me in 1925 flashed through my mind again, and I said to myself, "it has been literally fulfilled." But I still remained with the Reorganization until the year of 1928, which found me near Ogden, Utah, again, where I had gone to help my brother-in-law harvest his crops and get ready to move to Michigan. One day while he was reading the Ogden daily paper, he called my attention to a notice of a religious service to be held in Ogden. The speaker to be was Elder James Yates of the Church of Christ, (Temple Lot). He said to me, "Shall we go?" "Of

course I was glad to go, for I had met with Brother Jim before, while in the mission field. So one evening we went, and found a goodly number assembled in a nice hall. Aunt Vida was there, too, and spoke. I took my seat in the rear end of the hall, but it was not very long before Brother Yates spied me, and of course he came over and asked me to offer prayer, which I did. I attended two more meetings after that. They asked me then to transfer, but I said no, for I did not want to be hasty this time. I wanted to do some more studying, for I had heretofore defended lineal priesthood, first presidency, and kindred errors, both here and across the waters. So I went back to Michigan and started again to read and pray for light, and light sure did come, in so much that I could not keep still anymore, but like it was when I first joined the Utah Church, I wanted to tell it to everybody. So I started to talk about the Church of Christ, (Temple Lot) in the Reorganized Church Sunday school class in Grand Rapids, Michigan. This met with the displeasure of the pastor. He took me aside and asked me if I thought it was the right thing for me to do to teach Church of Christ doctrine in the Reorganized Sunday School class. I answered the brother with the question: "Was it right for the disciples of Christ, to teach the gospel in a Jewish Synagogue?" He said, "but they were telling the truth." I said, "Yes Brother, and so am I." "That day in the prayer meeting one of their leading elders, who was in charge of the meeting, delivered a prophecy directed to us, saying if we did not cease our activities we would be destroyed. While delivering this prophecy the brother's face and whole body twisted out of shape, and when he got through he panted like a wind-broke horse. Yet at the close of the meeting, the pastor thanked the Lord and asked that they might always enjoy that spirit. It was shortly after this, that we started holding meetings in the home of Brother and Sister Bowman in Grand Rapids, and on the 24th day of February, 1929, along with 15 others, I placed my membership with the remnant of the Church of Christ on the Temple Lot. As soon as I had transferred to the Church of Christ, while reading the Bible one day, my attention was called to the passage of scripture as found in Peter 2:25, where it reads: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." This passage of scripture ever since has a new meaning to me. I rejoice in the truth of the gospel of the Son of God. I do not expect to make another move. God has at last brought me to the place I have been seeking for ever since the days of my childhood, and although I have made many mistakes during my life, for the which I am very, very sorry, yet God has been very good and merciful to me, and I know that Jesus is the Christ, the Son of the living God; the gospel is true, and the Bible and Book of Mormon contain the fulness thereof; the Church of Christ, Temple Lot, is the Bride of Christ. The Temple will be builded, and God from now on will work mightily among this people to purify them and bring them to the unity of faith and purpose, that through them His purposes may be established in the earth, and Zion shall flourish. The gospel will go to the nations of the earth, and the honest in heart will be gathered and come to Zion with songs of exelasting joy. I am now 51 years of age. I pray that God may spare my life a goodly number of years, for I desire to be of service to God and His Church, even as I was in the other organization. I want to help in building the Temple, I should love to be permitted to be there when Jesus shall come. When the great endowment shall be given I want to be numbered with those who shall take the message of life and salvation to the dying world. May God bless these few words to the souls of my Brothers and Sisters in Christ Jesus to stir us up to greater activity and greater loyalty to Christ and His cause.

ELDER WILLIAM POSTMA.

Coleman, Michigan.

MONEY

(Part 1)

By B. C. FLINT

In this installment we have examined the subject, "Money", in the abstract—the mechanics of money and its relation to wealth in carrying on the commerce of the world in a general way. In the next installment we will make a specific application, not only to "our times", but to the work of the church as well.

"But Peter answered and said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Acts 8:20-21.

"Then said he unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's. Matt. 22:21.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon YOU. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5:1-5.

"The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." Haggai 2:8-9.

"For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money." Isa. 52:3; 3 Nep. 9:76.

"Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk without money and without price. Wherefore do ye spend money for THAT WHICH IS not bread?" Isa. 55:1-2.

"If I were hungry, I would not tell thee; for the world is mine and the fullness thereof." Ps. 50:12.

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven, and again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Matt. 19:23-24. (Read also Luke 6:24; 2 Cor. 8:9).

"But they that will be rich fall into temptation and a snare, and INTO many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:9-10.

Note:—A careful reading of all of the above texts in their contexts, will disclose the fact that they are not figurative, nor symbolical, but in the presence of present day developments are startlingly prophetic and literal, as will appear as we follow the course of this article. Others will also be woven in. B. C. F.

It might be thought strange that the subject of "money" should find place in a series of gospel articles, yet in the light of the fact that as a people, we are committed to the program of building the "Temple of the Lord", yea, even commanded to do so, and the idea occupies as prom-

inent place in our message to the world as any other, we at least should manifest the consistency enjoined by the Savior, in Luke 14:28-29; "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have SUFFICIENT to finish IT? Lest haply, after he hath laid the foundation, and is not able to finish It, all that behold IT begin to mock him, Saying, This man began to build, and was not able to finish." Hence any information that will enable us to obtain a correct measure of the forces that we must overcome in order to accomplish our task, certainly should be of value. So while the picture we are forced to bring to your attention may not look so very rosy, bear in mind the promise that when we have "gone to, with our mights" and done what God has told us to do, that THEN, and then only will we be entitled to have God "make bare his holy arm in our defense."

Furthermore, in this article we shall NOT speculate, nor theorize, nor philosophize, but simply seek to bring to the attention of the readers well supported information, that can be verified by any one. We hope also to be enabled to go so deeply into the matter that it will rob the future of further controversy, or dissension among us on the subjects of tithing, consecration, all things common, etc. All of the discussion, thus far, on these matters, have been on the present Judaistic financial system of the world. Which, with its pernicious usury (interest) and profit features, is in itself alien in every sense of the word to the work of God. It is further responsible for ALL of the suffering, in material things, that the human race has EVER undergone, including the present period of world depression. These are artificial and deliberately planned, as I will show. I say system, in the singular, because the present standard of monetary values is not national but international, and is controlled by the international bankers, of whom the house of Rothchild is chief. The attempt to force adherence to the World Court, simultaneously with the request for a decision from OUR Supreme Court, interpreting the meaning of the "gold clause" found on our bonds national and international, is but another gesture of our Gentile nation, in yielding submission to and recognition of this gigantic world dominion of Judah, in "sucking the milk of the Gentiles" preparatory to the last great struggle at Armageddon. So much by way of preface. The force of these statements will appear as we follow our study, and they take their proper setting in the story of the scriptures, and history.

First, Clive Kendrick, an English economist, gives this definition of "money": "That which any people will accept in exchange for their goods or services." Then, keeping this in view, we find that Webster defines "wealth" as: "Being a large aggregation of property; riches." Obviously then, it is the "goods and services" that constitute the wealth of a people, rather than the means by which they are measured. Gold and silver, in themselves, are valueless, because they fill no need in the sustaining of human life. The real wealth of any nation is found in its ability to produce; and the things it produces, from the soil, the factories, or whatever promotes life, and well being. It is estimated, and I have proof before me for this statement, that the REAL wealth of the United States is approximately \$400,000,000,000.00. Added to this, in normal times when our ability to produce is not restricted, we produce another \$100,000,000,000.00,

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EDITORIAL

It is natural to be retrospective as we reach the end of one period of time and enter upon another. We are at the close of one conference year, and soon we will begin another. Last spring some of us felt hopeful about the year before us. We believe this feeling has been justified to a considerable extent. A better feeling is manifested toward the Church of Christ by some who have heretofore been prejudiced. Among our own people there has been revived interest, and the enthusiasm shown towards the Advocate has reminded us of the response that came from the saints years ago when the Religio Book of Mormon quarterlies were started. The office work has moved smoothly, and the Bishopric have given us an efficient, business-like administration. Satisfaction has been expressed with the way tithes and offerings has been coming in, and the church has no indebtedness, whatever. Oh, we are not satisfied; of course not. We should like to have accomplished a good deal more, but let us be thankful for the peaceful conditions and the progress we have been able to make, and let us be on our guard against the spirit that can see the dark places but fails to notice the bright spots. Fear, distrust, suspicion are in the very atmosphere around us these days. The world is full of it. Let it not get its grip on us to discourage us. We will close our remarks with the paragraph that through some accident was left out of our first editorial last month.

God seems to like hard tasks. He undertakes things that seem foolishness to men. He "moves in a mysterious way. his wonders to perform." He sent his Son into the world

as a poor, humble carpenter, who was born in a manger. The poor Jews could not believe that their Deliverer, who was to "restore all things"—restore them to their ancient independence and glory, could come in that way. A few fishermen were selected to assist the Master in his work among men. The learned philosophers of Athen were passed by. The proud Romans were not called upon. Just the poorest, humblest of men and yet—another miracle was wrought. That little despised group revolutionized the religious thought of the world, and today honor and tribute are paid to that lowly Nazarene, and the mightiest of men remove their hats and bow their heads when He, who had nowhere to lay his head, is addressed. Out of seeming impossibility, God's purposes blossom forth in triumph. Let us be admonished, "In quiet faith, through the darkest days," to keep right on working, assured that God will not permit conditions to be such that his designs can not be accomplished.

We are in receipt of some correspondence between Bro. B. C. Flint and a publisher of Anglo-Saxon literature. Bro. Flint acknowledges the good he finds in their Bible studies, but kindly calls attention to certain errors in their position. One writer has tried to separate the United States from Canada in order to make a place for Manasseh in the western hemisphere. Bro. Flint points out the folly of this, since the people of the United States are of the same descent as the people of Canada. He shows that the mistake is made in applying statements in Genesis and Deuteronomy relative to a choice land to which a branch of Manasseh would "run over the wall"—cross the sea to possess, to modern America instead of to ancient America. Evidence is cited to prove that America was inhabited before the Discovery by a vast civilization, "whose learning in the arts and sciences far surpassed the people of Europe", as is declared by the author of "The Last Explorers", in Popular Mechanics magazine for June, 1934.

Attention is called to the fallacy that all Israel will be gathered to Jerusalem. Scripture is offered to show that Judah will gather there, but that the descendants of Joseph will remain in the choice land promised to ancient Joseph, and that Zion will be the capitol until the time comes when there will be "no more sea."

There appears in this issue of the Advocate the first part of an article on "Money", discussing whether it has a place in a better economic system than that which we are under at the present time. Latter Day Saints should be close observers of the experiments that are being made in economics and seek to become as well informed as possible along these lines, for they have an ideal state to build which will be called Zion. We expect that God will be the guiding genius, but we think he can better use an intelligent people.

BY THEIR FRUITS YE SHALL KNOW THEM

It is commonly said that all good is from God. This is true provided the quality is genuine. "All is not gold that glitters." Moroni gave a safer rule. He says, "Wherefore I shew unto you the way to judge: for everything which inviteth to do good—is sent forth by the power and gift of Christ." We knew a brother who was always careful to say, "All that is good and tendeth to good, is of God."

We should expect prophets among us; we may look for angelic ministrations, but they should witness of the truth of the Restoration in this latter day dispensation; they should confirm us in the "faith once delivered" to the

saints. Outstanding in the example of Jesus Christ is the respect he paid the law and the prophets before him. He built his claims upon that which was written. Doubtless Abraham and Moses, Isaiah and John had their faults, but Jesus did not turn the spotlight on them. He quoted the good and the true which they taught. He sought to strengthen the faith of men, not to make skeptics of them. Elijah was to turn the hearts of the children to the fathers, or, as the angel quoted Malachi 4:6, to the boy seer of Palmyra, "And he shall plant in the hearts of the children the promises made to their fathers, and the hearts of the children shall turn to the fathers." (See Church History, Vol. 1, page 13.)

The true prophet, the angel sent of God, will consistently follow the same course. His work will tie in with the work of God before him. He will strengthen, unify and further the work of the Restoration, not divide and weaken it by offering a substitute. He will not bid for the confidence of the people by quoting the ancient prophets, and eliminate the revelations of God through the seer who translated the Book of Mormon in which they profess to believe. He will not discard the words of God through Isaiah or Paul or Joseph Smith. He will not discard one prophet and ask men to accept another as their official guide. To do so can only cause confusion and division, shake the confidence of many in that claiming to be divine, and hinder the work of God. "By their fruits ye shall know them."

TRUTH VINDICATED

When that unlearned boy, by the power of God, brought forth and translated the Book of Mormon over a hundred years ago, as foreshadowed in the 29th chapter of Isaiah, he knew nothing of the ruins that would attest the divinity of that record. The learned did not know. Such records as the Spanish explorers had made were locked up in the archives of Spain, and were not brought to light until a later date. Scientific exploration had not been begun yet. Stephens and Catherwood and other famed travelers had not that early delved into the forests of Central and South America. The book came forth, a challenge to faith. Then, as is God's way, corroborating evidence began to be revealed. The following, which appeared in the Kansas City Times for February 20, 1935, is simply another contribution to the proof that Joseph Smith was a prophet of God and that the Book of Mormon is a true record.

Quakes Reveal an Ancient and Unknown Maya Civilization (By the Associated Press)

Tegucigalpa, Honduras, Feb. 19.—Discovery of big stone staircases exposed by recent earthquakes leading to subterranean galleries of a 1,700-year-old Maya civilization was announced today by Gustav Stromsvik, heading an archaeological commission of the Carnegie Institute of Washington, now working at Copan.

Stromsvik said the discovery revealed Copan was the most important center of ancient Maya civilization yet found and added he had established that the ancient Mayas knew uses of gold heretofore unsuspected.

Under a huge statue of a warrior he found a pair of solid gold boots, marvelously wrought, less than two inches in height. We discovered various cross-shaped rooms of stone with floors surprisingly well preserved under a coat of scarlet paint.

Big stone canals and a sewage system connecting large underground buildings were described by Stromsvik, who stated the treasures were of the utmost value to American archaeological history, and when fully uncovered will startle the scientific world.

The buildings, he said, contained large amphitheaters. Tall statues were placed in them, and monoliths of colored stone, which together with bead collars and other objects will throw an entirely new light on this branch of Maya civilization.

Recent earthquakes, which caused much destruction and loss of life, have opened up galleries where none had been known to exist before.

INDEPENDENCE ITEMS

The semi-annual election of officers on the evening of March 4th resulted in Brother J. R. McClain succeeding himself as pastor, Brother Nickolas Denham being continued as secretary, Brother I. C. Pierce was chosen as financial agent, Margaret Long, pianist, and Sister Wm. F. Anderson, chorister. Our young Brother Bierly Davis was chosen by the Sunday School business meeting to act as superintendent of the Sunday School, and Sister Margaret Evelyn Wheaton as secretary.

At our sacrament service Sunday morning, March 3rd, the infant daughter of Brother and Sister Bierly Davis was blessed by Brother Long and Nerren, Brother Long offering the prayer. The sweet little rose bud was named Donna Joy. We hope she will indeed continue to be the joy to her parents she is now, and that life may bring a wholesome proportion of joy to her as the years come and go.

Word comes to Independence that Brother and Sister B. C. Flint are the proud grand parents of a son born to their daughter Edna and Brother K. J. Smith, son of Apostle A. M. Smith. The date was February 15th. The baby has been named Alexander Hale, after his great grand father. We are told he looks "very much like his grandpa, A. M. Smith." This information is apparently given in perfect good nature, so we suppose there is no danger of a rift in the quorum because of that infant's likeness to the paternal side of the house. The Advocate extends congratulations to the young parents.

We are looking forward to and praying for the coming general conference. There will be problems to be met, of course; they are to be expected. They naturally develop in the course of things in this terrestrial world, and must be faced with courage, hopefulness, patience, open mindedness, and above all tolerance for one another and in the fear of God.

March 17. We were glad to welcome Brother James E. Yates at church this (Sunday) morning after an absence of two years. At the eleven o'clock hour he preached a grand sermon to a good sized congregation. It was an inspirational review of the Restoration movement, converging in the thought that a sound faith depends upon a sound doctrine. The Spirit of God surely accompanied the effort, and as is always the case under such circumstances, the flock was fed, and some of us can testify that our heart was stirred. The speaker emphasized the Master's command to his ministry, "FEED MY SHEEP."

The many friends of Sister Vida will be glad to know that she was able to be out to this service. Though still far from strong, she is slowly gaining.

In the evening Brother Wm. F. Anderson delivered a sound discourse, the central thought of which was that unity could be maintained only upon the basis of truth. The opinions of men had divided the children of God, the speaker said, and unity could be brought about only by confining ourselves to the teachings of Christ and leaving speculation and innovation alone.

FROM THE MAIL SACK

Brother Edmund Bell, of Mitchell, Ontario, sends five dollars to the Advocate. He says, "I am very fond of the paper and look forward to its coming."

A sister sends five dollars and says, "Use it, where it is needed most."

Another sister in renewing her subscription calls the Advocate "a love story", and says, "It is life to me in my isolated condition. I have been an invalid for nearly four years. Am able to walk without the aid of crutches. It's by faith I was helped. I am telling you how I got this little bit to pay for my paper. I did two washings for a lady, so please to know my God strengthens me to do it to help on his great cause. I ask an interest in your prayers that I may continue faithful in this glorious latter day work to the end. My prayers are for all in the building up of God's great work."

Brother Oscar H. Kessler, of Kinderpost, Missouri, renews his subscription to the Advocate and says, "We do not want to miss any copies of our church paper, as there has been some wonderful reading matter in them. We enjoy the articles by Brother B. C. Flint and Brother Willard J. Smith and also all the other items. They bring encouragement and enlightenment and we hope and pray that Brother Flint and others will continue to help our little paper along with their articles. It made our hearts rejoice when we received the January number and read the item stating the Advocate debt was paid off and that the church was clear of debt and could start the New Year with a clean slate. My prayers are that things will keep going along so that the church will not be put in debt again."

May the Lord bless each one who is striving to do the work they are called upon to do in the furtherance of God's great cause of spreading the gospel. I hope it will not be long before our little paper will contain some good gospel sermons so that isolated members can receive enlightenment on the scriptures."

Brother John and Sister Elizabeth J. Dingle, of Cornwall, England, send \$36.00 tithing. Sister Dingle writes: We had a letter a week or two back from Brother Wheaton and we were very pleased to get it. He sent us the addresses of some of the saints here in England and Wales. We are a long ways from any of them, but we hope, as soon as the weather is better, to go to meet with some of them. My health is not good, neither is my companion's. I see by the papers that you have experienced some bitter weather in the states, with loss of life and property. I hope before long to send some extra money for the Temple fund, and I hope, if the dear Lord spares us, that we shall see the promised land again and go back to Zion. It's hard to be so far away and isolated from the church. My companion talks gospel every chance he gets, but they are so grounded in Methodism that they don't want to see anything else. Nevertheless they could not make us turn back to the lesser light now that our eyes are opened to the truth of the latter day gospel.

We received our January Advocate and we dearly love to read the church news, and we are looking forward to the next number. Give our kindest regards to Brother E. E. Long and wife and Brother Yates and Sister Vida; hope her health is better. Our hearts are with the saints and I must say we were a lot happier mingling with the saints than like we are now. Hoping that things are going forward and that the Temple will be built in God's own time.

Cranston, Rhode Island.

Dear Brothers and Sisters of the Advocate: I am only one of many who looks forward to the coming of the Advocate each month. The interesting topics discussed and letters from readers are truly a blessing to all who are interested in church work and also the building of God's temple.

I have been in the gospel almost six years, long enough to have shared many blessings, to have experienced the power of God many times, and to realize and know that God's hand is working in these last days.

The weather has been a great hindrance to the progress of church affairs, but as a whole we can truly report progress. We have had the rare pleasure of having two Israelites gather with us, and they assure us of further attendance.

May we be so united by the "gospel tie that binds" that God may continue to bless the fruits of our labors with "a genuine heap of success", is my prayer.

A sister in Christ,

MARY SMITH.

Editor's Note:—Sister Mary is one of our young people. She is also author of poems that appear in the Advocate from time to time.

1225 East Garvey Ave., San Gabriel, California.

To the "little white church" on the hill, the Church of Christ in general, and all the dear church friends who know or care for us: My dear wife, Carrie and I have at last left Hollywood and are living on a small rented chicken ranch at the above address. We hear little of the church news if perchance we do not get our Advocate. We have not only lost all our life's savings but are nearly two thousands of dollars in debt, and are two years past the three score and ten years. But thanks to God for good health and plenty to eat and some work whereby we do not have to beg, and so far as this world's goods are concerned we have no ambition to obtain such only to pay all honest debts and prepare for the great future when the millennium comes, and meet and greet our friends both living and dead. My only regret at our years and poverty is that I would like to go back fifty years and start over again and do more for the good of others. I feel that my church work is done with tongue and pen, but our faith in God and in this great latter day work has not changed. I have learned the lesson that others may profit by. "If any man thinketh he standeth take heed lest he fall." Once I thought I could meet Satan on any battle field, but it is only when we follow the Lord one hundred percent that Satan has no power over us. Carrie and I spend many hours reading the Book of Mormon. Good and great men and women both in and out of the church plead for repentance, but as time goes on crime and disobedience increase. When will the end come?

GEORGE BUSCHLEN.

Kinderpost, Mo., March 4, 1935.

Dear Editor of the Advocate: It might interest some of the readers of the Advocate for me to tell of my experience of the last three or four years. I was past the 82nd milestone October 1, 1930, when, crossing the street in Omaha, Nebraska, I was thrown from an automobile about thirty feet. My son George and his son picked me up for dead. Some of the police were there and they took me to the emergency hospital, where I was found to be still alive, but with a broken leg and

my head smashed in on one side, and nearly scalped. The surgeon dressed my wounds and I never felt a pain or knew anything until I awoke to consciousness about four hours after the accident and found my head and leg in ice packs. Still I felt no pain. Several stitches had been taken in my head, and there is still a dent in the top of my head. The surgeon said I had concussion of the brain, and a light attack of pleurisy and leakage of the heart, caused by the accident. I was in the hospital four days when the doctor said the folks could take me home if they would drive carefully. I had to stay in bed seven weeks before the doctor would let me get up and take the bandages and cast off my leg. Through it all I scarcely felt any pain. The doctor said I would never be able to work any more, but he did not know all. We moved to the Ozarks the fore part of April, 1931. When we left Omaha I could only walk about two blocks without resting. If I struck my foot against the least thing I would fall. We had been here only a few weeks when I could walk to church, nearly half a mile away, with the aid of a cane. That spring and summer I cut down trees and cleared nearly an acre of ground for a garden spot, and cut and carried all our fire wood out of the timber, and am still cutting wood nearly every day. I am truly thankful to my Heavenly Father and praise his holy name for his loving kindness and mercy toward his poor, unworthy child.

GEORGE NEPHI DERRY.

(Brother Derry sends a poem which we will have to publish later for lack of space in this issue. Ed.)

Grain Valley, Mo., March 3, 1935.

Dear Sister Sheldon: I have just finished reading the March Advocate. I enjoy it so much since contentious articles are not printed in it. It is a real missionary paper now, a true representative of the Church of Christ.

As this is the first Sunday of the month I remember that those gathered at the little white church on the Temple Lot have partaken of the sacrament. I miss that blessed service so much, as I always felt renewed in faith after partaking of the sacrament. Even though I am not able to meet with you there, my thoughts are with you.

I still attend the Presbyterian church at Blue Springs, and quite often am able to do a bit of missionary work helping some one to understand some passage of scripture. Not long ago I had a talk with a man who came to my door. Speaking of the distressing times I remarked, "I believe this is the vengeance of God being poured out on the earth because of the wickedness of the inhabitants." He said, "Don't talk to me of God. I don't believe in God. The only gods I know are the money gods, the gods of invention and the god of electricity. I can't believe anything I can't see." I asked, "Can you see electricity?" He answered, "No, but I see the light and I know if I take two units and connect them together, electric power passes from one to the other." I asked him where the power came from. He said "From the power plant." I replied, "So you believe in electricity not because you can see it, but because you see its power manifested." Then I wanted to know who makes the sun to rise, who makes the wind blow, the seeds grow, the leaves burst forth in spring, the fruit trees to blossom and later to fruit? He answered that it was nature. I said, "Yes, and Nature is God." He said, "I never had it explained to me that way before." He added that he had become so disgusted with the churches today that he didn't even go to church. I told him I was a member of the Church of Christ on the Temple Lot and that we believe the universe is ruled by God, and that he moves in his own way to bring about his plans as prophesied

in the Bible and the Book of Mormon. I told him we believe Christ will come to earth again and that we are building a temple to receive him. I told him how the plates were hidden by the Nephites and that an angel made known to Joseph Smith where to find them and how to translate them; how God directed Joseph Smith and others to Independence and pointed out the spot for the temple and they laid marker stones; that at different times different ones had dug to find them, but that they had been preserved until God commanded us to begin the temple, when they were unearthed, and are now in our church office. He said, "All that is wonderful, and I am going to bring my wife down here to talk with you. Now I do believe there is a God." While I was talking with the man the Spirit rested on me, and I knew he was being convinced there is a God. I feel I did a real missionary act by the wayside. I invited him to attend services at the Church of Christ, and he said he would some time.

With all this controversy about the Godhead I was making it a matter of prayer. A neighbor asked me to read Wood's book on the subject. I had already read Brother Yates' pamphlet. Both give references to support their position. One night I awoke about midnight. The stars were bright. I lay there marveling at the wonder of God's power when it seemed a voice said to me, "There are three that bear record in Heaven." I already believed this way, but if I had any doubts this would have dispelled them for we find these very words in 1 John 5:7, and it says the Father, the Word and the Holy Ghost. My neighbor believes Jesus is the only God; that he is the Father and the Son, and that the Holy Ghost is the Spirit. I am trying to convince him that Jesus is an advocate for us with the Father, which proves to me that there is more than one.

Sometimes I feel lonely but there is one blessing in solitude; one can read and think undisturbed.

While I am writing I will tell you of an error in the published date of the erection of "the little white church." It was built in 1898, instead of 1888. The first building was burned September 4, 1898, and this building was begun soon after October conference. The first meeting was held in it December 18, 1898. This information is found in Reprint of the Searchlight, pages 254, and 275, Vol. 3, of the year 1898.

MIRIAM MASON.

Under date of February 25th, Brother C. L. Wheaton writes: Have been very busy preaching and making new openings for our work. Glad to report growing interest where I have been. Held ten days meeting at Ahasahka, Idaho, among the Nez Perce Indians. Have preached there several times before, but this time attendance and interest was the best ever. Our sister Bertha Converse who lives at that place has been sick for some time with a bad swelling in one of her lower limbs. She would appreciate the prayers of the church in her behalf.

After finishing at Ahasahka, I went to Orofino, Idaho, where a new opening was made. Meetings were announced in a private home, but due to bad weather, did not have much of a turn out. However, the promise of the Lord that where two or three should gather in his name, there he would meet with them, was amply verified. Service started at 7:00 P. M., and when we finished it was close to 11 P. M. Four hours preaching to one family as hard as I would preach to a whole church full, and the long sermon did not tire them. I used a new chart called, "Way Marks", to illustrate my points, and with the scriptures this proved a very vivid portrayal of the

gospel story. I was requested to stay all night with this family who had never heard the Restoration message before. Next morning after the dishes were done and the lady of the house had straightened up a bit, we opened another service and continued our lecture of the night before for two hours longer. The man and his wife, Mr. and Mrs. Roger Cole, were very interested and expressed themselves as being amply repaid for having us come. My six hours preaching-lecture covered the six principles of the gospel, the temporal law, the gathering and building of the temple. I expect to baptize these people when I go that way again. They will subscribe for the Advocate soon, and requested the address of the church office so that they could send in tithing and funds for the temple.

It is truly a fact that the field is white for harvest and the laborers are few. May the Lord help us to a greater consecration of our lives and means that this work may be accomplished speedily.

MONEY - (Part 1)

Continued from page 42

in wealth annually. Hence, normal production and normal consumption, run about fifty-fifty, with a slight edge on the side of production, providing an increase in the wealth of our nation, through the years. Since, then, there has been no slump in our ability to produce, and WEALTH is increasing, and has been through the years. Why a depression?

Now we come to our real study, and to begin it we will take this text of scripture: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29.

Among the inventions that man has "sought out" is the thing we call money. Money, when it can be employed in the interest of mankind in the purchasing of the necessities of life, can be and is a blessing; but being as it is, one of the inventions of man, it has been and is being used more than any other agency for the enslavement of mankind. This should be easily understood, because of the simple fact that being man's invention, it is subject to the manipulation and control of man, so it naturally follows that the same power that can say how much food, clothing and shelter can be obtained for a certain number of units called "dollars", can also say when those same dollars can have NO purchasing power. The history of the human race has shown that this is not only a possibility, but it has actually happened, which is not strange, since man, the inventor of money, has never yet relinquished his control over his pet invention, and the sad fact that history records is that selfishness and greed have through the ages motivated man in his control of this, his most important invention, and this ALONE has been and is now responsible for ALL the suffering and privation of the human race in all ages.

Food, clothing and shelter, in their original form, are the handiwork of God and he has, with lavish hand, with His sunshine and his rain, and the placing in the earth of those things that have contributed to the well being of mankind, supplied all that was ever necessary for man's needs, yet man by his invention called money, has succeeded in withholding these very things from the very ones who are engaged in producing them. These, and these things ALONE, constitutes the REAL wealth of any nation or people, and were these things the standards of value, upon which any nation based her monetary standard, instead of the flighty and fictitious metallic standard of gold and silver, the standard would ever remain uniform and the trend in wealth would be upward in proportion to our

increased ability to produce, and depressions would be impossible. However, this is digressing, and this phase of the matter will be dealt with in its proper place later. It will then appear as no visionary speculation of my own, but as the actual situation as outlined by the world's best economists.

Never once, in his preaching, do we hear Christ extolling the virtues of money, but we DO HEAR him teaching: "Beware of covetousness, for a man's life consisteth not in the abundance of the things that he possesseth" Luke 12:15, and that it is easier "for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." His exhortation was to: "Seek first the kingdom of heaven", with the promise that other necessary things should be added. The experience of good men in all ages has verified this promise.

An analysis of money shows that it has no value in itself. In the history of mankind, many things have been used for money. Pieces of bone, wood, stone, shell, metals of all kinds engraved or carved in various designs have stood for man's estimate of values, and have been used as a medium of exchange between man and man. By the way, who would refuse a mere piece of paper endorsed with Uncle Sam's signature, if backed with the \$400,000,000,000.00 in natural wealth possessed by this country? And wouldn't anyone rather accept such a valuable note, in payment of a debt, than one that, as now, is backed by only \$5,000,000,000.00 in gold? and that gold completely controlled by the international financiers, (Judah)? Furthermore, this comparatively small amount of gold, in contrast to the vast amount of our real national wealth, is 42 per cent of all of the gold in the whole world. This furnishes the government of the United States with one of its major problems, and this problem was met by the expedient called inflation, or by the re-valuing of gold, so without increasing the quantity it is now declared to be worth \$10,000,000,000.00. This subterfuge of the financiers, however, did just one thing. It just doubled the amount on which the nation pays interest. A discussion of this will appear in its proper place, and is only mentioned here for the purpose of keeping it in mind. If money then has no value in itself, but merely measures value, whence comes its tremendous power to enslave mankind, as is so plainly obvious today? The answer seems plain.

Man having "invented" money soon set about to "invent" a way whereby he could control it and make it subject to his will. The only example we have, in all history, of God personally directing the temporal government of nations was when He gave the Constitutional laws to govern the new nation of Israel, through His lawgiver Moses. And, while in Deuteronomy we are given only a brief outline of what the provisions of that law were, yet there is sufficient to show us that in it there were to be NO profit systems, based upon fictitious values, neither any mediums of exchange that could be hoarded, nor let out at interest, or otherwise manipulated in such a way as to create inequality or conditions of artificial depression. The land and the riches it produced were the source of all wealth. The land was equally divided among the citizens of the new nation, and it was to be given every seventh year in which to revitalize its productiveness. IT AND IT ONLY WAS THE BASIS OF THEIR WEALTH. Then to make permanent this standard of wealth, and to care for any inequality that would naturally arise because of the fact that the increase in population would not be equal among all families, there was to be a re-distribution of the land every fiftieth year. This is the only perfect constitutional and monetary government that has ever been known among mankind. MAN DID NOT "INVENT"

IT. God did it, and what he does is perfect. In fact there was no real monetary system there, and there is nothing in the record anywhere that God ever did give a monetary system. I guess He understood man's failing.

Just here let me give you a short history of money from the beginning. In the "International Teachers Handy Bible Encyclopedia" by Rev. Jesse Lyman Hurlburt, D. D. and Rev. Alfred J. McClure, we find this on the article, "Money":

(1) Uncoined Money:—It is well known that the ancient nations that were without a coinage, weighed the precious metals, a practice represented on the Egyptian monuments on which gold and silver are shown to have been kept in the form of rings. We have no evidence of the use of 'coined money' before the return from the Babylonian captivity; but silver was used for money, in quantities determined by weight, at least as early as the time of Abraham; and its earliest mention is in the generic sense of the price paid for a slave. Gen. 17:13. The 1000 'pieces of silver' paid by Abimelech to Abraham. Gen. 20:16; and the 20 'pieces of silver' for which Joseph was sold to the Ishmaelites, Gen. 37:28, were probably rings such as we see on the Egyptian monuments in the act of being weighed. The shekel weight of silver was the unit of value through the whole age of Hebrew history, down to the Babylonian captivity.

(2) Coined Money:—After the captivity we have the earliest mention of coined money, in allusion as might have been expected. To the Persian coinage the gold 'daric' (A. V. 'dram') Ezra 2:69; 8:27; Neh. 7:70-72. No native Jewish coinage appears to have existed till Antiochus VII. The abundant money of Herod the Great, which is of a thoroughly Greek character and of copper only, seems to have been a continuation of the copper coinage of the Maccabees; with some adaptation to the Roman standard. The coins mentioned by the evangelists, and first those of silver, are the following: The 'stater', Matt. 17:24-27 called 'pieces of money' was a Roman coin equal to four drachmas. It was worth 55 to 60 cents, and of about the same value as the Jewish 'stater' or coined shekel. The 'denarius' or Roman penny, as well as the Greek 'drachmas' then of about the same weight are spoken of as current coins, Matt. 22:15-21; Luke 20:19-25. They were worth about 15 cents. Of copper coins the 'farthing' and its half the 'mite' were spoken of and these probably formed the chief native currency."

In the light of the above it will be quite easy to understand what was meant by "money" in ancient Bible times, and should help us to a unity with reference to the meaning of "tithing", etc.

In the modern world of today we are confronted with quite a different system, and a brief analysis of it in connection with international trends, as outlined in the prophecies, will be of untold value, in taking stock of our resources, or in other words, "sitting down and counting the cost."

(To be continued next month)

TEMPLE HELPERS

The Editor of the Advocate has asked us to give the reason for, and success of the Temple Helpers Circle.

We meet every Thursday afternoon at 2 o'clock, and the first fifteen minutes are devoted to devotional services. Our purpose is to help in any way we can, those who work on the Temple by mending when necessary, buying clothes for workers, and things for the Temple Home when needed.

In October we gave a bake sale and luncheon with fair success, and in December we held a bazaar with good success. We are now working to have an Easter bazaar. We are quilting three quilts and have aprons and luncheon sets and other things for sale, and expect to have them on display at Conference time, so that anyone who cares to help and can, may.

We pay into the treasury seven cents a week, or one cent a day to help with the work, as we cannot do the manual work of digging in the trenches or do the actual building, but we can do our little bit by helping the men who are working on the Lord's House.

We organized August 16. Elect officers every six months. Since organizing we have bought socks, shirts, underwear, overalls, and shoes for the workers on the Temple, sheets and pillow cases for the Temple Home, and we have payed \$5.00 on the Church truck. The top to the quilt we just finished was donated by Sister Martin, of Collins, Mo.

ETHEL HOLCOMB, Chairman,
MRS. STELLA HEDRICK, Sec. and Treas.,
R. R. No. 2, Box 750, Independence, Mo.

ADDITIONAL NOTICE TO CONFERENCE VISITORS.

In the March issue we state prices for rooms, which needs explaining a little. The members of the Local Church here will furnish rooms free as far as possible, but where it is needful to go to the outside for rooms the cost will be as quoted.

Any who contemplate driving to conference could bring some bedding which would be a big help to the committee.

A card from those who contemplate attending would be much appreciated, so that arrangements could be made for them.

J. R. McCLAIN,
For the Committee.

THE MEASURES OF MAN

By Mollie Richmond

What is your worth in the eyes of the world,
How are you measured—what flags you unfurl
Are you upholding the standards of right,
Facing with courage the stress and the strife;
And lending a hand to another in need,
Regardless of station, regardless of creed,
And giving of self whenever you can?
These are the units that measure a man.

What is your worth in the eyes of the world,
Under what standards are your flags unfurled?
Do you lift burdens from worn weary hearts,
Making their troubles, of your own, a part?
Are you tender and thoughtful, meek and mild;
Tender and loving to each little child?
Lifting the storm clouds with untiring hands—
These are the units that measure a man.

'Tis not your wealth, nor your rank, nor your station,
Or the heroic deeds you do for your nation;
'Tis not what you gain, but it is, what you spend
In helping another—the help that you lend:
'Tis your great kindness, your mercy to all—
The making life brighter when darkness appalls:
Just giving your best whenever you can—
These are the units that measure a man.

—By Mollie Richmond, in The Saints' Herald.

A Call For A Solemn Assembly

To the Churches of Christ scattered abroad, Greeting:

We, your brethren of the Twelve, feel to appeal to you to observe the period from April 4 to 6 as a time of solemn fasting and prayer throughout the entire church.

Let those who are able meet with the local church at Independence, Mo., on the days designated, that through humility and meekness we may importune God for divine revelation during the General Assembly. During this period we would admonish all to refrain from levity and consecrate their thoughts and efforts to please the Lord by personal examination and restitution and otherwise that we may be worthy of his blessing through the Holy Spirit.

Those who are unable to get together at the central place should meet in your local gathering places on the evenings of the days designated, in fasting and prayer, that we may have your support and co-operation in this

most important effort. Those who are unable to meet as above designated either at Independence, Mo., or with local groups, are requested to join with us in your homes by gathering your families together at the usual hour of service and follow out the provisions of fasting and prayer as outlined.

It is needless for us to admonish each of you who have named the name of Christ, that we as a church are facing a critical period of our experience, and that unless we shall have the guidance of the Spirit of God, we may well expect to fail of the responsibilities resting upon us. To that end we would exhort you to consider this matter in seriousness and soberness, and in the depth of humility, that we may go forward in our task with greater vision and understanding in the Lord.

Most sincerely your brethren,

CLARENCE L. WHEATON,
Secretary of Twelve.

EXTRACT FROM A REVELATION

Given to Patriarch Alexander H. Smith in March, 1900.

"Verily, thus saith the Spirit: * * * Let my children of the Reorganization of my church, and my children of the Church of Christ, cease to contend one against the other, in the spirit of contention for the mastery; but commune with one another in peace and loving kindness; and let my children of the Church of Christ cease to contend against the revelations I have given through my servant, because they do not understand all the things I have given. Behold I have spoken as seemeth good in me, and in mine own time I will make it plain. Behold, it is my will that you become reconciled to thy brethren of the Reorganization of my church, and join with them in the work of building up Zion and the gathering of my people, and the building of my temple, which I will command in mine own time to be built.

"Be not overly anxious; thy sacrifice I have witnessed, and I am well pleased; yet in many things ye have been deceived. It is my will now that my children no longer stand in the way of the progress of my work; neither make thy brother an offender for a word.

"There are and will be mistakes, but they are the mistakes of men; they can not hinder my work, but will cause loss to those who suffer themselves to be deceived thereby. Be wise and obedient and I will bless thee, and thou shalt in no wise lose thy reward. Amen."

It might now be wise and profitable for both divisions of the church named in the foregoing revelation, given so long ago to our trustworthy and beloved Brother Alexander H. Smith, as well as for all divisions of the

church of the Restoration through the prophet Joseph, to re-consider some of these things more prayerfully than has yet been done. In such an event it is certain that our dear brother through whom the revelation was given, and who has long since gone to be with his Lord, would rejoice before the throne of God, as would also the angels in heaven.

Why may not all the true and honest in heart among all of Latter Day Israel defeat the enemy of souls by uniting ourselves together in mighty prayer with fastings, and finally in unity of service in the accomplishment of so great a purpose in the Lord? Or, shall we as peoples make of each other an offender or an enemy for some word or theory upon which we do not agree in all things? May we not have Christian tolerance for each other, and still not make compromise with what each may regard as evil? Is there not sufficient of the true grace of God among us all together, to act as a leavening power for righteousness in such a specific cause, if given right of way in all our hearts and by the blessed Holy Spirit? Thousands of the very best spiritual human timber scattered throughout all factions of the Restoration would respond with fullness of purpose to the right kind of a call made by their spiritual leaders. Why should not these various leaders endeavor to at least unite labors with each other and for Christ, to make such a call? Would to God that it might be so.

JAMES E. YATES,
of the Twelve, in the Church of Christ.

SPIRITUAL DREAM OR VISION

Given to the late Joseph Smith in 1912, together with facts now revealed by Apostle James E. Yates, which have never before been published.

During the 1912 General Conference, our late beloved Joseph Smith related a dream or vision in which he said:

"An individual stood by my right hand. He was about my height, possibly a little taller. He had a fair complexion, brown hair and brown eyes, with a full beard, not very long, not patriarchal looking; his beard was brown also. * * * He turned to go from me and says:

'I must be about my Master's work. My name is John. I am of your brethren the prophets.'

"I saw him pass down into the assembly, starting from the back. I saw him touch several persons in this kind of way on the body or on the head or shoulder. Sometimes with two fingers, sometimes with his whole hand. His whole countenance shone, as if he had been newly