

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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The Book of Mormon

By B. C. Flint.

1. What is it?
2. Where did it come from?
3. What does it teach?
4. How did we get it?
5. Do we need it?
6. Is it a history, and if so, of whom?
7. Will it supplant the Bible?
8. Is the Christian system complete without it?

In the first place, we wish to call attention to the fact that the scriptures as accepted by all Christians do not present the works of God as being done in an ordinary or common place manner. The reverse is true. So when we encounter the strange or extraordinary in our analysis of this subject, it should be borne in mind that such is to be expected, and should also be regarded as favorable to the Book of Mormon's claims to a divine origin, at least, when all other circumstances are in accord. In support of this we call attention to the "strange" manner in which Moses was called to be a leader of Israel—the "burning bush." The drying up of the Red Sea for Israel to pass through was a "strange" thing. The unusual means by which God brought His own Son into the world was the "strangest" event in all history. Yet what Christian will be found who is willing to deny that this is a fact? We find the works of God are called "strange" in the following text in Isa. 28: 21-22: "For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his **strange work**; and bring to pass His act, his **strange act**. Now therefore be ye not mockers, lest your bands be made strong; for I have from the Lord God of Hosts a consumption, even determined upon the whole earth."

By this we will discern that God not only intends to work in a "strange" way, but also that His displeasure will rest upon those who may mock at His methods. Let us bear these thoughts in mind as we proceed with our answers, and let us also check them against the scriptures to which we shall appeal for support. Therein shall we find safety against possible deception.

1. What is the Book of Mormon? Like the Bible it is a book composed of books by various authors, fifteen in all. It purports to be the history of the ancient inhabitants of America whom it claims were of the house of Israel, and so were heirs of the promise made to Abraham. It also tells of a people who came to America from the Tower of Babel when, as the Bible tells us, God scattered the people from thence to all parts of the world. Gen. 11: 8-9. The record therefore covers a period of from nearly two thousand years before Christ to about four hundred years after Christ. That America was in-

habited in ancient times by enlightened peoples is now amply proven by archeology. Just an extract or two in support of this:

"The lowering of the waters of a lake in Arizona exposed the ruins of a city thousands of years old, in which was an 'apartment house' larger than any on Park Avenue in New York. In the Nevada desert is a buried city, six miles long, more ancient than the tomb of Tutankhamen. One of the most glorious of civilizations once flourished on our continent. Fifteen centuries ago the Maya Indians in Mexico and other parts of Central America reached a stage of culture which we might now envy. * * * Tradition has held variously that the cradle of the human race was in Egypt, in Asia, in Europe. But all these discoveries make us realize that America is a very old place, too."—Woman's Home Companion for February, 1933.

2. Where did the Book of Mormon come from? According to the claims of the record, at the time the people of Judah were being carried captive into Babylon, 600 years before Christ, God commanded a family of the tribe of Manasseh to leave Jerusalem and He promised to take them to a land He would give them that was a very choice land. See Deuteronomy 33: 13-17. Another text refers to the land as "a land shadowing with wings." Isa. 18: 1, 2. America, and America only, of all the countries of the world, fills the description of this land which is designated as Joseph's land, hence the people to whom it was promised were descended from ancient Joseph, through his son Manasseh. This family of Manasseh were commanded to build a ship to cross the great waters, and we find them migrating to this land we know today as America, being guided by the Almighty.

The family consisted of Lehi and his wife Sariah and their four sons, Laman, Lemuel, Sam and Nephi. They were a number of years making the journey, and on the way two other sons were born, Jacob and Joseph. Accompanying this family was another whom they persuaded to come with them, the family of Ishmael. There were daughters in this family, who furnished wives for the sons of Lehi, and for Zoram, who was also prevailed upon to accompany this little pioneer party who came to the New World two thousand years before Columbus discovered it. They brought with them the record of their forefathers and the holy scriptures up to their time. According to the custom of the Jews, they began keeping a record from the time they left Jerusalem up to the time the records were hid in the hill in New York state, where they were found in 1823.

The traditions among the native races of America agree with the foregoing. We give the following extract from Baldwin's Ancient America, page 264.

One closing thought. The practice of polygamy by some who have claimed to believe in the book has kept many honest, intelligent people from examining the book for themselves. We will let the book speak in its own defense as showing that it is in nowise responsible for this evil practice that we hope is no longer practiced as a religious privilege.

"For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore I, the Lord, will not suffer

that this people shall do like unto them of old. Wherefore my brethren, hear me, and hearken to the word of the Lord. For there shall not any man among you have save it be one wife, and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women." Book of Mormon pages 171, 172, or Jacob 2: 32-36.

This represents the character of the teaching of the book all the way through—clean and God-like in all parts. No one can follow its teachings without being a Christian in the highest sense of the word. There is only one way to regard the Book of Mormon as a fraud, and that is to leave it strictly alone, because the honest in heart and the unbiased in mind can not come in contact with it and not believe it. We invite the test.

This is just a brief treatise of a very important and interesting subject. We advise the reading of larger works that are for sale by the various branches of the great Restoration movement.

THOUGHTS ON THE SECOND COMING OF CHRIST

Editor Zion's Advocate: Seeing that you were kind enough to publish my last letter or article in the October number, 1935, possibly you will not object to another short contribution. In my last where quoting 1 Peter 3: 18, 19, about Jesus being quickened by the Spirit before he went and peached to the spirits in prison, I should have quoted 1 Cor. 15: 36 and 2 Tim. 4: 1, in order to get the true meaning of the word "quickened." Webster says, "quicken, to make alive, to hasten, to accelerate, to become alive."

In this article I wish to discuss the advent of Jesus Christ preceding his second coming. In my missionary travels of past years I have oftentimes heard that the second coming of Christ was at hand, that he might come at most any time now. This is taught in a general way by most all of the churches, and is voiced by some in the Restoration. But let me say that if Christ's second coming should take place now, or within six or seven years, it would make every prophet who has spoken of him a liar. Some have taught that when Jesus Christ appears on the Mount of Olives that will be his second coming. There have been other comings. He appeared to Paul in 35 A. D., to John in 96 A. D., and to Joseph Smith in 1820. He appeared to the Nephites upon this land and organized his church among them, and all these comings took place after he had ascended to His Father.

There will be at least one more coming before his great second coming, and that will be to the Jews as a nation, when he appears on Mount Olives. It may be asked, "Why will he come to the Jews—to convert them to the gospel?" No. He will come to convert them to the fact that He is their long looked for Messiah. Let us see what is going to take place first. Why, the Jews will be gathered back to their home land as they have been and are doing, and with them will be taken much of the gold and silver of the world. By turning to Zech. 14: 1, 2, you will note that all nations are going to go against Jerusalem for her wealth, and when the city is half taken Jesus Christ will appear on the Mount of Olives and it will divide in two, and the Jews will gather into the valley thus made for protection. There they will meet Christ, alone. They will ask about the wounds in his hands, and he will tell them how he received them. See

Zechariah 13: 6. Then, for the first time in the history of the world, the Jews will be fully converted to the fact that Jesus, whom their forefathers had been instrumental in slaying, was in reality their long looked for Messiah, and note their great sorrow and mourning over their terrible mistake. *Zech 12: 9-14, was left out, and should be*

"But," says some one, "could not this be His second coming, after all?" I answer, no. In the first place Ezekiel, the prophet, speaking of the same war in the 39th chapter, verses 9 and 10, says it will take seven years to burn the weapons used in that war. In the second place, Jesus made the statement in Matt. 25: 16, that the last shall be first and the first shall be last. The Jews were the first to have the gospel when Christ came the first time, and they will be the last to hear it in these last days. It will be preached to them during the seven years by Christ's ministry on this continent, who will receive a special endowment when Christ appears to the Jews that they may go to the chosen people in power. At the expiration of the seven years we may look for the great second coming of Christ with his holy angels to take vengeance upon the ungodly and them that obey not the gospel.

You will note in reading the 14th chapter of Zechariah that a day is spoken of in several verses, but not a day of 24 hours, but a prophetic day, for in the "same day" Christ's second coming will take place, and he will come to rule over the earth. The first five years of the 14th chapter of Zechariah should have been included in the 12th chapter, for he surely did not show his pierced body and hands before he appeared on the Mount of Olives. The compiling of the Bible was done by uninspired men. Bible history informs us that many mistakes were made.

But back to the subject. Some might inquire as to how we are to know when Christ will appear to the Jews at Jerusalem. One good sign will be when we hear of the nations marching up against them to take their wealth. Might it not be possible that Christ will come suddenly to His temple in Zion to give the endowment after his appearance to the Jews at Jerusalem?

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Faith

By C. L. Wheaton

Among other principles of the gospel of our Lord and Savior, Jesus Christ, which are essential to salvation, is that of **faith**. Without the operation of this principle in our lives nothing can be accomplished. The highest mountains are sealed by faith; the deepest wells in the earth's surface are pierced by faith. When the architect executes his plans, there rises from the blue-print a majestic skyscraper, or a beautiful home takes form, as the result of faith.

The Apostle Paul says: "Now faith is the assurance of things hoped for and the evidence of things not seen." Hebrews 11: 1. Another writer defines it thus: "Faith, is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true." Alma 16: 143.

From these scriptures we learn that there is a difference between faith and knowledge. We are given to understand that knowledge is to have a "clear conception of a truth or fact; erudition, that is, knowledge, obtained from the study of books; skill from practice; acquaintance; information." This knowledge comes to us from various sources; by study, by word of mouth from others, by experience and by teaching.

Faith precedes knowledge. It is built upon belief. It is spurred on by hope. It is the motivating power that impells men to delve into the mysteries of the universe or the realms of science to find some new truth or discover additional facts. By faith Columbus crossed the deep in the belief that the world was round and that he could find a new passage for the trade of the world. He did not know, but he believed that the world was round, and he had faith to put his theory to a test, even though he was accused of being insane or a fanatic. Our forefathers fought for the freedom of this country and won against almost overwhelming odds. Today we enjoy the results of their faith; of their courage and sacrifice born of their faith. A great nation has risen which today leads in arts, science and invention. It is the home of democracy, of religious toleration and freedom of speech. It affords opportunity to rise from the humblest ranks to the highest positions in the land. It recognizes no caste, no aristocracy but that of merit and achievement.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11: 3. Before the earth was formed it was "without form, and void; and darkness was upon the face of the deep." Genesis 1: 2. But God conceived the purpose of creating this planet, of placing man and beast in it and causing plants to grow upon it. He looked down through the vista of unborn time and could see the earth populated with teeming millions made in his image, who would be instrumental in his hands in subduing it and making it a paradise for His creation where he could walk and talk with them.

To find the kingdom of God and enjoy of its blessings we must exercise faith. "For without faith it is impossible to please Him; for he that cometh to God must believe that he is a rewarder of them that diligently seek Him." Hebrews 11: 6. God promises to help those who

seek Him in faith to find Him. "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. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." James 1: 5, 6.

We are given further instruction about how to have faith that leads to knowledge. "Faith comes by hearing, and hearing comes by the word of God." Romans 10: 17. From another scriptural source we have the following: "But behold, if ye awaken and arouse your faculties, even to experiment upon my words, and exercise a particle of faith; yea, even if ye can do no more than desire to believe, let this desire work in you, etc." Alma 16: 151.

From these scriptures we see that there has to be an effort on our part to obtain a knowledge of the will of God. We must be willing to investigate; we must study and reason, weigh and consider. As our understanding begins to comprehend the rays of truth our faith should be strengthened to continue the quest. If we truly believe in Jesus Christ we will follow His teachings. True faith is manifested by works; in not being a hearer, only, but a doer. "Even so faith, if it hath not works, is dead, being alone." For the body without the spirit is dead, so faith without works is dead also." James 2: 17, 26.

Faith is a progressive principle. We are told to "add to your faith virtue; and to virtue knowledge; and to knowledge temperance, and to temperance patience; and to patience godliness and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and **abound**, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1: 5-8. Thus faith leads on from truth to truth, and we learn to love God, to love our neighbor as ourselves, and pattern our lives after the example of His Son.

"But," says some one; "there are so many preachers, preaching 'Lo here, and Lo there.' How are we to know who is right?" The Scriptures answer: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Hebrews 5: 4. The kingdom of God has an authoritative ministry, called by Him through revelation. Again, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." St. John 7: 17. "Now we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves, It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, etc." Alma 16: 152-154.

Desire for that which is good and true will lead us to search for the things of the kingdom, and as we progress in understanding and experience we begin to **know**, and all the way in our climb upward we advance from hope to

SOCIAL SECURITY

By J. E. Bozarth

If there is one thing above another that people want today it is security, safety and freedom from fear. The world war and the great depression have thrown an awful fear in the world. Jitters is the most common disease, and it has caused hundreds of other ills in its train. At present Americans can feel the breeze of war again, and they are desperately afraid of economic catastrophe. From past experience they have reason to be. Rising out of this situation are cults offering a panacea for its ills. All agree that if we can insure against sickness, unemployment and old age, we can banish our fears. There is the Utopian Society hatched in sunny southern California, which gets its name from Sr. Thomas Moore's visionary island with a perfect government and economic system. Utopia means nowhere. It may be just around the corner, but we fail to see its form. Their parable likens our present system to a hungry man on the outside looking in through the pane of a show window filled with foodstuffs. Inside is capital; outside is labor. The pane of glass is the profit system. Remove the pane, or I would say pain, and all will share alike. They promise no work and ten per cent extra in wages to all persons over forty-five years old. To allay any suspicion of communism they recite the United States Constitution and flaunt Old Glory. They report 600,000 members in and about Los Angeles. Upton Sinclair's "E-P-I-C" plan which went the way of the grapevine twist, painted a picture of fifty dollars a month for the sick, aged and widows, idle land and factories put to work; lands and large incomes taxed heavily to support the less favored.

The "Townsend Plan" arranges for two hundred dollars a month pension to all persons over sixty. This is supposed to give jobs to ten million unemployed. This would raise buying power and create markets, raise wages, and go on gloriously. I would like to mention others with their plans, but space will not permit. Any and all of these schemes, however, practical or impractical as they may look, are doomed to utter failure because they refuse to take into account the selfishness and greed of human nature.

It is all booked for a fall. There can be no social security until human hearts approach perfection as it is in our Lord Jesus Christ. So I state without fear of successful proof to the contrary, that unless God's plan of social security is adopted, there can be no economic safety. If all men, or I should say all people, would turn to God and pay a tenth of their income to the work of God on earth, and give offerings to help the needy and support the missionaries in the field, their families in their homes and thus secure God's material blessing to the extent that "there shall not be room enough to receive it," all our financial woes would be at an end. And hundreds and thousands of God-fearing people would hear the glad message of salvation and all would be well provided for and have no fear of the future. They would be laying up treasures in heaven and get dividends here on earth.

Away back in the eighth chapter of Genesis, the last verse is one of God's first and blessed promises which he faithfully keeps as he does all others. It is this: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter and day and night shall not cease." Isn't that a wonderful promise? How thankful we all ought to be as in the midst of another harvest season we shall be reaping and storing away ripened crops.

Surely God is good and faithful and true, and crowns the years with His goodness. He is the source of all good things, and every ripened fruit and grain and every beautiful, fragrant flower reveals him to us. Blessed be our good, faithful Heavenly Father.

What shall we do with all the good things that God is giving us in this another summertime? Seems to me I hear the voice of Nehemiah still echoing across the centuries saying in his eighth chapter and tenth verse: "Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared. Listen, brother and sister! When one leaves home and loved ones, cuts himself loose from all possibility of a livelihood, he is wholly on the mercies of God and the people. He tears himself from his wife and children, from all domestic bliss, to traverse mountain, plain and seas to bless his fellow man. Those who have not made this sacrifice scarce can tell the blessedness of home. But if your lot has thus been cast for God and truth and heaven, and you willingly forsake all to spread the truth, to build God's kingdom on the earth, and bless the race of man, keeping yourself from every strain, performing well your part, you've learned to know the real worth of home. He who looks with pitying eye upon his suffering ones will not forget the sacrifice made by his faithful sons, nor will his daughters he forget. A crown awaits them all in that blessed home of light and love. Yes, God would have us to enjoy the best of all good things, and also to send portions to those unfortunate ones for whom nothing is prepared. And many such there are—while we have to enjoy and to spare. The sharing of a good thing is the best enjoyment of it.

I believe the best way to share is to bring good portions of the value of our crops and earnings and place them in the Lord's hands, and let Him transfer and use them as helps in breaking the bread of life to the hungry who have never yet tasted, and those hands that took the five small loaves and two fishes can also take our gifts and bless and break them to thousands, even millions. Such would be a Lake of Galilee life, ever receiving and giving, and thereby always staying sweet and pure and beautiful, while down yonder the Dead Sea, which is always receiving and never giving, is, quite true to its name,—dead.

Freely ye have received, freely give is another voice echoing to us across the centuries. And thereby we are not only expressing thanksgiving but also in character become more like the giver of all good.

On the last page of the Old Testament is another precious promise shinning like a precious nugget and waiting for many more to claim it. It is Malachi 3:10. Bring ye the whole tithe into the storehouse that there may be food in my house, and prove me now herewith, saith Jehovah of host, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Wonderful are the promises of God. And one is just as true and sure as another when claimed.

In view of such most precious and sure promises we really ought to be just as regular in giving to God, who is the true owner, as we are to pay to the government the taxes on our property, and not to do so of necessity, but of over bubbling thankfulness and cheerfulness and liberality. And He still loves a cheerful giver and will ever faithfully bless.

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MISSIONARY NOTES

Under date of April 19, Bro. C. L. Wheaton wrote: Well, I have had a busy time. Preached twice at Minneapolis with good response, once at Regina, in Canada, and once in Viceroy. Spent last night at Culbertson, Montana, where Bro. Jordan brought me to make railroad connections for home. In all these places I found a hearty welcome, and received invitations to return again in the summer for more extended missionary work. I left Bro. Jordan at the home of Sr. Molly Johnson and daughter at Culbertson in the midst of drawing up transfer blanks to the Church of Christ. Directly and indirectly I have helped and witnessed the addition of ten new members to our number since conference. Many others will follow.

Since the above was received Bro. Wheaton has labored with Bro. James E. Yates in southern Missouri, then he rushed to Independence to attend some legal business for the church, and at the present writing he has joined Bro. Yates again for a trip to northern points.

Bro. J. E. Bozarth wrote from Hamilton, Mo., June 9th, to let us know that he was holding meetings at that place. He reports a very spiritual meeting Sunday, June 7, when Bro. D. R. Bryant was ordained to the office of an elder. Bro. Bozarth expected to leave on the 15th for Dunnegan, Mo.

Bro. James E. Yates writes under date of June 12th from Lamoni, Iowa, as follows: Brother Arthur Smith and I are conducting and enjoying a series of meetings here in Lamoni. We are thankful to God for the spiritual grace that is given in our preaching that comes from that source that is higher than man. In this we, and the people rejoice.

Elder Frank Weld and his associate workers, Brn. Randall Robinson, H. H. Vanderflute, Bro. Maley, Sr., and others in what is known here in Lamoni as the Protest church, having the only Latter Day Saint church building in Lamoni, were so kind as to invite us to conduct this series of meetings in their fine new building. A number of our Church of Christ people here are worshipping and working with this noble band of men and women who maintain this church in Lamoni. Altogether we are rejoicing in fellowship and in association and worship, and in the beauty and the power of the gospel. The general theme of our preaching is the reality of spiritual life, as related to the needs of mankind. Then follows a brief outline survey of the line of thought taken up.

Superior thinking is the only thing that can produce a superior people. An occasional flight into higher realism of thought is not enough.

Thoughts that embody true goodness are superior thoughts.

Evil thinking is most inferior. The thinking of inferior thoughts produces inferior lives.

Feeding the mind upon good thought material regularly is one of the most important duties of life.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4: 8.

The promises attached if this course is pursued is—"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Verse 7, same chapter.

Let us not fail to obtain so great a treasure. This promised peace is ample reward resultant upon training our minds to dwell upon good things regularly.

With greetings of brotherly love to the church and to all our Advocate readers.

Sincerely your brother,

James E. Yates.

Bro. C. L. Wheaton preached an interesting sermon in Independence June 11th, on the subject of "The Standard of Faith." At this time when we are thinking about "working harmony" between the various branches of the Restoration, we are made to feel the need of recognizing common ground upon which we can unite without compromising anything that is vital to the plan of salvation and the peculiar work that God requires of this dispensation. The speaker took the position that the Bible and the Book of Mormon furnish the standard of faith. In this he is supported, of course, by an early revelation to the church as found in Section 42, in the Doctrine and Covenants paragraph 5, particularly. The speaker did not convey the idea that we needed no further direction about the special work we have to do, neither was it suggested that the revelations to the church were not important. But various factions accept different revelations, and in some instances through different sources, and it is evident that there must be some standard of measurement. Not only does this apply to the past, but to purported revelations that may come in the future. We have been warned that many spirits have gone abroad. We have also been warned of the deceptive influences that will, if possible, deceive the very elect. It is manifestly highly important that we have a standard of measurement, and where else could we find it than in the Bible and in the Book of Mormon, the "stick of Judah," and the "stick of Ephraim," which are to be one in God's hands in converting the nations.

It is conceded that we in this latter day dispensation have a special work to do, and that there is much that we need to know about how to carry out the commandments to build the temple and to establish Zion, and get into operation a social-economic system more pleasing to God than the system that has prevailed among civilized nations which even men of the world are trying to improve upon. God has, in latter day revelation, graciously enlarged upon the principles laid down in the Bible and the Book of Mormon to show us how to adapt them to our conditions and our times, and we shall need more instruction to know how to work out these principles and get an orderly system established, but all the way along we shall need a measuring rod, or a standard by which we may test and judge as to the genuineness of that which is presented for our further enlightenment, and Bro. Wheaton's position is that we can not do better than to heed the advice of the prophet who said, "To the law and to the testimony." Isaiah 8: 20.

The speaker told of presenting this line of thought to a local congregation of one of the larger factions of the

Restoration, and of the appeal it made to them. We do not remember just the words used, but they were to the effect that a new thought had been given them, and they would consider it.

The following letter is from one of our Lamanite sisters who visited conference.—Ed.

Ohsweken, Ontario, May 15, 1936.

Dear Sister Sheldon:

We all returned home safely after our trip to Independence. We enjoyed ourselves very much in meeting so many of the sisters and brothers in the Church of Christ. While being on the sacred grounds I felt that my home was there and I have been very lonesome to get back there again. I never thought that Bro. Loft and myself would see the Church of Christ on the Temple Lot, but it was God's will that we did. Our kind Bro. Warner and Sister Warner invited us to go with them to conference. We sure enjoyed all your prayer meetings, sermons and business meetings. We learned a lot from them. We felt the Good Spirit all through conference. There was unity there. We find that faith and unity have got to come first before things can be righted. That is the way our Heavenly Father wants us to be, and to have love for one and all.

Sr. Sheldon, I must say again that we were very thankful to be with you all at this last conference, and hoping some day if God permits, we will all meet again is my prayer.

Sister in the gospel bond,

Lauretta Maracle.

Grand Rapids, Michigan, June 14, 1936.

Dear Editor: Since my return from the late conference I have endeavored to be about my Father's business. I have been conducting a mission in the northeast end of the city. On May 30 and 31st the mission put on two days' meetings which were not very well attended, although we arranged to feed and sleep visitors. The weather was lovely. The Spirit of the Master was enjoyed, however, and the power of the Restored gospel attended every service, so we feel repaid for the effort put forth, especially when my daughter Maxine asked for baptism.

This week end we were favored with a visit by Elders F. J. Parkinson, of Midland, and Ray S. Adams, of Coleman, Michigan. These brethren were hindered from attending our services, but responded to our invitation to take part in the baptism of my daughter. While here they blessed the little son of Bro. and Sr. Bills. Should like to have had them remain with us for a few days, at least, as I have not been able to do any preaching since the closing service of the two days' series on account of my health. However, I am somewhat improved at this writing.

At the request of my daughter, Maxine, I led her into the beautiful water of the Grand River and buried her beneath its waves this morning at about 8:15. And thus one more precious soul was born into the kingdom of God.

Am enclosing clippings from two of our city papers giving accounts of our meetings. These papers have been nice to us, giving us space on their front pages. The Y. M. C. A. loaned us chairs for our meetings.

Elder J. David R. Holly.

We are in receipt of a hasty word from Bishop T. J. Jordan. He is busy, as he always is. Sends notice of a reunion to be held in Regina, Sask., July 18 and 19. He expects to be in Independence in the early part of August on church and other business. He says "We are well and happy in the gospel restored."

Bro. Ford had just returned from a trip up to Lamoni. The missionaries, Jas. E. Yates, A. M. Smith and C. L. Wheaton had left for northern points, but Bro. Ford said he heard only good words regarding the meetings these brethren had conducted in the church building of the protesting saints where Protesters and Church of Christ members jointly attended, as we understand.

REUNION

A two-day reunion will be held in Regina, Sask., Saturday and Sunday, July 18th and 19th. We are expecting several members of the Quorum of Twelve and others of the priesthood. A goodly number of saints from a distance from the various factions of the Restoration are coming. We invite you to come and enjoy a good old time gathering with us. Be assured a spiritual time will be had that will do you good in body, soul and spirit, reviving us in the great latter day work. Each bring bedding and what food you can. No charge will be made. The saints in Regina will do all in their power to make you welcome and assist in giving you a profitable time in their midst. Come by train, auto, wagon, or on foot, but COME. You will go home benefitted and blessed. Don't worry about clothes. Come in overalls or calico dresses. We are a humble, unassuming people.

If possible write the secretary and tell her you are coming.

T. J. Jordan, 1400 Cameron St., Regina, Saskatchewan.
Mrs. Jean McInnis 820 Cameron St., Regina, Sask., Can.

SOCIAL SECURITY

CONTINUED FROM PAGE 82

May I say in conclusion with Edgar A. Guest—

Lord, help me to be patient with the small
Vexations and the cares of day;

Let me be willing when the shadows fall
To brave a little while the darkened way.

I will not spoil with words of discontent

The laughter of another, or in rage

Fly into a passion's futile argument

And leave a blot of shame upon the page.

Perhaps I have not skill for greater things,

Nor are the heights of glory meant for me;

But with the countless little hurts and stings

Surely more patient I can learn to be.

I would be brave through all that I must meet,

With petty cares I'd do the best I can,

But whether mine the victory or defeat

Lord, let me know I've battled as a man.

—J. E. Bozarth.

BOOKS FOR SALE

Have you read "What the Restoration Teaches Concerning God," by Willard J. Smith? It is a masterpiece. Every lover of truth should have it. Price, single copy, 35 cts. Four or more copies to one address, 25 cts. post paid.

Send orders to Church of Christ, Box 472, Independence, Mo.

Editorial

We are all anxious to know the results of the Referendum vote. When the local conferences are held so early in June it seems the 1st of July would allow plenty of time for reporting and the results could appear in the August issue of the Advocate. But since the time limit has been placed at July 31st, the vote can not be announced until in the September number. Oh, well, this is a new thing; we'll get the wrinkles ironed out with a little time and experience.

Rioting and disorder have been going on in Palestine. The English government declares its intention to protect the Jews in their gathering back to their homeland if they have to bring force to bear upon the Arab opposition. God's purpose will go forward in spite of hindering circumstances.

It is interesting to watch the moves in the East in the light of prophecy. The time will come when the armies of nations will go up against Palestine for spoil. There is going to be a good deal of maneuvering on the checker board of nations before the final set-up, but as we remarked before, it is going to be interesting to follow.

News commentators are having a good deal of amusement over the borrowed ammunition, the crossing of lines and the intermingling of slogans in the big contest for political supremacy this fall. One party candidate quotes Jefferson; another points to Lincoln, and Boake Carter suggests that if there is a third party they will have to call on Adam and Eve. How is the poor voter to know "t'other from which?" some one asks. But there are hopeful signs in the eagerness of all parties to present a program promising pensions to the aged, insurance or help to the unemployed, and some sort of regulations that will restrain monopoly and equalize distribution. It shows an awakened consciousness of the need of social economic reform, and also a realization of the fact that the people demand a substantial contribution to a better system than the one that has permitted poverty and dire want in the midst of plenty.

Instead of an attitude of indifference towards plans and efforts for human betterment outside of the church, we should encourage them and recognize in them contributing factors to the world society that will exist during the millennium. We commend the sentiments expressed by F. Henry Edwards in an article in the "Saints' Herald" for July 3, 1934, in which he said: "We must take an active interest in and encourage everything tending in the direction of making a better world.—Pulpit, press, and platform must combine to encourage the intentional attitude.—All this means the participation of decent and clear-visioned men and women in the business of government. The world state is not likely to spring into being through neglect of the national or local governmental processes."

We were invited to a meeting a few evenings ago to hear representatives of a society called Direct Credits, having headquarters in Detroit, Michigan. It was a congenial gathering because, while we might differ in our ideas about methods, we all believed that a better social order must come. After the meeting we engaged in

conversation with one of the speakers. He commented on the receptive attitude of the little gathering. We told him that was natural since we were most of us members of a religious movement that had for more than a hundred years called attention to the teachings of Jesus along social economic lines. He said he had noticed before the alertness of Latter Day Saints and contrasted it with what he characterized as a blank in people of other religious denominations. We told him that other churches besides the churches of the Restoration were beginning to take interest in these things now, and were doing very creditable work in the lines of study they were taking up, but that their interest was not so general as ours because it was a newer thing with them; we had pioneered the way, and that in the beginning of the Restoration movement over a hundred years ago we had been given to understand that in order to attain to the standard required of us equality in temporal things must be established. We had not reached the goal, but we understood that we must keep striving toward it as the way opened and circumstances would permit. The gentleman expressed much interest and we hope that these people and our people may meet again.

These organizations are seeking to prevail upon our legislators to enact more equitable laws, and that is all right. But our work strikes deeper. We must go to the heart and get men to share with their brethren of their own volition. We must plant the gospel seeds of brotherly love in human hearts, and teach men that God wants them to be brothers. What a wonderful opportunity we have in this field to be leaders among men to the glory of God and the credit of the work he has instituted in these last days. We have no time for negative preaching. Our message is constructive if we comprehend it as we should. The day may not be far distant when the ranks of the ministry will be weeded of men who are not equal to their high calling, and God will choose those who can rise above bickering and strife and present the message of brotherhood as it must yet be preached and exemplified by the ambassadors for Christ.

Dorothy Thompson, in private life, Mrs. Sinclair Lewis, wife of a famous author, and a brilliant writer and journalist, herself, makes the following striking observations:

"There is something grandiose and awe-inspiring in natural catastrophies. They reestablish a sense of proportion. They remind man, the only paranoiac amongst the animals, that he lives dangerously and is not yet Lord over all nature. At the same time, and for brief moments, they release the heroism and the sacrificial spirit of wars, without the hatred and bad conscience with which war cankers the soul. They wipe out, for a moment, class lines and race lines; they shift ownership of property; they raze rich men's houses and slums, and all without creating the antagonisms of economic warfare. The banker on the roof-top, wigwagging for a rescuer, asks nothing better than to be in the same boat—any old boat—with the relief worker. When the Mississippi rose a few years ago, and broke levees, 'Red Necks' who in more fortunate times enjoyed the fiesta of lynchings, swam out to rescue stranded black men. Water, fire,

earthquake—these things do not divide men. They bring them together.”

The above words are significant when we consider them in connection with the warnings of the prophets.

Will it take these things to bring the people of God together and gather the scattered fragments into one fold?

Heard over the radio. Some one quoted Dr. Patton as saying, “He who thinks he is a John the Baptist, and does not use tact in his preaching will find himself speaking from a soap box instead of a pulpit. A preacher should pray always and wear out book leather and shoe leather.”

We tuned in on “Religion in the News” and just caught the above scrap as the speaker was finishing on a topic. We remembered objecting one time to a pastor for inviting a certain brother to speak so often, who had a penchant for lambasting the membership and blaming them for everything. The pastor defended himself by referring us to Bible prophets who brought severe charges against

the people; Christ, himself, who made stinging accusations. But every man isn't a prophet, speaking under the power of God and there is only one Jesus Christ.

We have heard of preachers who thought all they had to do was to get up and God would put words into their mouth. They spent plenty of time on the newspapers and magazines, but seldom read serious books or studied to “make themselves approved,” as Paul advised. We have known preachers who would stay with one family for days and weeks, and not visit around among the membership or try to do fireside missionary work. We wondered if the radio speaker had run across some of these persons whom we have met.

“Seldom, if ever does a man do works that are outstanding unless behind him is the inspiration and encouragement furnished by some good woman.”—Richard R. Lyman, of the Council of Twelve, Utah.

The principle of compelling interest is the most important and most fundamental principle in teaching.

THE PROMISED LAND

By the Village Blacksmith.

One of the most natural hopes is to look forward to having a home where we can be carefree. Few ever realize this hope, and with even the few, there is always an end, for death comes, and the words of the “man of sorrows” ring down through the centuries—“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” Matt. 6: 19, 20.

All through the ages the Lord's people have looked forward to a “land of promise.” Israel of old looked forward to the land of Canaan as their promised land.

When Christ was bidding farewell to his apostles he promised to return again, telling them that He was going to prepare a place for them. This was to be a permanent home. John writes of this home—“Blessed and holy is he that hath part in the first resurrection: On such, the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” Rev. 20: 6.

In his sermon on the mount Christ tells us where this permanent promised home will be.—Blessed are the meek; for they shall inherit the earth.” Matt. 5: 5. The scriptures give us to understand that the earth will be restored to its original beauty and perfection as it was in the Garden of Eden. Paul, quoting Isaiah, says: “Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him.” 1 Cor. 2: 9.

The promise of a glorious home was no doubt intended to buoy us up and cheer us on when we become weary of the struggle of this life. Those who live close to God are promised a foretaste, or a partial foresight of what is in store for them in the promised land that will be theirs forever if they endure faithful to the end. The promised foretaste of the sweet influence of the Holy

Spirit is sufficient evidence of the happiness that awaits all who merit a mansion in that land of promise.

We are given to understand that there will be degrees of glory. “There is one glory of the sun, another glory of the moon, and another of the stars.” 1 Cor. 15: 41. Jesus said, “In my Father's house are many mansions.” St. John 14: 2.

The crowning climax to the whole gospel message of Jesus Christ is the doctrine of the resurrection of the dead, when the spirit and the body will be reunited, with the personal marks of identity. Some years ago Brother George Bailey was forced to have one leg amputated at the hip after a train accident. In his agony he asked me this question: “Will I have my leg restored in the resurrection? My answer was: “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hare, and the tongue of the dumb sing,” etc. Isa. 35: 5, 6.

“And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.” Isa. 65: 21, 22.

This is a picture of the millennium state, and is to be followed by the celestial state, that will have no end. Those who come forth in the first resurrection and live during the millennium will be theirs of the next and grander state, which Isaiah says can not be described. He speaks of those who inherit an eternal home in that land of promise, which will be on this earth when it is purified and sanctified, as those “that waiteth for him.” Isa. 64: 4. Those who will not give up to discouragement; those who have patience; those who plod along, doing their part the best they can, and leave the rest to the Lord to bring about. These will be everlasting home owners in that glorious land of promise.

SUNDAY SCHOOL DEPARTMENT

LESSONS FOR JULY

- Lesson 1 ----- July 5
The Coming of the Holy Spirit in Power
 Acts 1: 6-9; Acts 2: 1-11, 32-38.
- Lesson 2 ----- July 12
Witnessing Under Persecution
 Acts 4: 5-12; 1 Corinthians 1: 21-25.
- Lesson 3 ----- July 19
Social Service in the Early Church
 Acts 4: 32-35; 2 Cor. 8: 1-9.
- Lesson 4 ----- July 26
Christianity Spread by Persecution
 Acts 7: 59, 60; Acts 8: 1-4; 1 Peter 4: 12-19.

INDEPENDENCE ITEMS

Our conference Monday evening, June 8, to act upon the Referendum bills, was peaceful, and the business was transacted with dispatch. We were all through by 10 o'clock, starting at eight. Of course we had heard the questions all thoroughly discussed in the Ministers' conference.

The speakers for Sunday, May 31, were J. E. Bozarth in the morning, on the subject of "The Resurrection," and James E. Yates in the evening on "True Religion."

A. M. Smith was the speaker Sunday evening, June 7th. After preaching he blessed the infant son of Bro. and Sr. Harvey J. Bell, conferring the name of John Edward upon the child.

We were pleased to have Bro. and Sr. Bell visit us. They formerly resided in Nebraska. They have located at Ava, in the southern part of Missouri, near the family of Bro. A. M. Smith. They have a nice family and will be a help down there.

A pipe organ has been installed in the assembly room of the church. It is the gift of Bro. H. E. Moler. He has had the instrument in his home for years. It gives our assembly room the appearance of the interior of English churches we have seen in pictures. We appreciate the gift.

It is getting very dry here, and the last few days have been very warm, but not too warm for corn, they say, if we had rain.

"The Book of Mormon" by B. C. Flint, and "Faith," by C. L. Wheaton, appearing in this issue of the Advocate, will be issued in tract form and can be had in a few weeks.

Bishop J. T. Ford, of Hamilton, Mo., was in Independence June 22nd. He reported very favorably of the meetings held in Hamilton by Bro. Bozarth. There was not much attendance by outsiders, but the membership was rallied, cheered and strengthened and Bro. D. Ray Bryant was ordained an elder. A fine feeling prevailed.

The sacrament service was very much enjoyed.

C. L. Wheaton spoke June 9th and 11th on the subjects of "Working Harmony" and "The Standard of Faith." In the first he told us of the plans of the committee on working harmony, of the progress that has been made, and of their hope for the future. In the second subject the speaker set forth his views as to the basis for get together efforts. See sketch of the line of thought presented under Missionary Notes in this issue.

Other speakers of the month have been Rolland Sprague, C. A. Gurwell, Arthur A. Yates. Our aged Bro. Madden gave us a good spiritual talk around conference time, in which he related a number of his experiences. Bro. J. R. McClain preached the Fathers Day sermon this morning. Bro. Anderson will be the speaker this evening.

Marguerite "Dolly," an attractive daughter of Apostle and Sr. Wm. F. Anderson was married May 28th to Niles Franklin Resch, an excellent young man, who is an architect employed in the property department of the Prudential Insurance Co. The young couple will make their home in Independence.

The Advocate extends to these young people sincere wishes for their happiness in the voyage upon which they have embarked on the sea of life.

CORRECTION

Our attention has been called to an omission in the published itemized report of the name of E. E. Long, whose account shows \$6.25 paid by him. Brother Long was acting as agent and the report was made up from the agents' items only, and his personal contribution was entered separately on the ledger. This will account for the oversight of his personal contribution in the itemized report.
 J. R. McClain.

A SONG OF PRAISE

By George Nephi Derry

Praise Him who made the heaven and earth;
 Praise Him who caused our Savior's birth;
 Praise Him who for our sins did die;
 Praise Him who dwells with God on high.

Sing praises to his holy name;
 Praise Him who to the earth once came,
 And for mortal man his life did give,
 That through obedience we might live.

Praise Him who made the grass and flowers;
 Praise Him who sends the heavenly showers;
 Praise Him who to the earth did send.
 His gospel, to both foe and friend.

Praise to the Father and the Son—
 The glorious work is just begun.
 Praise to the One who dwells on high;
 Praise to the one all seeing Eye.

Praise Him who dwells in heaven above;
 Praise Him who is a God of love;
 Praise Him above, ye heavenly hosts;
 Praise Father, Son and Holy Ghost.

