

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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KICKS FROM THE STICKS

By a "Born" Stickster.

(These "kicks" are not "back-fires." We want them to be the kind of which you hear thinkers say, "I got a REAL kick out of that.")

I have always had an ambition to be a "pioneer." As a little boy I used to read and re-read the accounts of the Pilgrim Fathers and their courageous venture to find a place to work out a foundation for a new world, a place of religious liberty and freedom. I always read with great admiration, inspiration and pleasure the Bible account of Abraham and Lot, as they were counseled by God to take up their long, difficult journey into a new, unknown and undeveloped land. I always read with very great interest any article giving account of what men term "self-made" men, men who have gone into some new country with only a "pack on their back", "with a pack of peach seeds" or some other very meager nucleus from which to start life anew, and who have by faith, perseverance and hard work, brought into evidence a result of which other thinking men and women have had to "sit up and take notice", with words of just credit, praise and merited admiration.

Perhaps it was this inherent trait in me that had something to do with leading me to so readily and fully accept the tidings of the "restored gospel", leaving father and mother and all that was dear to me, some forty years ago, to espouse the cause of a despised and much ridiculed people. I am very sure of one thing, however, and that is that God, himself, directed me in it just as much as he did Abraham and Lot or the Pilgrim Fathers, or I certainly could not have stuck it out all these years. But the fervency with which I can even yet look back and sing with such REAL earnestness, that dear little song of ours, "With joy I remember the dawn of that day. When led by the Spirit the TRUTH to obey", etc., I am quite sure finds some rooting in this "pioneering spirit" which is a part of my very make-up.

Speaking of "pioneering", the restored gospel of Christ, in our day, was really and truly a religious "pioneering." Just think, history informs us that when that wonderful event took place, when the angel from heaven came to the young boy, Joseph Smith, in exactly the same way that God dealt with men in ancient days, that the entire Christian world "pooh-hoed" it, called it ridiculous and silly to think of God having any actual dealing with men in this day. They had been taught that God was only the God of the dead past; that He had no present-day interest in, or connection with men or their human activities. Just notice, if you will, how the entire Christian world has been remoulded since that time and brought to conform largely to what that young man said the angel told him was God's truth. It took pioneering, God sustained pioneering to bring into form all of these

wonderful changes. The work of the early missionaries of the Church of Christ was no easy task, you can be assured. Pioneering NEVER is an easy task. And too, it is but just commenced; it is hardly started, due largely to the fact that men in this "latter day", men to whom has been entrusted this "pioneering work", do not possess, or manifest, at least, the same faith, trust and confidence in God that Abraham and Lot had, or that prompted the Pilgrim Fathers. While God actually set in progress in 1830 a program which would have long since been the "salvation of mankind", and eventually will be, yet how far, how very far short of establishing the Kingdom of God on Earth, as it is now in Heaven, have God's people, in charge of this program, actually gotten? Why, it seems to me that we have another job of REAL "pioneering" yet ahead of us, a task of getting those of the Restoration Church to "sit-up and take notice" of how very, very far short we are as yet of even approximating that vital statement of Jesus Christ, our pace-setter, "Except ye are one ye are none of mine."

I didn't start out to scold, however. What I have said is but preliminary to this "kick from the sticks", which I sincerely want to pass on to you, and kindly remember that these "kicks" are not "back-fires." I know that I can express the feelings of thousands of real, true, loyal saints when I say "Oh how I do want to help in the establishing the righteousness of the kingdom of God; how I do want to consecrate every atom of my entire "might, mind and strength" to that end. And yet sometimes, as you well know, it is VERY trying and difficult to know just how this can be done, just which way is God's way, and what our task is in the thing we so sincerely wish to accomplish. Is it not, as yet, really and truly a "pioneering" job?

Now for the "kick." I have a wonderful little cabin and place of refuge way down here in the "sticks", in the Ozark pine forests. Oh how I love it, and the sweet and wonderful and comforting things I have found down here—here in "God's first temple, the "wilderness"; here among the ferns and the moss and the rocks and the pines; here in the sweet silence and the good air, surrounded with primitive life. How I do wish I could only pass some of it on to you. On the little rough forty acres of land, all that I have had the heart to "clear-off"—I love the setting so much—is a little garden and orchard spot about 100 feet square. In this little space I have cut down all the timber, fenced it as I thought "hog and rabbit tight", and I now have growing what I am very proud of, a garden, a young orchard and a berry patch—just a

back-yard, home affair. When I cleared off the timber the ground was so full of rocks and stumps and roots that I couldn't get any one with courage enough to undertake to even plow it; they all said, "It can't be done." One man said, "Why Mr. Trowbridge, you couldn't plow that patch with a cannon." Well, I did plow it. I plowed it every foot with a pick, a mattock and an ax, and let me tell you that some of those stumps and rocks and roots were sure there to stay, or it seemed like they were. It was their home from the beginning, and they did not propose to release it or give it up without resistance.

One day along towards the end of my foot-by-foot job, I was really struggling over one real pine-knot, and my back was nearly broken; my muscles all ached, but I had set my hand to a task, so I kept at it. I was really happy and enjoying it, however, but finally I stopped a moment for breath, for I was just about "tuckered out." As I straightened up and took a good deep breath, and stretched myself to rest, I found my mind, as ever, going over some of our church problems, and thinking how very complex they were, and how it seemed that it was just impossible to solve them. I had been so deeply absorbed in my thoughts that I didn't know just how tired I really was, but as I "come to", standing there in the garden all alone, leaning on the pick, suddenly there seemed to be another presence there with me, though I could see no one, but I surely could *feel* some one there just as plainly as if I could see them. Then a very sweet and comforting influence came over me, and this is what I heard, as clearly and as plainly as if some one were speaking out loud to me; "You are very much pleased and proud of your garden and what you have been able to do, even though it has been such an awfully hard job." I promptly replied, "Yes, it has been a hard old job, but I have enjoyed every minute of it, and I am sure pleased with the way it is coming out." Then the reply came,— "Some of the stumps and roots and rocks have been very hard to deal with, haven't they?" I replied, "They sure have, but it's been worth it." Then, dear reader, came the real "kick." How I wish you could all have been there with me to get the next reply; to have heard it, to have felt it. It was the REAL "kick." That sweet, gentle, inspiring voice, that voice that can come only from the ONE HOLY place, said in clear, distinct and never-to-be-forgotten words, "Well, you certainly have

done a good job, in *your* garden, but remember that there are, in the Lord's garden, also roots, and rocks and stumps that must need be taken out and removed. Very difficult tasks. Are you not willing to put forth just as great and earnest efforts, just as determined hard work in helping to do the necessary cleaning up of God's garden as you have to make your own garden a success?" Without an instant's hesitation I, as you would have done, turned my face towards heaven and extended my arms upward also, and earnestly, emphatically replied, "YES, YES, Dear Lord, I DO want to help in your garden, in making it clean and pure and beautiful. Oh, do make me a real, competent, acceptable workman for YOU, in your garden. I do so appreciate how YOU have helped me, not only with my garden, but in so many, many different ways. Oh do, DO help me to see."

Dear saints and fellow workers in the garden of the Lord, I do want to *help*. I know you do also. How much I have learned in taking out these stumps and roots and rocks. Under God's teachings one can ONLY do a good job. Even this work is not all done by only main force and strength. It is not all human effort, at least mine has not been. Its a HARD job. It is difficult to understand and discern sometimes just where the tap-root is, just how large and difficult the rock is, just how strong the opposition and the proper and wise manner of approach. But oh, the satisfaction, the joy and the peace after the task is successfully accomplished! It takes back-aches; it takes sore hands; it takes long, strong pulls, and let us not forget that in the "garden of the Lord", too, we shall meet these things. There will not only be back-aches but there will be heart-aches; there will not only be sore hands, but sore hearts as well; there are now. Oh, don't forget that Christ, our blessed leader, was once in the "garden." He had to meet the test. To do the work before us it will take long, strong pulls; pulls altogether, and remember that "in UNITY there is strength." Come now, let us "work together", let us "work with God", let us faithfully, courageously, determingly do this important "pioneering" work that is at our door, that God's garden may blossom and spread, and that eventually we may hear that blessed assurance, "Yes, You HAVE done a good job." May God add his blessing; may he help us understand OUR task; may He help us to come to "a unity of the Faith."

THE BLESSED ASSURANCE.

God hears our prayers, He knows our needs,
Our right requests He gladly heeds,
He sends us blessings that are best;
Sometimes, denial our faith will test;
But if we bow to His decree,
In time, God's wisdom we will see.

We cry to Him, sometimes in pain,
He never does our plea disdain;
Sometimes we think the answer slow;
His gracious love we do not know;
For when the final die is cast,
We'll see the wrongs, in much we ask.

Instead of murmuring, better say,
Oh Great, good God, teach us to pray!
For if, like you we understood,
The things we asked for would be good;
But when we ask amiss, do stay
The errors that we make, each day.

Remember Lord, that we are weak;
Remember we thy counsel seek;
Remember not when we complain;
Remember not requests in vain;
But help us in all things we do,
That we conform, IN FAITH, to YOU.
Sincerely,
R. B. T.

THE APOSTASY

By Wm. F. Anderson.

Has the church set up by Christ and the apostles continued down through the ages in unbroken succession, and if so, where is that church?

The Lord, speaking through Isaiah, says, "Come now and let us reason together." Isaiah 1:18.

In the consideration of this question we will need reason from the scripture, as well as from history, to ascertain if the Church of Christ was to continue unbroken through the ages, or if there would be a falling away, or what is termed an apostasy. It will be needful for you to get your Bible and read each citation we give.

We note the admonition of Paul where he says, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28, 30.

Paul tells us there would be those who would pervert the order. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another, but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:6-8.

Even in Paul's time there were those who were seeking to change the simple truths of the gospel and interject their own ideas, and thus disrupt the church. Mosheim says in this connection that in the first century "The Christian church was scarcely formed when, in different places, there started up certain pretended reformers who, not satisfied with the simplicity of the religion taught by the apostles, meditated changes of doctrine and worship." Part 2, chapter 5, verse 1.

"The Gnostics corrupted the doctrine of the gospel by a profane mixture of Oriental Philosophy with its divine truths." Ibid, verse 3. Christ predicted the overthrow of his kingdom, the Church. He said, "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11:12.

Violence against the kingdom of God began with John. He was beheaded while in prison, being the first martyr of the Christian cause. Jesus was crucified. We find from a study of the history of those times that many thousands of the disciples of Christ met violent deaths. Follow closely and read the following citations:

2 Thessalonians 2:3, 7, shows that there was to be a falling away. 2 Timothy 4:3, 4, says they would not endure sound doctrine. Daniel 7:21, 25, and Revelation 13:7, show that war would be made on the saints and would prevail against them. Revelation 12:1, 14; The woman (church) fled into the wilderness to be nursed (fed) for twelve hundred and sixty days (years). Read the entire chapter and note the 17th verse: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Now read Amos 8:11, 12. There would be a time when the word of the Lord would not be heard. Isaiah

24:1-6, tells us they would transgress the laws, change the ordinances, and break the everlasting covenant. In Isaiah 29:8, 10, we read that the spirit of deep sleep, spiritual sleep, or spiritual blindness will be upon the minds of men. Daniel 8:22-27, tells us the holy people would be destroyed. 2 Timothy 4:3, 4, says men would heap to themselves teachers. We call attention to the many trained ministers of our day—heaping to themselves teachers. 1 Timothy 4:1, 3. In the latter days there would be a departure from the faith. 2 Peter 2:1-3. Heresies would be brought in privately.

We now turn to the prophecy of John as found in Revelation the 12th chapter and examine it a little more fully. A woman is spoken of who was to give birth to a man child. The woman represents the church. This woman was clothed with the sun, representative of the gospel in its purity. She wore a crown of twelve stars on her head, which represents the twelve apostles. The moon under her feet represented the law of Moses, fulfilled in Christ. Christ said he came to fulfill the law, not to destroy it.

Before this expectant mother there stood a great red dragon, ready to devour (destroy) the child when it was born, but the child was caught up into heaven. The child was representative of the authority to represent Christ, and the dragon wished to destroy it, but God ruled otherwise, and took the child (authority) away from the dwindling and weakened church. Without this authority the church was unable to function and was carried away into the wilderness, to be nourished till the time should come when God would again call it forth, which would be in twelve hundred and sixty days or years. Turn now and read Revelation 17, and you will there find a description of another woman, clothed in different attire. This woman was clothed in purple and scarlet, and decked with gold, precious stones and pearls. She sat on a scarlet colored beast.

We have a description of two distinct and separate women, each clothed differently from the other. The first represents purity and righteousness; the second, material things. The first woman was standing on the moon. The second woman was riding a scarlet beast. This beast was the one that was waiting to devour the child of the first woman. The second woman had now gained the ascendancy and driven the first woman into seclusion. She had to have some kind of adornment to make her look attractive. The beast was out of the ordinary. Nothing like it in existence. The second woman held in her hand a cup full of abominations. Rev. 17:4. The beast on which she rode ascended up out of the bottomless pit. Verse 8. This shows that she was receiving her authority from beneath. A description of the beast is given in the 13th chapter of Revelation. The seven heads spoken of in Revelation 17:9, represent seven mountains "on which the woman sitteth." The ten horns, in verse 12, were ten kingdoms which make war with the Lamb.

The city of Rome is built on seven hills, and there we find the vatican, from which the pope rules, and he is absolute in authority. The empire of Rome was broken up into ten kingdoms about 568-570 A. D., and was ruled from the city of Rome. In this connection we cite you to history.

"The city of Rome ruleth over all the earth, as far as it is inhabited; and commands the sea, not only that within the pillar of Hercules, but also the ocean as far as navigable; having first and alone all of the most celebrated nations, made the east and the west the "bounds of its Empire." Bishop Newton on the prophecies, page 233.

"By the little horn which arose among the ten, was signified the papal power, which in the beginning exercised itself about religious matters, was a different nature from the ten, yet was as really a horn or sovereign power as any of them; the ecclesiastical authority which the popes exercised, being absolute as that of any emperor or tyrant whatever." MacKnight's "Truth of the Gospel History", page 225.

"The power of the pope is greater than all created power, extending itself to things both celestial and terrestrial and infernal."—Jepp's Terminal Synchronism, page 5.

Pope Innocent the 3rd wrote: "Christ hath set one man over the world, him whom he hath appointed his vicar on earth. In him alone is the right of making laws. His sentence is not to be repealed by any one. He is to be judged by none."—Elements of Prophetic Interpretation, by Rev. J. W. Brooks, pages 378-382.

In the summary of things concerning the dignity, authority and infallibility of the pope, set forth by Boniface the 8th, are these words: "The pope is of so great dignity and excellence that he is not merely man, but as if God, and the vicar of God. The pope is of so great dignity and power, as he constitutes one and the same tribunal with Christ, so that whatsoever he does seems to proceed from the mouth of God. The pope is God on earth."—Guinness, in Romanism and the Reformation, pages 25, 26.

We have been inclined to believe that the primitive church was all excellence and perfection, and such, without doubt, was the case when the church was commenced at the day of Pentecost. "But how soon did the fine gold become dim; how soon was the wine mixed with water. How little time elapsed before the god of this world so far reigned that Christians in general were

scarce distinguishable from heathen, save by their opinions and modes of worship. And if the state of the church in the very first century became so bad, we cannot suppose that it was any better in the second century; undoubtedly worse."—John Wesley, sermon 66.

"No computation can reach the number who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the church of Rome."—Scott's Bible Commentator, Vol. 3, page 947.

In the above we have not presented a tithe of the evidence that could be offered in support of the overthrow of the church set up by Christ and the apostles. Coming out from the church of Rome we have the Protestant churches, some coming direct, others indirectly. Certain men were moved upon by the Spirit of God and they began to oppose the tyranny of the pope, and through their efforts we have now the right to worship God according to the dictates of our own conscience. Some of those men were killed for their opposition to the church of Rome. Each of them looked forward to the return of the divine authority which was taken away, but this will have to be treated under another head.

Luther was the first who sought to reform the church of Rome. Calvin, Knox, Mennon and Simon were all priests of the Roman church who endeavored to bring about reform, and by their efforts churches were established through much persecution, but none of these men claimed that the authority that had been taken away was returned to them. They were the offspring of the "mother of harlots", spoken of by John in Revelation 17:5. Some of them have sought to trace their origin back to the old Jerusalem church, or to claim succession from it, but none can go back further than the church of Rome. However the Reformers paved the way for the return of the church out of the wilderness which, if prophecy is true, had to take place. Much more evidence could be offered on the subject under consideration, but what we have given may suffice for the present. We invite investigation, and further information may be had by writing to the Church of Christ (Temple Lot), Box 472, Independence, Mo.

THE SATURDAY SABBATH DELUSION

Faulty Theories of Our Good Seventh Day Adventist Friends Disclosed. Fifty-one Questions and Answers.

By James E. Yates.

Question 1. Did Jesus break the Sabbath?

Answer. Yes. "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his father."—John 5:18.

Ques. 2. Does this merely mean that the Jews said Jesus broke the Sabbath, or did he really break the Sabbath?

Ans. No. The Scripture itself states that Jesus had done two things. It says he had broken the Sabbath, also he had said that God was his father. He did both. He was right in doing both. But it was for this that the Jews sought the more to kill him. For their law provided that one who had broken the Sabbath, even by so little a violation as to pick up a few sticks on that day, was to be stoned to death without mercy.

Ques. 3. In what way did Jesus break the Sabbath?

Ans. The Sabbath law required that no work of any kind be done on that day upon pain of death. Jesus had

done the work of healing a man on that day. He had also commanded the man to carry his bed. This was contrary to the Sabbath law.—See St. John 5:8-10.

Ques. 4. Was such a trivial act as to carry one's bed, or to pick up a few sticks on the Sabbath day, a violation of the old Sabbath day law, and punishable by death?

Ans. Yes.—Numbers 15:32-36.

Ques. 5. Was this cruel Sabbath law a part of the gospel covenant?

Ans. No. The Jewish Sabbath and the penalties pertaining to it were no part of the Covenant of the gospel of Christ. The Sabbath law which Jesus took the liberty to break, was a part of the **Ten Commandment law** given to Moses on Mt. Sinai. It was an imperfect law and gendered to **bondage**. The Apostle Paul makes that clear in this language: "These are the two covenants; the one from Mt. Sinai, which gendereth to bondage."—Galatians 4:24.

Ques. 6. Why was the imperfect Ten Commandment law given?

Ans. "It was added **because of transgressions**" 'till Christ should come.—Galations 3:19.

Ques. 7. What did the Ten Commandment law have to do with the Sabbath?

Ans. The commandment concerning the Sabbath was the fourth one in the decalogue.—Ex. 20:10.

Ques. 8. We have seen that this "Covenant which gendereth to bondage" and which had been given to Moses on Sinai, was "added." To what was it **added**?

Ans. Paul says it was "Added because of transgression." So there must have been some law before that, which was transgressed. There was. It was the law of Christ, or the gospel law.

Ques. 9. Was the Covenant of the gospel, or the law of Christ, given to mankind **before** the Ten Commandment law was given?

Ans. Yes. Abraham lived 430 years before the Ten Commandments were given to Moses; and we read that the gospel was preached to Abraham. "And the Scripture seeing that God would justify the heathen through faith, **preached before the gospel unto Abraham.**"—Gal. 3:8.

Ques. 10. Can the Ten Commandment law annul or make obsolete the gospel Covenant which was given first?

Ans. No. "And this I say, that the Covenant that was confirmed before God in Christ, the Law which was 430 years after, can not disannul, that it should make the promise of none effect."—Gal. 3:17.

Ques. 11. But was not the Sabbath or Saturday seventh day law given to man in the beginning?

Ans. Certainly not. It was first given to Moses upon the tables of stone upon Mt. Sinai.

Ques. 12. But do we not read in Genesis that the Lord blessed the seventh day?

Ans. Yes, but it is important to note that the time in which God blessed the Seventh day was in the time of Moses, and was therefore at the time of the giving of the ten commandments. Notice that Moses is the one who wrote the Book of Genesis. It was therefore not written till two thousand five hundred years after creation. So Moses wrote in Genesis 2:3, of God having blest the seventh day (evidently in the time of Moses) because in it "he **had** rested", past tense. There is not a line of Scripture to show that mankind knew anything about the Saturday Sabbath law until it was given on Mt. Sinai, to Moses. And Moses tells us that the reason it was then "Sanctified" was that in it God "**had** rested."

Ques. 13. Is the Ten Commandment law imperfect?

Ans. Yes, it is imperfect. It "genders to bondage."—Gal. 4:24. It is a ministration of death. "But if the ministration of death, written and graven in stones", etc.—I Cor. 3:3-7. It was "Weak and unprofitable."—Heb. 7:18. "For the law made nothing perfect, but the bringing in of a better hope did."—Heb. 7:19.

Ques. 14. What was that old imperfect Ten Commandment law given for?

Ans. "Wherefore the law was a school-master to bring us unto Christ, that we might be justified by faith."—Gal. 3:24.

Ques. 15. Now that Christ has given the gospel law, are we still under the old imperfect Ten Commandment law?

Ans. No. "But after faith is come, we are no longer under the school-master."—Gal. 3:25.

Ques. 16. Is the Ten Commandment law, and the Sabbath law contained in it, done away?

Ans. Yes. "For if that which is done away was glorious, much more that which remaineth is glorious."—I Cor. 3:11.

Ques. 17. Are the Ten Commandments as a code, including the Sabbath law, abolished?

Ans. Yes. Moses put a veil over his face "That the children of Israel could not steadfastly look to the end of that which is **abolished.**"—I Cor. 3:13.

Ques. 18. But do not the Scriptures say it was to be "forever?"

Ans. Yes, but we also read of Jonah when he was swallowed up by the great fish, that he was down in the depths "forever." Yet he was there only three days and nights. A rather short "forever." See Jonah 1:17, 2:2-6. Thus the Scriptural term "forever" does not in every instance mean of endless duration.

Ques. 19. In what way did the Sabbath law as stated in the Ten Commandments "gender to bondage?"

Ans. That law with its context, excused human slavery and bondage of a most brutal and wicked character. Note the language of that law, with its context: "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates."—Ex. 20:10. In order to learn exactly what is meant by the language: "Man servant, maid servant", etc., let us read the context. Here it is. "**If thou buy a Hebrew servant, six years shall he serve, and in the seventh he shall go free for nothing.**" This law "gendereth to bondage" as the Scriptures teach, by encouraging and providing for human slavery.

Ques. 20. Suppose the slave's master may have given him a wife, and children may have been born to said union; when the time expires for the slave to go free, did the old law allow the wife or children to go free with him?

Ans. No, they remained in slavery. "If his master have given him a wife and she have borne him sons and daughters, the wife and children shall be her master's, and he shall go out by himself."—Ex. 21:5.

Ques. 21. But if the servant shall desire to remain with his wife and children what does this old law provide?

Ans. If the slave shall plainly say that he loves his wife and children and that he desires to remain with them, "**Then his master shall bring him unto the Judges; and he shall also bring him to the door, or unto the door posts and his master shall bore his ear through with an awl.**" This was to be a mark of ownership from that time on to the end of the slave's life. Could anything be more brutal? And all this is right in connection in the Scripture which gives the old Sabbath Commandment. Is it any wonder that it is said of such a wicked and cruel law that "It can not make the comers thereunto, perfect?"

Ques. 22. If a man sell his daughter to be a slave, and then if her master take her for a wife, does she go out free in six years as do the men?

Ans. No. See verse 7, of Ex. 21.

(To be continued)

FROM THE MAIL SACK

Gilfach Goch, Wales, June 30, 1936.

Dear Sister Sheldon: Just a few lines to let you know that I received the quarterlies. * * * I suppose you will have heard that I am in the Church now, and am a real sister in Christ. Thank God for it. I feel more at home now in writing to you and many others who are in gospel bonds. We are having wonderful times here, and there are quite a number of folks going to be baptized by Bro. Flint. I must say he and Sr. Flint are real workers, doing all they can for the advancement of this restored gospel which is ours to enjoy. It will not be long before our Bro. and Sr. Flint will be going home and be amongst you folks again. We feel sorry here; we shall miss them, as we have grown to love them in the work, and also the children love them. But God knows best, and in his time all things will work out right and we shall know him as he is.

Your sister in Christ,

Mrs. W. Buck.

We are happy to welcome you to fellowship with us, Sister Buck.—Ed.

Elder Wm. Postma, of Houston, Mo., under date of July 29th, writes Bro. McClain as follows: I called the scattered members together on June 11th and by looking over the ballots you will see that we were all just about of one mind. I hope it will be that way with other groups, also.

At this meeting I blessed the baby daughter of Mr. and Mrs. Edgar Brown. The child's name, Delma Irene. Born March 31, 1936, at Oak Hill, near Houston, Mo. The mother is a member of the Church of Christ (Temple Lot).

On the 11th of June I conducted the funeral of James Grover, the infant son of Mr. and Mrs. Elmer Kirkwood of Oak Hill, Mo. The child's mother is a member of the Church of Christ (Temple Lot). The funeral services were held in the union church of Oak Hill. I was assisted by Brother Benj. Bowman. A goodly number of relatives, friends and neighbors were present. Burial was in the Oak Hill cemetery.

Bro. Postma says that owing to the drought and the excessive heat, pastures and gardens are dried up, the corn was looking bad, and the prospects were very discouraging. He asks the saints to remember them in their prayers.

Dear Editor:

I am leaving for DeKalb, Texas. Of course my purpose is to put some wandering one in the way of life and peace. That was the mission of Christ, and it should be the mission of his servants today. Christ is able to save; he is willing. Then let me urge the broken hearted to make their way to him. He, and he alone, has solace for all our ills. No sorrow is too great for his power to help. His love is always extended towards those who suffer shame because of another. He comes close to tormented hearts in an hour like that, and keeps them poised in a tempest of gossip. None knows better than He of the burden of sin, and of how heavily the

weight falls on those who are innocent. For this cause he endured the cross, despising shame, and he breathes into the soul new courage which enables us to face the world and walk among our fellows in the hope of bringing them to the great Physician. How tenderly he deals with those whose life has been darkened by disappointment. As his days passed into weeks, and the weeks into months, Christ found heavier burdens to bear when he was among men, and so will we, since life is full of trouble, and we should not be surprised when we run into it along the way. But let us go on doing the best we can, trusting in Him who never fails those who put their trust in him. Perhaps the dreaded future is less bitter than we think. The Lord may sweeten the waters before we stoop to drink. Or, if marsh must be marsh, He will stand beside the brink.

J. E. Bozarth,

705 S. Maguire St., Warrensburg, Mo., July 10, 1936.

This letter is to our church friends everywhere, from yours truly, the "Village Blacksmith."

Every one likes to get letters from those we love, don't we? And if there are any people in this world I prefer to write to and hear from they are the friends of those who believe in the Restoration of the Church of Christ and the glorious gospel of these latter days. I do love to shake hands with any and all believers in this latter day work, no matter what faction, branch or church; I have a warm spot in my heart for them. We are all brothers or half brothers to each other even though we do not see alike on all minor details. Will it not be grand when our Lord comes and ends all disputes on church questions? We must not contend and debate in an antagonistic spirit. We must be kind and careful not to insult others who do not believe as we do. The whip will never do God's work. The power of love is God's way to win souls, and love worketh no ill to his neighbor. The more love we throw out the more power we will have to win.

We must take an interest in one another. "Bear ye one another's burdens, and so fulfill the law of Christ." "Do good unto all men, especially to those of the household of faith."

My wife Carrie and I are now heading for our seventy-fourth year. We look back to many happy gospel friends and long for the time when our work on earth will be ended. We are lonesome for the good old church friends of other days. We live in this very wicked city with little or no church fellowship. We spend our time reading and writing on gospel topics on Sundays. Until the last few months we have been heavily burdened with debt and sorely afflicted with rheumatism. I have not been able to work, but God has heard our cries, and one sister who had loaned us one thousand dollars some years ago, when she heard of our losing all we had, and that our health was broken, wrote us from Wales where she is doing missionary work, and told us she had "canceled the debt and presented it to the Lord as a free will offering." This brought tears to our eyes and the word of the Lord had fulfillment in her action, for she was practicing—"Bear ye one another's burdens." You may never know the name of the sister, but when the books

are opened that record the acts of our lives, you will hear her reward called out, for it was genuine religion. May heaven bless her and bless you all until our trials on this earth are over.

Hollywood California, July 7, 1936.

Hamilton, Mo., July 9, 1936.

Readers of the Advocate, Dear Brothers and Sisters: It has been some time since I have troubled your pages. Elder Bozarth was with us from the 7th to the 14th of June. We had a good meeting the first Sunday,—sacrament, prayer and testimony. In this meeting D. Ray Bryant was ordained to the Melchizedek priesthood, to the office of an elder. He is a fine young man, and he is preparing himself by study to defend the gospel. He sure loves to talk of the divinity of the Book of Mormon. During Bro. Bozarth's meetings our attendance was small. We do not get any outsiders any more, since over two years ago. One of our elders, in preaching to a nice crowd of 52, and the majority of them outsiders, in telling of his respect for all factions of the Restoration, said he loved the Reorganized people, also the Utah Mormons; said they were all our brethren. This is true in a sense, but it was a poor place to tell it. The outsiders here are old settlers and their memories and prejudices go back to the trouble at Haun's Mill, Far West and Adam-ondi-ahman, near Gallatin. We are about equal distance from each of these places, so you see we are in a hot nest of prejudice. For 25 years we have been telling the people that Brigham Young apostatized from the faith and led 10,000 to Utah. We have said that we and they are separate and distinct churches, and when we say that we are brothers, and that we love them—it was too much for these outsiders. They say we are all alike, and if we lived in Utah we would be one with them in our teaching and practice. That had been their argument before, and now we can not get them to come out any more. But with our few members we do have some wonderful meetings. Last Sunday, the 5th of July, was another wonderful day. A small girl of ten years was baptized, the child of Sister Maud Froyd. J. A. Sweem officiated.

In the last few months I have been asked by several if we, in my sincere judgment, had anything in the Church of Christ to recommend to our friends and our children. I have told them if there is anything in the Restoration it is with the little remnant on the Temple Lot. Because our leading men contend with each other, and at times silence some one, they get discouraged, and wonder if it is God's work. I called attention to 1900 years ago when Peter began to receive and baptize the Gentiles. Acts 10:45, 48, also Acts 11:1, 3. They had sharp differences then, and Paul and Barnabas contended sharply with each other, and ceased to travel and labor together. Acts 15:36, 39. Coming closer to our time, in 1838, in Far West, the evil power was turned loose, it seems. Several of the leading men of the church were expelled. John Whitmer, also W. W. Phelps. I am quoting Church History, Vol. 2, page 139. On April 11th Oliver Cowdery was expelled. April 13th, David Whitmer was expelled. These men were two of the three witnesses to the Book of Mormon. You will find this in the 2nd volume of Church History, page 150.

Now do not think the devil has taken a vacation. He is watching the little remnant. He knows our mission is for peace and unity. Ever since 1856 the Church of

Christ has invited our brethren of the different factions to meet with our committees from time to time. Now in 1918 an agreement of working harmony was adopted by the Church of Christ and the Reorganization. It was signed by Frederick M. Smith, president of the church, and Walter W. Smith, secretary for the committee, April 6, 1918. This working harmony agreement was rescinded by the Reorganization in April, 1926.

The Church of Christ has renewed its efforts. A committee was appointed last April and we are again urging all divisions of the Restoration to appoint committees and all meet in the spirit of unity and peace and plead with God to be one of that Committee. Let us pray to that end.

My labors for the last seven years have been to invite all my former brothers and sisters, especially those who live here, and do not have a way to go to their own branch five miles away, to meet with us, and invitation has been extended to the elders to preach for us. Five or six have responded. Some have promised to be liberal with me in return, but quoting President Roosevelt, I suppose they have had their wings clipped, because the only thing they can say when we have met is to apologize. Now President Roosevelt says when a man has had his wings clipped, that is, to be subject to superiors, he is in bondage. 1900 years ago Jesus said the people were in bondage, but urged them to receive the truth, and told them it would make them free. St. John 8:32, 36, 42. I feel to say to the saints everywhere, don't let your superior officers tell you where you must or must not go to worship God. A man in charge of a group, and for fear of his superior officers can not invite others to assist him, is that man not in bondage?

I wish to exhort the saints everywhere to have faith in God and trust Him. We are the only people that are not in bondage. Dear Saints, let us rejoice that we have received the truth, and that it has made us free and let our effort be to urge and invite our neighbors and friends, and our children, to come with us and plant their feet on the solid ground of truth, and be free. But let us be at peace and show good-will and respect for all men. The opposite of this leads to bondage.

As ever your friend and brother in gospel bonds,

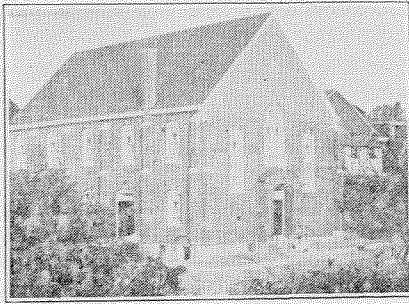
J. T. Ford.

THE CONFERENCE AT MONONGAHELA

There is a faction of the Restoration commonly called "Bickertonites." They were approached by our committee on working harmony. As a result, an invitation was received to attend their late conference. Bro. Jas. E. Yates responded. He furnishes the following interesting account of these splendid people. We learn that their correct name is "The Church of Jesus Christ."—Ed.

The Church of Jesus Christ, having its headquarters at Monongahela, Pennsylvania, is one faction or division of the Church of the Restoration through Joseph Smith, the prophet-seer. This faction of the church was organized July 7, 1862, at Greenock, Pennsylvania, under the ministry of Elder Wm. Bickerton, and incorporated June 10, 1865, at Pittsburg, Pennsylvania, with the following officers: William Bickerton, president; Charles Brown, first counselor, and George Barnes, second counselor. Apostles, Wm. Cadman, Sr., James Brown, Thos. Bickerton, Arthur Bickerton, Joseph Austin, James Nichols, Cummings Cherry, Joseph Knox, John Neish, Benjamin Meadowcroft, John Dixon, Alex. Bickerton.

To the present date this faction of the Church of the latter day Restoration has preserved its identity, has maintained its loyalty to the fundamentals of the gospel and has increased in membership and organic efficiency. They have published the Book of Mormon in the Italian language; have established branches of their church in many places, and have built a beautiful church edifice at Monongahela, Pennsylvania. The accompanying cut will give our readers of the Advocate a view of that church. The edifice has two main floors, each of which will seat about two hundred people—four hundred in all.



On the 3rd of July, this year, their general conference was held in this church in Monongahela. As is known to our people of the Church of Christ, a committee on "working harmony" was appointed in the hope of establishing more friendly, kindly and brotherly relations between the Church of Christ and the various factions or separate divisions or peoples who have accepted the gospel of Christ as brought forth by the great Restoration. Our committee consists of apostles C. L. Wheaton, Thomas E. Barton and the undersigned. As a committee we have sent out a number of communications to the various factions. From these good people of the Church of Jesus Christ we received kindly responses and a cordial invitation to attend their general conference. Neither Bro. Wheaton or Barton were able to attend, but it was the writer's pleasure to do so.

Their First Presidency at present consists of Wm. H. Cadman, president, and Charles Ashton and Robert Anderson first and second counselors. Alma B. Cadman is president of their Twelve, and James C. Cowman, secretary. Thurman S. Furnier, also of their Twelve, is general secretary of the church. He is a good, zealous, earnest and efficient man and minister. Our Church of Christ people in Phoenix, Arizona, were pleased to make the acquaintance of Sister Furnier and young son who, with an older son and his wife, spent the winter in Phoenix. Sister Furnier and Ether, the younger boy, attended our services at Phoenix regularly. We enjoyed their association, and the Phoenix branch missed them when they returned to their home in Detroit.

At the Monongahela conference I had the pleasure of meeting Bro. Wm. H. Cadman, the president of the church, and his counselors, as well as a number of their apostles and many of their seventies or evangelists and elders. Their kindness and courtesy was beyond criticism and we believe that such exchange of friendship is most wholesome and beneficial to all concerned. I was invited by Bro. Cadman to speak before their conference, and felt blessed of the Lord in doing so. It is not yet determined what action will be taken by the elders (the business is transacted by the elders) concerning our invitation to appoint a committee to meet with our committee on "working harmony." If President Cadman

presents the matter to their next conference in October, their elders may consider it.

The number attending this conference at Monongahela was so numerous that it was impossible for all to be seated in the main auditorium at the Sunday services. The manifestations of the spiritual gifts among them in prophecy and tongues, with interpretation, was similar to the Biblical account of these things, and so far as I could discern, a number bore every mark of being genuine. Of course, some may be spurious, as is the case any place or anywhere among any people believing in and exercising the gifts. I feel that we have no right to offer criticism unless we might have direct evidence to that effect. The people seem to be humble, earnest and zealous. We believe there are some imperfections in theory and practice to which these good people adhere to some extent, but we of the Church of Christ have our imperfections as well, so we can all afford to be charitable with one another.

We pray that these of our brothers and sisters in the faith of the restored gospel and all the honest in heart everywhere may continue to be blessed of the Lord, and that the time may be hastened when all may be perfected in knowledge and understanding of God's eternal truth. Until that glad day shall come let us, while being loyal to Christ and his truth, also be full-hearted in charity toward each other and toward all men.

We trust that our brothers and sisters in the Church of Jesus Christ at Monongahela and throughout the states where their membership resides will pass this little publication, THE ADVOCATE, on to others, and that their elders and members may in turn write good letters and articles and send them to the Editor for publication that we may be edified in spiritual life together, and be helpful to one another in our common warfare against the powers of evil in the world.

Please let us hear from you through "Zion's Advocate."
Sincerely your brother,

James E. Yates.

We second Bro. Yates' invitation. We wish our friends to feel free to express themselves through our paper. We always welcome letters, constructive discussion of pertinent questions, and helpful suggestions.—Ed.

A NEW BRANCH IN WYANDOTTE, MICH.

Under date of July 13 Apostle James E. Yates sends the following report:

Yesterday Brother Arthur Smith and myself organized a new local of the Church of Christ here in Wyandotte, with **fourteen charter members**. The Holy Spirit was poured out in power at the organization meeting. The Lord spoke to the assembly through the gift of prophecy and the accompanying influence of the Holy Spirit was pervasive in the hearts of all who were present. These charter members are transferring from the Reorganized church on their original baptisms. They are as follows: Elder Amos A. Surbrook, Sister Edith C. Surbrook, Deacon Wm. O. Campbell, Sister Mary Campbell, Brother Albert Fields, Sister Lydia Fields, Miss Janita Fields, Brother Clarence Fields, Sister Ethel Fields, Miss Frances Surbrook, Mrs. Agnes McCane, Miss Helen McCane, Master Gaston Surbrook and Miss Luetta Campbell.

Church of Christ people from Detroit who drove over for the all-day Sunday meeting with us were Elder and Sr. Peacock and family, Sr. Frisbie, Bro. and Sr. Housh and family and Elder and Sr. Richard Morgan. It was a

busy day of gospel work, and an important one for the church in Michigan. Wyandotte is a suburb of the great city of Detroit, and this branch is but the beginning of a mighty work that will be done by the Church of Christ in this city and region of country. Let the readers of the Advocate join us in prayer that the work and word of the Lord in this place may increase mightily.

Later—July 14th. Two more transfers received at my meeting last night. Brother Smith left Sunday for Port Huron and Midland, Michigan. Names of these last two to transfer are Nora May Sanford and Helen Quellette. A request, signed by sixteen persons, asks that their names be removed from Reorganized church records. The request will be sent to the First Presidency at Independence, and to the local pastor here. I leave this morning for Cleveland, Ohio.

James E. Yates.

Gilfach Goch, Glam, Wales, July 7, 1936.

Editor Zion's Advocate, Greetings: As a brother who is interested in the welfare of the Church of Christ, Temple Lot, I wish to tell you of the experiences we are having in this local at Gilfach Goch. On the 6th of July we had the pleasure of seeing four more souls inducted, through the waters of baptism, into the Church of Christ, by Apostle B. C. Flint. Up to the date set for the baptism we experienced terrible weather, but on that day it seems God intervened, for we had wonderful sunshine. Although it was an out of the way place, there were at least one hundred in attendance to witness a glorious baptismal service. We sang at the water's edge, "Jesus Mighty King in Zion," and those of the outside world joined in the singing with us. There was, dear sister, a wonderful spirit present that was a testimony to me that God acknowledged what was being done. After the baptizing we returned to our homes to meet again at the church, at 6 P. M., and I am going to tell you what took place there, because I know that the good news will encourage and strengthen the saints everywhere. This service was presided over by Elder David Jenkins. Apostle Flint opened with an address on "The Laying On of Hands." His text was, "Every plant my Father hath not planted shall be rooted up." I must say that it was an inspiring address. After our brother had finished we closed that part of the service to give opportunity for

friends to leave if they desired to do so, but every one present stayed for the confirmation service and also the sacrament service. The pastor then gave the meeting over to Bro. John J. Jenkins for him to preside. We opened with song and prayer, then the four candidates came to the front. Elder John J. Jenkins called upon Elders Samuel Beacham and John Dingle to confirm two, and Apostle Flint and Elder David Jenkins to confirm the other two. I received a renewal of testimony that the Church of Christ is divine. A wonderful spirit was felt throughout the service that entire evening, insomuch that Mr. W. T. Rees, who is not connected with the Restoration, but is the husband of Sister Rees, who was baptized, had to get up and speak and I must say that his words will be long remembered by the church at Gilfach Goch. At the close of the service every member went forward to give the hand of fellowship to the new members. Tears of joy filled the eyes of all those that were present. I ask the church, through Zion's Advocate, to pray for us, that we along with you, may keep faith and stand together as a firm united band. I must state also that we are going to miss our Apostle and Sister Flint very much. They are loved not only by the membership, but by outsiders as well. They have preached the gospel to all with whom they have come in contact. They will always be remembered in our prayers.

I trust, Sister, that I have not taken too much space in our wonderful paper, but I felt that the dear saints would rejoice with us, and may God bless you all.

Your brother in gospel bonds,

George Allen.

You are right, Brother Allen; we **do** rejoice with you, and we appreciate your telling us the good news. It **does** cheer and encourage, and now that Bro. and Sister Flint are leaving, we hope you will keep us posted, and we shall pray that you will keep the good work going on.—Ed.

Sister Mary E. Smith sends the following notice: A son was born to Mrs. Thomas Samson, formerly Evelyn Smith, of Providence, R. I., July 14th. He is Thomas, Jr., and weighed nine pounds at birth. Mother and son are doing nicely. Please note that God was good to her and she is very, very grateful to him. As I write this I am a very proud "Aunt Mary" for the first time, and so is the daddy proud.

Editorial

On this Fourth of July day we seated ourself for our regular monthly chat with our readers. We had before us the radio program for the day, with the features we wished to hear checked off, so that we could "tune in" at the right time. We have just listened to the United States Ambassador Bingham, in London, England. As he has drawn comparisons between the harrassed countries of the old world and this nation of ours, and expressed his gratitude that this is his native land, our minds have been drawn to the Book of Mormon and the things it has to say about this land, and we feel that this day has a peculiar significance to us because of the phrophecies and the promises that are held out in that book. May God help us to be true to the great Restoration cause that has given life richer meaning and purpose for us, and not permit ourselves to be beguiled by any movement claiming

to be another restoration, or a new church. The only restoration provided for in prophecy was to be inaugurated by the coming forth of the Book of Mormon, and that would be "the **second** and the **last**" time that the Lord would prune his vineyard. As another has said, "It is not written that there will be a third or a fourth pruning." It is too late in the day for any other to lay claim to being the restoration that was to prepare a people for the coming of Christ. That was and is the work of the Restoration that commenced with the angel's message and the coming forth of the Book of Mormon.

Secretary Wallace of the department of agriculture has written a book entitled, "Whose Constitution?" We give the following extracts, as quoted by the **Kansas City Star** for July 3rd:

Mr. Wallace writes:

"Somewhat in the manner that judicial interpretation was to deny both federal and state power to regulate modern business in the United States, the Protestant ethic, freed from the restraints of the Roman church, failed to develop an effective discipline for the social administration of great accumulations of property. In both cases a wide 'twilight zone' was created, in which the jungle law of tooth and nail prevailed.

"Many aspects of the Protestant faith no longer grip the imagination of the people of the United States, as was once the case, but the great middle class, especially in the farm region, still works, denies, accumulates and trains the children of the next generation in the same spirit as always, even though the fine points of doctrine have been almost completely lost.

Follows "Upper-Class Way."

"In the great industrial centers a curious transformation has taken place. In these areas Protestantism has become to a considerable extent identical with the upper class way of life. The essential faith of this class is a belief in hard work, thrift, saving, the sacredness of capital, and the moral right of such a group to continue to govern, profit, and reap the rewards of a good life. * * *

"Probably no mental approach to reality was better adapted to rapidly expanding wealth production than the Protestant approach. Unfortunately, it has not been quite well adapted to wealth distribution and wealth consumption in line with the doctrines of the New Testament."

Mr. Wallace's comments on the attitude of Protestant churches will be resented by some, and it is to be expected that he will bring down the ire of many for his criticism. The comfortable classes and the wealthy class wish to be let alone. They are satisfied with the present social-economic system, because they have plenty. It has always been that way. Jesus Christ did not escape the wrath of the privileged classes of his day because he denounced their selfishness and greed. When the church of the Restoration was established in 1830, the Lord very soon made known to his people that he was not pleased with the existing social-economic order, that it was of Babylon, and that he expected and required of his followers that they should give the world an example of something better; that they should apply the teachings of Christ to their economic conditions, and establish a true brotherhood, in which they would no more think of tolerating inequality than would be permitted in a family of children, and no good parent would clothe one child in silk and another in rags. Laziness or shirking could have no part in this Zionite state. Every one must do his part and earn his bread. Every one must be contributors to the group welfare as well as sharers of its peaceful security.

Despite the fact that many commentators on Secretary Wallace's book will try to show that economics is none of the Church's business, Jesus Christ said it was, and the church of the Restoration was told that the selfish and greedy would "lift up their eyes in hell," if they did not repent.

We thank God for the men in public life who are getting a vision of the true status of affairs, and who have the heart and the courage to try to improve on conditions, if they do make mistakes in the trying. We should measure men by their aims and the direction in which they are bending their efforts, rather than by their mistakes. The objective or the ideals that govern

men's lives is the all important thing, for no man and no society will ever rise higher than the mark that is aimed at. God is moving. His Spirit is prevailing upon men in influential walks of life to see some of the things that he has told the Church.

Another great character has passed from this stage of action, Dr. S. Parkes Cadman. He was a forceful thinker who expressed himself boldly upon questions and issues of his time. During his illness an editorial writer expressed the hope that the great preacher would recover because, the writer said, "we need him." That is one of the things we do not understand, why we have to give up men who could have given many more years of usefulness and their places are often taken by those less capable and experienced. Some day, "we'll understand."

It was a shock to learn that a questionnaire submitted to the students of an educational institution in Virginia recently found only a small percent of the students that could answer any of the simple Bible questions, and few could answer more than three of them. Such a condition reflects the homes that these young people come from, and notwithstanding there are God fearing men and women who are earnestly working for the cause of Christ, the trend of the times is to follow, every man after his own god, and little heed is given to the scriptural standard. Is it any wonder that the judgments of God are coming upon the land? God must make his creatures know that there is a power greater than they are, a power that they are helpless to control.

Sunday evening, July 12th, we went to Kansas City to hear Reverend Alvin G. Hause, pastor of the Bales Baptist Church, deliver the sixth in a series of ten sermons on Modern Day Religions and Isms. On this particular evening he spoke on "Why I Am Not A Mormon." We do not have a copy of Rev. Hause's address, and the letter we wrote him is based on those points our memory retained, with a few brief notes. We furnish our readers with a copy of our letter, as there are bits of information that may be acceptable to some.—Ed.

Independence, Mo., July 15, 1936.

Rev. Alvin G. Hause,
Pastor Bales Baptist Church,
Kansas City, Mo.

Dear Sir:

I heard your sermon Sunday evening, "Why I Am Not A Mormon." May I offer some corrections?

The Book of Mormon was placed in the hands of the printers in August, 1829, and the printing was all done by March, 1830.

Sidney Rigdon had no association with Joseph Smith in any way until in December, 1830. In the fall of this year, Parley P. Pratt gave him the first copy of the Book of Mormon he had ever seen.

Whatever association Sidney Rigdon had with Alexander Campbell, and they were associated together before Rigdon united with the church of the Restoration, it was before the Book of Mormon was written, and Rigdon could not have influenced Joseph Smith to have incorporated into the book any ideas that Rigdon might have held.

CONTINUED ON PAGE 100

SUNDAY SCHOOL DEPARTMENT

Lessons for August

- Lesson 5. August 2.
Philip's Missionary Labors.
Acts 8:26-40.
- Lesson 6. August 9.
Saul Converted and Commissioned.
Acts 9:1-9; 17-19; 1 Timothy 1:12-14.
- Lesson 7. August 16.
Sowing and Reaping.
Galatians 6:1-10.
- Lesson 8. August 23.
The Gospel For All Men.
Acts 11:5-18; Romans 1:15-17.
- Lesson 9. August 30.
Beginning of World Missions.
Acts 11:19-21; Acts 13:1-12.

INDEPENDENCE ITEMS

The family of A. S. Wheaton, accompanied by J. R. McClain, went down to Houston, Missouri, in the southern part of the state, to spend the Fourth and the following day, Sunday. We have two families at this place, that of Bro. Postma and Bro. Darrah. Bro. and Sister Bowman, of Grand Rapids, Michigan, are going to locate there, also. There is a union church building in which services are held every Sunday. Preachers of several denominations visit there, but Bro. Postma speaks more often than any other minister, we understand. Our party spent the Fourth with Brother and Sister Darrah, and their son. They had a picnic dinner and ice cream, and enjoyed themselves. The following Sunday morning, after Sunday school, Bro. McClain preached. There was a full house and good attention. The other ministers were present, also.

J. E. Bozarth was in town a few days and filled the pulpit on the Temple Lot Sunday evening, July 5th. He left July 11th for missionary work in Texas.

R. M. Maloney was called to Independence by the serious illness of his sister, Mrs. Ellen J. Black. He met with us Wednesday evening, assisting in presiding over the prayer meeting, and he was the speaker at the eleven o'clock hour Sunday morning, July 12th.

Brother Maloney's health is much improved over what it was when he was at the general conference in April, and his hearing is better.

J. R. McClain was the speaker of the evening hour, July 12th. We went to Kansas City to hear one Rev. Hause tell why he is not a Mormon, but heard a good report of Bro. McClain's effort when we returned.

Sunday afternoon, July 5th, the "Mormon" Missionary Quartette, as they denominate themselves, gave a musical program in our church on the Temple Lot. Their announcements describe them as "Voluntary missionaries, from four western states, traveling through the middle west on a good-will tour." They are young men of high type, who can not fail to make a favorable impression wherever they go, and bring credit to the cause they represent. They give their programs before clubs, schools,

charitable organizations as well as churches. We were glad to learn of their entertaining the boys of the McCune Home, northeast of Independence, for an hour, during which time the boys, sitting or lying on the grass before the performers, gave rapt attention.

Many of our members went to hear the Quartette give another of their delightful programs in their own church on Pleasant street. They have a wide field of usefulness before them, one peculiarly adapted to young men and young women. It would be a fine thing if their example led to the organizing of other similar groups for missionary purposes. When one thinks of the crowds that were attracted by the preaching of Moody and the singing of Sankey years ago, according to reports that have come down to us, one wonders why more musical missionaries are not engaged in evangelical work. The regular Sunday services are embellished by choir singing, but we do not have many traveling Sankeys and Rodeheavers accompanying missionary effort.

If the Mormon missionary Quartette visits your locality, do not fail to see and hear them.

At this date, July 15th, the sun continues to beat down from a cloudless sky, and there is no rain in immediate prospect. Everything is burning up.

CORRECTION.

In "Thoughts on the Second Coming of Christ", in last month's *Advocate*, page 80, in the second column, the citation, Zechariah 12:9-14, should follow the end of the sentence in the sixth line from the top of the article.

In the 13th line from the bottom, in the second column, it should read, "The first five verses," instead of the "first five years", etc.

In the sixth line of the second paragraph in the second column, instead of Matt. 25:16, it should be Matt. 20:16.

In the article, "The Book of Mormon", by B. C. Flint, in last month's *Advocate*, the quotation referred to at the foot of the second column on the front page somehow got out of place. It will be found in the first column of the next page, the fifth paragraph from the top, beginning, "According to Montesinos", etc. The quotation ends with the end of the same paragraph. It should have appeared between the reference to it at the foot of the first page, second column, and the first paragraph in the first column of the next page, beginning, "In the Popular Mechanics Magazine", etc.

How the quotation from Baldwin's *Ancient America* got out of place in this manner we are not able to explain. Of course we are all sorry it happened, but with all our care, accidents are unavoidable sometimes, it seems.

We learn that they are preparing the catacombs of Paris for refuge from the bombs that will be dropped from the air in the next war. The catacombs and underground caverns of other places in Europe are being examined with the same purpose in view. At the same time our own country, as well as the countries of Europe, are being disturbed by the discoveries that spies are making surveys of our military strength or weakness. What is impelling men to fulfill prophecies of which they are ignorant or in which they do not believe, but just as surely they are moving steadily onward in preparation for their own destruction.

ZION'S ADVOCATE

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EDITORIAL (continued)

Furthermore, Oliver Cowdery was the man who acted as amanuensis for Joseph Smith. In 1848 he made the following statement:

"I wrote, with my own pen, the entire Book of Mormon (save a few pages), as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God. * * * I beheld with my eyes and handled with my hands the gold plates from which it was translated. * * * That book is true. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the prophet."

As for any connection between Sidney Rigdon and Solomon Spaulding, in a communication to the Boston Journal, May 27, 1839, Rigdon wrote:

"In your paper of the 18th inst, I see a letter signed by somebody calling herself Matilda Davidson, pretending to give the origin of Mormonism, as she pleased to call it, by relating a moonshine story about a certain Solomon Spaulding, a creature with the knowledge of whose earthly existence I am entirely indebted to this production; for surely, until Dr. Philastus Hurlbut informed me that such a being lived, at some former period, I had not the most distant knowledge of his existence."

It will be seen that Sidney Rigdon never heard of Solomon Spaulding or his story until 1839, and that was nine years after the Book of Mormon was printed.

I was quite surprised to hear you associate the Book of Mormon with the Spaulding manuscript. I had supposed that no modern minister resorted to that Spaulding story to account for the origin of the Book of Mormon, when the facts in the case have been given so much publicity.

The Book of Mormon and "Manuscript Found," as the Spaulding story is called are two distinct books. The original manuscript of the Spaulding story is in the library of Oberlin College, in Oberlin, Ohio. In 1885 Prof. James H. Fairchild, president of the college, loaned the manuscript to Bishop E. L. Kelley, of the Reorganized Church of Jesus Christ of Latter Day Saints, that the church might publish the story for the purpose that people could compare the Book of Mormon with "Manuscript Found." After the publication of the story the manuscript was returned to the college, where it is today, and may be

examined by any one wishing to do so. Different presidents of the college have stated that the Spaulding story and the Book of Mormon are not the same.

You spoke, in your sermon, of the copious extracts in the Book of Mormon from the Old Testament prophets. That is quite true. The first six books of the record are a translation of the ministerial plates kept by the early Nephite church historians, upon which they recorded the preaching and teaching of their spiritual leaders, as well as prophesy, etc. We should expect to find them quoting liberally from the old prophets, for they had the Old Testament, or the books composing it, up to 600 years before Christ, when they left Jerusalem. They were preparing their people for the first advent of Jesus Christ into the world, and therefore quoted largely from Isaiah who made so many wonderful statements concerning the birth and mission of Christ. It would be a strange thing, would it not, if any history claiming to be a record of the teachings of the spiritual pastors of a people did not refer frequently to the Bible, if they were believers in and followers of the one true God and his Son, Jesus Christ?

I appreciated your fairness, Mr. Hause, in reading the epitome of faith written by Joseph Smith, and your honesty in admitting that you found no evil teaching in the Book of Mormon, and nothing that would justify polygamy. I only regreted that you spent so much time in reading from works whose assertions were at such variance from your own admitted findings gained from your own investigations. There are critics of a higher type who, while they may not subscribe to the leadership of Joseph Smith, have been too discerning to consider him a knave or a fool. Josiah Quincy said:

"The man who established a religion in this age of free debate who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. * * * Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained." Page 376 of "Figures of the Past."

Coming down to more recent time we have the well known newspaper writer, Arthur Brisbane, on the occasion of the centennial of the founding of the church by Joseph Smith, making these observations:

"On April 6th the Mormon church will be 100 years old. Plural marriage has gone, but the church remains powerful, with numbers increasing, after a century of struggle and opposition. * * * Few religions of modern times have lasted, with strength increasing, for so long a time."

The Church of the Restoration, founded by Joseph Smith, after his death, split into various bodies. While teachings and policies were introduced in some factions that were not a part of the original pattern, the various divisions are united in their belief that Joseph Smith was a prophet of God; that the Book of Mormon is of divine origin, and are united in their belief in the fundamental principles of the gospel.

We shall be glad to furnish you any further information you may desire.

Very sincerely,
Louise Sheldon,
(Editor Zion's Advocate.)