

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 Greatest Of All

By James E. Yates

"Wherefore, cleave unto charity, which is the greatest of all."—Moroni 7:52.

According to the word of the Lord in this text, and as spoken by all the servants of the Lord in all ages, charity is the greatest of all the Christian graces. This being true, any people learning to use and apply that great principle rightly, will become a great people as God measures greatness.

Will we, the Church of Christ in this age, qualify? If so, we as a **people** must learn and know the reality of this great and eternal principle, and learn how to make a practical application of it day by day. And not only with each other, but also this loving kindness and charity must be applied to people of other churches, and to all our brothers and sisters in the various divisions of the Restoration. The fact that some of them are in deep error in many things does not absolve us from the responsibility of being Christian enough to extend to them a Godly loving kindness in every reality. They must be made to **feel** the genuineness of our loving kindness and charity. It is not enough to **preach** about charity, or to carry the mere profession of it.

And while we are members of this Church of Christ, rather than some other division of the Restoration, because we know of their errors or false doctrines in some things, let us not flatter ourselves that we are yet free from all such things. But if there is no deliverance from the false and the erroneous by a mutual putting into practice of loving kindness and charity toward each other as the law of Christ requires, we shall never convince them of their faults or their wickedness, nor be able to discover our own worst defects. But the right use of this **greatest of all the gospel graces, applied God-given, loving kindness and charity**, the Church of Christ can exert the greatest saving element for others, and achieve the most for herself. This is the Lord's way, and there is no other. Every attempt to promote righteousness in any other way is doomed to failure. God has preserved this Church of Christ as his unit in the great Restoration in order that his great purpose for the final redemption of Zion shall be consummated. He will use this instrument of his own appointing to bring about his great purposes for all Latter Day Israel. But this great work must be done in his way, not ours. His way requires that we shall be "**humble and full of love;**"

otherwise he can not use us, and must of necessity seek another people who will be willing to lay aside their own self-sufficiency, and willing to accept his way only.

Man's Way is as Nothing.

If we think ourselves to be something when being wretchedly destitute of the loving kindness of charity for the erring and the sinful we are in the sight of God as nothing; we but deceive ourselves. The sin of professed Christians in this particular is greater than the sum total of all their other sins. It is the failure of professed saints or Christians in this one particular thing more than in any other which suspends a veil over their eyes so that they are not able to see, nor to understand, nor to know the mightiest grandeur of the things of God. Consequently, not catching the high vision as a church body, God's highest standard for his people is not attained.

"If ye love them only which love you, what reward have ye? Do not even the publicans the same?"

"But I say unto you, love your enemies!"—Jesus.

If the Lord demands of us that we love our enemies, what shall be said of our attitude toward our brothers and sisters who believe in God and Christ as we do, but who hold to some doctrines which we believe to be wrong? When the people of two rival churches professing to be the true church, so far forget the fundamental rudiments of true Christianity that they not only do not include each other in loving kindness and charity, but even come to hate one another, **then both parties are in sin and need to REPENT.** As an humble servant of Christ I hereby declare to all the peoples of the Latter Day Restoration into whose hands this *Advocate* may come (and I declare it by the authority of Him whom we all desire to serve), that if your hearts are barren of the pure love of God toward each other, whether because you deem them to be in error, or for any cause whatsoever, or if you have permitted the terrible canker of hatred to find a place in your hearts, you can never, **worlds without end, advance the great cause of our God and His Christ among men in that manner.** His cause we all know to be the **greatest cause.** It can therefore be truly advanced by right use of the greatest of all the Christian graces, loving kindness for one another, and charity. If we

really love one another, should we not **pray for one another**?

Well then, how about praying **WITH** one another in our various divided church assemblies? What of real value is to be lost by a liberal exchange of pulpits? How about publishing such simple and truthful articles as this unpretentious treatise, in our various other L.D.S. publications? What mighty things our God will surely do for all of us when we can not only **profess** to love one another, but can also furnish acceptable **proof** of the same, by our implicit **obedience to the word of God**.

The time for the redemption of Zion is surely near. If we who believe ourselves to be the people whom the Lord will use to make Latter Day Zion glorious, continue to defer our specific part of this great work by our failure to love God and His scattered people by a practical demonstration of such **CHARITY** as the high and holy laws of God require, shall we then escape His judgments and His wrath which is to be poured out upon the wicked?

If Latter Day Israel continues to neglect her duty in these things, verily it is the word of the Lord given of old, and by His servants warned of again and again in these days, that they who profess to serve Him, yet continue to walk in their own ways rather than in the way which He has appointed, shall soon begin to suffer the besom of His wrath, and they shall not escape. For God is not mocked, and there is a limit to the time He extends to the peoples of the earth to do the works of His holy appointment.

At the beginning of the great Latter Day Restoration of the gospel when the Father and Son appeared in vision to the lad, Joseph Smith, the question was asked, which of all the religious sects of that day was right, and which should he join. He was told to "join none of them"; that their creeds were an abomination in the sight of God.

But merely because Joseph was instructed that he should **join** none of them, would that justify him, or anyone else in taking an unkind or uncharitable attitude toward the various church peoples of that day? Surely not. Let the reader please observe that when Joseph wrote the history of that great event, while writing of what was said to him while in the heavenly vision, he goes on to say: "**and many other things did He say unto me which I can not write at this time.**"

Doubtless if we had those many other things which the Lord said to Joseph at that time they would be found to be in perfect accord with all that God has spoken at other times, that the people of the Lord should maintain an attitude of true loving kindness and charity toward all, even including those who were involved in error and delusion and in substituting "doctrines of men" for the pure Gospel of Christ.

But there was positive benefit came from Joseph attending the meetings and worshipping with those who were not conducting all things in accord with the word of God. From attending those meetings and worshipping with the various sects, Joseph's mind was sufficiently impressed with the importance of

religion that he finally went to the woods to pray.—And what great things for the blessing of multiplied thousands resulted from that prayer, and as a result of the heavenly vision given!

If any of our predecessors in the Restoration, or any of ourselves have felt or imagined that because the Lord said "**join** none of them," that we are thereby absolved from our Christian duty of showing kindness and charity to all the "sects," and of working in accord with whatever real good any of them may be doing, that attitude would be a very serious mistake upon our part. Certain revelations given to the early church of the Restoration make it clear that they were disobedient in certain important things, and that they came under the condemnation of God because of it.

"Behold I say unto you, were it not for the transgression of my people, speaking concerning the church and not individuals, they might have been redeemed even now." Reorg. Doc. Cov., Sec. 102, Par. 2.

This was given June 22, 1834. And in the latter part of the same revelation the language shows that the church should take a "peace" attitude toward other churches and peoples. "And again, I say unto you, sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth; and make proposals of peace, unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good," etc.—Verse 11, Chap. 102.

To harp upon the sins of our brethren all the time, to stand aloof from them, to assume a "holier than thou" attitude toward them, instead of recognizing the good they are doing and trying to work with them on those points of good, is not the right way to "lift up a standard of peace" to them, even though they may have "smitten" us at every opportunity.

We can not agree with some churches upon their doctrine concerning baptism, authority to preach, organization of the church, "First Presidency," etc., etc., but when they teach that **God is**, that **Christ Jesus is the Lord**, that **prayer is a divine commandment**, that **drunkenness is sin**, that **saints should practice virtue and holiness**, the Lord requires of his people that we should cooperate with them in the promotion of such truths, and use those truths upon which we agree as a basis for as great a degree of "working harmony" and "peace" as may be possible.

In 1932 the Lord said to the church: "Unto whom much is given much is required." To the Church of Christ has been given a great revelation of the will of God, and with it a great responsibility. The redemption of Zion is the high goal of achievement which God has set for his people to accomplish in the latter days just before the Lord shall come again. **Greatest achievements** are only to be accomplished by proper use of the **greatest means** that are ordained of God. There is no greater instrument for the achievement of divine ends among men than

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ANTIQUITY OF THE GOSPEL

By. George Derry

Was the gospel taught in Adam's day? (Remember Adam lived nine hundred and thirty years. I believe it was.) According to the scriptures Abel offered sacrifice to the Lord, which was acceptable. The scriptures tell us that Abel was a righteous man. We read concerning another of Adam's sons, whose name was Seth. In Gen. 4:26: "And to Seth was born a son, and he called his name Enos; then began men to call on the name of the Lord." In Gen. 5:22: "And Enoch walked with God after he begat Methuseleh three hundred years." In verse 24: "And Enoch walked with God; and he was not; for God took him." Enoch must have been a righteous man or he would not have walked and communed with God. In the Inspired Version we read that Enoch and his city were taken up to heaven.

We now come to Noah's time. Gen. 6:2: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." They were called "sons of God," so they must have been righteous. The men referred to above must have had the gospel and obeyed it. In Gen. 6:8, 9: "Noah found grace in the eyes of the Lord; Noah was a just man and perfect in his generations, and Noah walked with God." In 2nd Peter 2:5, speaking concerning the flood: "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness." If Noah was perfect, and walked with God, and was a preacher of righteousness, he must have preached the gospel. According to the Inspired Version, Noah did preach the gospel before the flood, "Crying repentance and baptism in the name of Jesus Christ."

It is evident to my mind that the gospel was taught from the beginning of time; if not, God is a changeable being. We read in Mal. 3:6, "I am the Lord, I change not." Jas. 1:17: "Every good gift; and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness neither shadow of turning." In Heb. 13:8: "Jesus Christ, the same yesterday, today and forever." Now if God does not change, and Christ is the same yesterday, today and forever, and God and Christ are one, then the gospel must have been preached in the beginning, "for he is an impartial God." In Acts 10:34, 35: "Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." Rom. 2:11: "For there is no respect of persons with God." Adam, Abel, Seth, Enoch, Noah, Melchizedek and Abraham were all righteous men. I cannot think that all those men did not have the gospel. There would be no justice in that.

I read in Mark 16:16: "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." Would it be justice to damn those people back in the time of Adam and Noah if they did not have the gospel? It must be remembered

that they did not even have the the law of Moses, for it was before Moses' time. But someone says, "they had circumcision." But circumcision was not a saving ordinance. The apostle Peter declares that Noah was a "preacher of righteousness." In Galatians 3:8, we read that the gospel was made known to Abraham. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

The gospel that was preached to men in the beginning must have been the gospel of Jesus Christ. Faith in Him, and Him only, could save, and we are told the "heathen" were justified through "faith." As God changes not, it must have been the same gospel then, as now, the gospel of faith, repentance, baptism, laying on of hands, resurrection and eternal judgment. These are the fundamental principles of the gospel of Jesus Christ.

They are only the beginning, however. We must go on to perfection in good works. We must love our neighbor as ourself. We must help the poor and the needy, the widow and the fatherless. How is this to be done? By tithes and offerings. Malachi 3:10: "Bring ye all the tithes into the storehouse and prove me herewith, saith the Lord of hosts."

"Ah," says some one, "that was a part of the law of Moses; Christ fulfilled that law, and it is done away." That is a mistake, for tithing was instituted long before the time of Moses. We can trace tithing back to Abraham's time, and I believe that it was taught from the beginning.

We find in the scriptures that the partaking of the sacrament was practiced in Melchizedek's time, also. "And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God, and he blessed him (Abram) and said, Blessed be Abram of the most high God." See Genesis 14:18, 19.

Hebrews 7:1, 2, 4, "For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom Abraham gave a tenth part of all." Now consider how great this man was, unto whom even the patriarch Abraham gave a tenth of the spoils. Here we see two more principles of the gospel in effect in Abraham's time; the administering of the sacrament and the paying of tithing.

Some people do not believe in tithing, but think we should have all things common. I believe in both, but the Lord requires us to pay tithes and offerings until we all come to the unity of the faith and are able to love our neighbor as ourselves. It is impossible to have all things common as we are today, full of greed, selfishness, malice and jealousy. We must not only be united in faith and doctrine; we must love our neighbor as ourselves. If we can't

do this, we would not make a success of all things common.

Another thing, could we have all things common and be scattered as we are today? The disciples of Jesus were all gathered together in one place after his departure, as were also those in Book of Mormon times.

James said, "Pure and undefiled religion before God and the Father is this, to visit the fatherless and the widows in their affliction and keep himself unspotted from the world; if ye fulfill the royal law according to the scriptures thou shalt love thy neighbor as thyself." James 5:10: "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." I am afraid there are very few of us today who could say "not guilty." Christ, in talking to the Pharisees in Luke, 11:42, said, "Woe unto you, Pharisees, for you tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." In Book of Mormon (Auth. Ed.), Alma 10:4, 5: "Now they being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceeding great many who were made pure and entered into the rest of the Lord their God."

Would anyone dare say they had not the gospel preached unto them? Verses 7, 8: "Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after the same order of which I have spoken, who also took upon him the high priesthood forever, and it was the same Melchizedek to whom Abraham paid tithes of one tenth part of all he possessed. Verse 12: "Melchizedek having exercised mighty faith, and received the office of the high priesthood, according to the order of God, did preach repentance to his people, and behold they did repent."

One or two more quotations to show that tithing was taught with the preaching of the Gospel. Prov. 3:9, 10: "Honor the Lord with thy substance, and with the first fruits of thine increase; So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." In the Book of Mormon, on page 668, we read that after Christ was risen and appeared to the Nephites, he commanded them that they should write the words which the Father had given to Malachi, and he quoted the third chapter to them. I will give the 13th verse:

"Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour out a blessing that there will not be room enough to receive it."

Remember this is given the Nephites after Christ had fulfilled the Mosaic law, and after his death and resurrection. He never commanded them to cease paying tithing, but told them that the commandment was for **future generations**. Therefore tithing is a law today as it was in the time of Moses and before Moses. God's laws are the same in every dispensation of time, and the same gospel that is

preached today was preached unto men in the beginning, and the gospel that was preached in the beginning is the gospel we have today.

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"INTERNATIONAL HUMANITY." A Foreign Visitor's Estimate of Our Government.

We have sometimes wondered if anybody else can feel the same degree of patriotism for these United States of America as the Latter Day Saint can, because the Book of Mormon and revelations to the church inform us that the discovery, the founding of this nation and the framing of the Constitution were done by men whom God raised up and moved upon by his Spirit to do the things they did do. Our nation should be very dear to us, and we believe our pride is quite pardonable when we hear things said that confirm the idea that there has been divinity shaping and overruling in a special manner in the history of this nation. So it was that it gave us pleasure to read that Emil Ludwig, a German author, who has just recently visited in the United States, says: "There does not exist in Europe a democracy that can be compared with that in the United States." He was amazed "by the informality of President Roosevelt's surroundings."

"International Humanity.

When it became known that Amelia Earhart and her navigator had been forced down in the Pacific Ocean somewhere near Howland Island, the Japanese government radioed all Japanese ships in that region asking them to join in the search, and both professional and amateur wireless operators throughout Japan are reported to have kept constantly on the alert for signals from the lost plane."

The above is from an editorial in the Kansas City Star. The editor wonders why it is that nations will be kind and generous in emergencies; they will move land and sea to save one or a few lives in danger, and yet they will refuse "to work together on projects designed to avert international catastrophes where millions of lives may be involved." The editor calls it a "paradox." We wonder if, some day, when we can view ourselves in perspective, we will not think we were a "funny lot," this human species. That brilliant writer, Dorothy Thompson, in a remarkable commentary on this trait in human nature, observes that in some great general disaster, like an earthquake, or devastating floods, hatreds, differences and such things will melt away, and men will work side by side like brothers.

It will be too bad if it will take calamity to soften the hearts of God's children and bring them together, and yet there are those who are expecting it.

TITHING: Is it a Gospel Principal, or Part of the Law of Moses

Synopsis of a paper by J. E. Bozarth.

In Leviticus, the 26th chapter, verses 3, 4, 6 and 12, we have a wonderful promise—"If ye walk in my statutes, and keep my commandments, and do them; then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.—And I will give peace in the land, and ye shall lie down, and none shall make you afraid;—And I will walk among you, and will be your God, and ye shall be my people."

Now let us turn to Malachi 3:10-11: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Do you believe these promises? They are to be tested. What were the results to those who complied with the requirements? Listen to what verses 16 and 17 of the same chapter tell us: "Then they that feared the Lord spake often to one another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Isn't this a wonderful promise? "Yes," but do I hear some one saying, "that was under the law of Moses"? True, but remember that the law was added to the gospel; that the gospel was before the law. We find that tithing was taught before the law was given.

We call your attention to the 14th chapter of Genesis, verses 18, 19 and part of 20, where we read as follows:

"And Melchizedek King of Salem brought forth bread and wine: and he was priest of the most high God. And he blessed him and said, Blessed be Abram of the most high God, possessor of heaven and earth:—And he (Abram) gave him tithes of all."

Was this under the law? No, it was four hundred years and more before the law.

Jacob walked in the steps of his grandfather. In Genesis 28:20-22, he vowed to give the Lord the tithes of all the substance with which he might be blessed.—"And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

In Abraham and Jacob we have two witnesses to the fact that tithing was before the law, and we are told that in the mouth of two or three witnesses every word shall be established. If more evidence is needed it is furnished by Jesus, our Savior. Hear him in Luke 11:42.—"But woe unto you, Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone."

If tithing was not required under the Christian dispensation Jesus would have said so, but instead he commends the Pharisees for giving their tithes, but reproves them for leaving other things undone.

Tithing is a flat footed proposition, so to speak. You take it or leave it; you do it or you do not. You can have your notion about a favorite hymn, but tithing is a definite thing. It is that which does not belong to us, but to God. That is why God declared in Malachi that the nation had robbed him, because they had not paid Him what they owed Him. If we do not turn over the tenth of that which we possess, then we do according to some scheme of our own. For the use of money loaned the government, Uncle Sam pays a certain rate of interest. This interest isn't a gift; it is a debt. Just so we owe God the tenth, for who really owns the earth, and who is responsible for our prosperity, such as it is, the crops of the garden, orchard and field? We do not question the lenders' right to require interest of us; why should we not be willing to give God that which belongs to Him for the use of his bounties? He does not consume it upon Himself. He only asks that it be used to bless others, and thus he makes us co-partners with Himself in bringing the means of salvation to our fellow men.

The apostles have charge of the church in all the world, to look after the spiritual needs of its members and to carry on the missionary arm of the work. The bishops are to have the care of the temporal welfare of the members and to handle all moneys. Our tithes and offerings should be paid to the bishops. God trusts them to take this money of his and spend it for him to help carry on his great plan of salvation, always remembering that the money is his, not theirs.

Some poor people find a tenth too much for them to pay, and there are the rich who could give more. Seems to me this is where consecration comes in. Have you heard something about the tithe being a minimum? There is no such thing as a maximum minimum in God's service. When we have paid our tenth, if we are prospered so that we can do more, then we have the privilege of making consecration or free will offerings. We have the joy of doing something that is not a debt, but a voluntary contribution. (Continued on page 247.)

MICHIGAN WAKES UP

Had one been watching on the highway running east from Grand Rapids, Michigan, early Saturday morning, June 5th, he would have seen two cars speeding eastward with as much haste as seemed wise and safe, and perhaps sometimes the eagerness of the drivers may have even caused them to exceed that point of safety, in their great desire to reach their destination. The light of expectation shown bright on the faces of those who sat in the cars as well as the drivers, and the expression of determination upon the faces of all, promised no good to any person or thing that might interfere with or hinder them in reaching their destination on time.

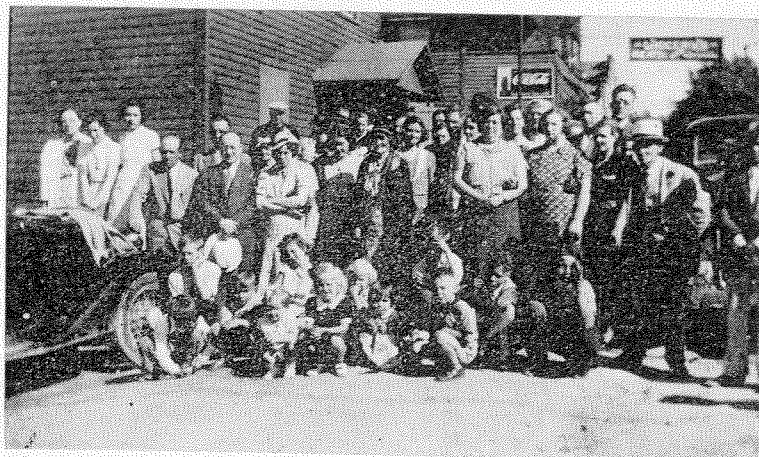
In the first car to leave the city was Brother James Wilkenson, his daughter Ellen and her husband. In the second car came Brother Benjamin Bowman, Sister Bowman and myself. Sister Bowman and I were both interested in preventing the eager foot of Brother Bowman from pressing too hard on the accelerator of his car.

Out on the highway at Midland a similar scene could have been observed as Brother Parkinson with his car loaded down turned its head south and pressed down on the gas. From here, too, came the car driven by Brother Ernie Premo and Bert Cooper. From Pontiac, Flint, and Davidson came other cars heading north, all loaded with eager, expectant folks, piloted by R. D. Davis, E. M. Orton, C. W. Morgan, Don Housknecht and many others. You may ask what was it all about, and where to all this hurrying of cars and folks and baskets? Well, as it was once said, "all roads lead to Rome," so this morning, June the 5th, it would seem the highways all led to the little village of Pine Run, Michigan, where, by previous appointment, the saints of Michigan were to meet and discuss the many questions of interest to those who have engaged in the work of the gospel and the Church of Christ.

For several years the saints of Michigan have been interested in finding some way by which a better and more complete knowledge of this gospel we all love so well might be given to the people of this state. This is not a selfish move upon the part of the saints of this particular part of the great vineyard, but rather a realization that an extra effort must be put forth if the many calls for missionary labor through this state shall be adequately met, for in this state the industrial centers are now almost overlapping each other, and the dense population of these great manufacturing centers make almost one continuous settlement along the great highways

stretching from Detroit and Wyandotte on the east, to Muskegan Heights on the west; from Saganaw Bay on the north to the states of Ohio, Indiana, and Illinois, on the south, offering perhaps one of the greatest opportunities for missionary work of any section in the world, yet the burden upon the general church to care for the missionary work throughout the world prevents concentration of effort in any one spot.

This, then, was the cause of all this hurry along the highways and by-ways on this particular morning; for this question of ways and means with which to do this work and meet this demand of the hour was to be discussed. This was not the sole object of the meeting; the desire to meet and mingle together as the saints are wont to do in every place where the work of the church has been established, was perhaps the real cause of the smile of welcome with which each new arrival was met, and explains the pressure of the hand-shake, the expression of the true brotherhood that should and was felt among those who gathered that day at Pine Run, Michigan.



As we drew up at the little hall which had been secured for this meeting, we were met by Elder L. E. Welch. The smile on his face was an index to the inward feelings of our brother, for it is well known that at such meetings as this, none enjoy themselves more than he. Soon others arrived and the first meeting was called to order, a prayer meeting. The burden of this meeting

was that God might indeed bless all those who had gathered and prosper the object of the assembly. The spirit of peace and harmony that prevailed at this time was but an index to all the meetings that followed after, for I have seen few meetings which offered so much opportunity for discord, yet here we saw only the spirit and desire to cooperate in unity manifest among them.

At the afternoon session the referendum from the general conference was the order of the day. Every bill sent out by the late conference was discussed, questions asked and answered as pertaining to the nature and object of these bills. This, too, was one of the chief features of this two day meeting, that a friendly discussion of all bills could be had, so that when the various churches within the state should meet in their local business meetings, a more intelligent and unified vote might be cast and sent to the general church. There was no vote taken at this time, but the vote must be cast within each local.

We believe that this kind of a discussion of these bills will do much to teach the people of Michigan the object and necessity of their giving these things their closest attention. The preaching at night was well attended, and then the big job of seeing that everybody had a place to sleep for the night.

Again we were blessed with a splendid prayer and testimony meeting on Sunday morning, and at noon, the good, wholesome food served in the "upper room," mixed with the splendid spirit of friendship and brotherhood that was so manifest, caused us to rejoice that our lot had indeed been cast with the Saints of God. Here in the dining room Sr. Housknecht, mother of our worthy young brother, seemed to be the dominating spirit, even as Don, her son, was the one upon whose shoulders the weight and responsibility for the whole two days seemed to rest. In the afternoon session, where the question of ways and means to carry on the gospel work in Michigan was the topic of the hour, we sat quietly by and listened as these men, many of them young in the work, struggled to organize themselves and their forces to accomplish the work they desired to see done. We did not take active part except to counsel or advise. Sometimes it was necessary to remind them of the position taken by the general church as regards some of the questions that came up before them; that after all it was not the church in Michigan, but the Church of Christ throughout all the world.

The final result of that meeting will be sent to all the local churches in Michigan, and if by the referendum of this state the work done at this meeting shall be approved, the result will be the placing of another man in the field, to devote his whole time to missionary work within the state. As missionary in charge of Michigan I would welcome such a man, and feel sure it will result in increased activity among our local men in Michigan, as well as enable many new openings to hear the message of the Church of Christ. If, then, the people approve this measure, every member in the state over eighteen years of age will be asked to subscribe to the expense of keeping the state missionary out in the field. This is to be done by free will offering to this cause, and not to interfere in any way with the tithing that should go, as always before, to the general office in Independence.

Thus Michigan goes to bat. It's her inning, and since this whole country is now in the midst of the baseball season, let's hope that Michigan makes not one, but many home runs. If the unity of purpose all over the state shall equal the united effort and spirit that characterized the two day meeting of the saints of Michigan as they met on June 5th and 6th of this year, then the end of this year shall see the smile of joy and happiness that shown on the countenance of all who gathered at Pine Run upon the faces of all who are interested in the welfare of the church. It is further provided that should the funds collected for this missionary effort amount to more than needed, that which is left shall also be used for general missionary purposes. If the people of Michigan shall support this movement, it is my opinion that it will not be long until two missionaries

can be sent out instead of one.

For several years the saints up here have been having all day meetings. This movement is growing. This time it was two days, and it is further planned that next year at the same time we shall have three days meeting. God hasten the time when we will not only have three days, but rather because of the interest and the good spirit that always comes with the meeting of the saints together, it will take many days before we shall be satisfied to return to our homes.

But as the old saying goes, "the dearest of friends must part," so Sunday evening found that many who lived far away had already taken their various ways home. It looked at first as if there would be but few to hear the preaching that night, but ere the time came to open the service, the house was again fairly well filled, and this time it was with many who had not been present at the earlier meetings. And so we came to the close of a perfect day. Weary and tired, we closed the hall, to await the gathering of the saints again some time in August.

A. M. Smith.

THE GREATEST OF ALL.

By James E. Yates.

(Continued from page 242.)

the God-given rules of applied loving kindness and charity for all our brothers and sisters in the faith, and for ALL MANKIND, both the just and the unjust.

May the church robe herself in that pure attire and rise to set Christ's example for the nations, is our earnest prayer. Then shall the whole world be constrained to give honor and glory and worship unto our God and His Christ. Lord hasten the day!

Tithing: Is it a Gospel Principle, or a Part of the Law of Moses?

(Continued from page 245.)

The blessings that were promised to ancient Israel if she would keep the statutes of the Lord are just as sure to follow if latter day Israel will be obedient to the commandments. Much more could be said, but space will not permit, so I will close and pray that God will bless these words to all who read them.

"We have converted a lot of people's hearts in our district, he said, but we haven't yet succeeded in converting a good many pocketbooks. The trouble with Christian hearts and heathen pocketbooks is that you get big congregations but not much help for the church. They will be a long time building Zion."—From "Thoughts for Today," in Saints' Herald.

"What we shall become will to a large extent depend upon what we imitate."

HISTORY OF THE CHURCH OF CHRIST AND THE LATTER DAY RESTORATION

By H. E. Moler.

The history of the Church of Christ, or the Restoration commonly called the "latter day work," must necessarily begin with the history of the life of the individual whom God used as the human agency to bring His work forth.

Joseph Smith was born December 23, 1805, at Sharon, Windsor County, Vermont. His father, Joseph Smith, Sen., was born July 12, 1771, in Toppsfield, Massachusetts. His father, Samuel Smith, was born Jan. 26, 1714, at Toppsfield, Massachusetts. His father, Samuel Smith, was born Jan. 26, 1666, in Toppsfield, Massachusetts, and his father, Robert Smith, came from England.

Joseph Smith, Sen., moved with his family to Palmyra, New York, when Joseph Smith Jr., was about 10 years old. The family consisted of Joseph Smith, Sen., Lucy (Mack) Smith, his wife, and the children, Aiva, Hyrum, Sephronia, Joseph Jr., Samuel, Harrison, William, DonCarlos, Catherine and Lucy.

When Joseph, Jr., was in the 15th year of his age, there arose in the vicinity of their home an unusual excitement in religion, chiefly among the Methodists, Presbyterians and Baptists. Revival meetings were all the rage, multitudes attending, and many united with the different denominations. As members began to file off to denominations of their choice, there soon arose a contention as to which should have the greatest number of the new converts, resulting in strife between minister and minister, and convert and convert. The cry of "Lo here" and "Lo there" was heard. Four of the Smith family had united with the Presbyterian, viz., Mother Lucy Smith, Hyrum, Samuel, and Sephronia. The soul of young Joseph at times became very serious. He was somewhat partial to the Methodists, and felt a desire to unite with them, but so great was the confusion and strife among the different denominations that it seemed impossible for one so young in years as he to come to any certain conclusions as to who was right and who was wrong. His mind at times became greatly excited, and the cry and tumult among professors was incessant.

In the midst of all this war of words and tumult of opinions young Joseph often said to himself, "What is to be done? Which of all these is right? Or can it be possible that all are wrong together?"

While he was laboring under the extreme difficulties occasioned by the contention of these religionists, he was one day reading the epistle of James, first chapter and fifth verse, which reads as follows: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him."

This passage of scripture came with great force to this youth, seeming to enter into every feeling of

his heart. He reflected upon it again and again, knowing that if any one needed wisdom from God, he did, for how to act he did not know; and unless he received more wisdom than he then had, he felt he would never know. The teachers of religion of the different sects understood the same passage of scripture so differently as to destroy all confidence in setting the question by an appeal to the Bible. At length he came to the conclusion that he must either remain in darkness and confusion, or else he must do as James directed—ask of God. He thought that if God gave wisdom to them that lacked, and did not upbraid, he might venture.

And now we shall see the results of this child-like faith on the part of this young man. In accordance with his determination to ask God, he retired to the woods to make the attempt. He tells us that it was early in the morning of a beautiful clear day, early in the spring of 1820, this being the first time in his life he had made such an attempt, for in all his religious anxieties he had never as yet made an attempt to pray vocally.

After returning to the place to which he had previously designed to go, he looked around and discovering he was alone, he knelt down and began to offer up the desires of his heart to God. But he had scarcely begun to pray when he was immediately seized upon by some power which entirely overcame him, and had such an astonishing influence over him as to bind his tongue so that he could not speak. Thick darkness gathered around him, and it seemed for a time that he was doomed to sudden destruction. But exerting all his power he called upon God to deliver him, and at the very moment when he was ready to sink into despair and abandon himself to destruction—not to imaginary ruin, but to an actual power from the unseen world. At the moment of great alarm, he saw a pillar of light directly over his head, the brightness of which was above the brightness of the sun. It descended gradually until it fell upon him. Immediately he felt himself delivered from the power which had held him bound, and he saw two personages whose glory and brightness defied all description, standing above him in the air. One of them spoke to him and said, pointing to the other, "This is my beloved son; hear him." (Thus we see the results of simple, child-like faith.)

His object in going to enquire of God was to know which of all the sects was right, that he might know which to join. As soon as he had regained possession of himself, so as to be able to speak, he asked the personages who stood above him in the light, which of all the sects were right, and which he should join. He was answered that he should join none of them, for they were all wrong, and that their creeds were an abomination in His sight; that those professors were all corrupt; "they draw near me with their lips, but their hearts are far removed from

me; they teach for doctrine the commandments of men, having a form of Godliness, but they deny the power thereof."

When he came to himself he found that he was lying on his back looking up into heaven. He was very weak but soon recovered in some degree, and went home. His mother observed the peculiar look on his face and inquired, "Joseph, what is the matter with you?" He replied, "Never mind, Mother, all is well; I am well enough off." He then said: "Mother, I have learned that Presbyterianism is not true."

Sometime after the afore mentioned vision he happened to be in company with one of the Methodist ministers who was active in the religious excitement before referred to, and while conversing with him on religion, the youth took occasion to relate to him the vision he had seen. To Joseph's great surprise the preacher treated his experience with great contempt, saying it was "all of the devil; that there were no such things as visions and revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them."

Joseph soon found that his relating the story of his vision had created a great deal of prejudice against him among the professors of religion, and was the cause of great persecution which continued to increase. Although he was but an obscure boy between fourteen and fifteen years of age, and his circumstances in life such as to make him a boy of no consequence in the world, yet men of high standing would take sufficient notice of him to excite the public mind against him, and all sects persecuted him. This we see, began from the very first information that he had received a message from God.

These things caused Joseph serious reflections then and later. It seemed very strange that a boy a little over fourteen years of age, under the necessity of obtaining a scanty maintenance by daily labor, should attract the attention of the great ones of the popular sects of the day, and create in them a spirit of bitter persecution and reviling. But so it was, and it caused him much sorrow. He thought he must have felt something like Paul felt when he made his defense before King Agrippa. Paul had seen a vision; he knew he had, and he would know until the last breath that he had both seen a light and heard a voice speaking unto him. And while they were persecuting him, and speaking all manner of evil against him falsely, he was led to say in his heart, "Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or does the world think to make me deny what I have actually seen?"

His mind had become satisfied so far as the sectarian churches were concerned. He understood that the Lord desired him to stand aloof from all of them, and continue as he was until further directed. He had tested the counsel of James, and found it to be true; that a man who lacked wisdom might ask of God and obtain, and not be upbraided.

Joseph continued to pursue the common avocations of life until the 21st of September, 1823, all the time suffering severe persecution at the hands of all men both religious and irreligious, because he continued to affirm that he had seen a vision. During the interval between the time of his first vision in 1820, and the year 1823, he says: "I was left to all kinds of temptations, and mingling with all kinds of society. I frequently fell into many foolish errors and displayed the weakness of youth and foibles of human nature, which, I am sorry to say, led me into divers temptations offensive in the sight of God. In making this confession no one need suppose me guilty of any great malignant sin. A disposition to commit such was never in my mind, but I was guilty of levity, and sometimes associated with jovial companions, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem strange to any one who recollects my youth and is acquainted with my natural cheery temperament. In consequence of these things I often felt condemned for my weakness and imperfection."

On the evening of September 21, 1823, after he had retired to his bed for the night, he betook himself to prayer and supplication to Almighty God for forgiveness of all his sins and follies, and asked to know his standing before God. He had full confidence in obtaining a divine manifestation as he previously had done.

While he was thus in the act of calling upon God, he discovered a light appearing in his room which continued to increase until his room was lighter than at noon day. Immediately a personage appeared at his bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. "It was a whiteness beyond anything I had ever seen," says Joseph. The head and neck were bare, and the hands and feet were naked. Joseph could see that he had no other clothing on but this robe, as it was open so that he could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but much brighter immediately around his person.

When first Joseph looked upon him he was afraid, but the fear soon left him. The angel called him by name, said that he was a messenger sent from the presence of God, and that his name was Moroni. He said that God had a work for Joseph to do, and that he should be both good and evilly spoken of among all men.

He said there was deposited in the earth a book written upon gold plates, giving an account of the former inhabitants of the American Continent, and the source from which they sprang. He also said that the fullness of the everlasting gospel was contained in it as delivered by the Savior to the ancient Americans; also that there were two stones in silver bows, called the Urim and Thummim, deposited with the plates, by means of which the book was to be translated. The possession and use of these stones were what constituted 'seers' in ancient or former

times. The messenger quoted part of the third chapter of Malachi, and also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: "For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch."

He quoted the fifth verse of the fourth chapter thus: "Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord."

He also quoted the next verse differently:

"And he shall plant in the hearts of the children the promises made to their fathers, and the hearts of the children shall turn to their fathers; if it were not so the whole earth would be utterly wasted at His coming."

In addition to these he quoted the 11th chapter of Isaiah, saying that it was about to be fulfilled. He quoted also on the 3rd chapter of Acts, 22nd and 23rd verses, precisely as they stand in our New Testament. He said that that prophet was Christ; but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel from the 28th to the last verse. He said this was not yet fulfilled, but was soon to be.

The angel quoted other passages of scripture and offered explanations that space will not permit giving here. He also told Joseph that when the time came for him to obtain the plates, he should not show them, neither the breast plate with the Urim and Thummim, to any only to those whom he should be commanded. If he did, he should be destroyed. While the messenger was telling Joseph about the plates, the vision was opened till he could see the plates, and see where they were deposited, and that so clearly and distinctly that he knew the place when he visited it.

After the communication ended he saw the light in the room begin to gather around the messenger, and it continued to do so until the room was left dark except just around the personage and Joseph. Then a conduit opened right into Heaven, and the messenger ascended until he entirely disappeared, and the room was left as it was before this heavenly light had made its appearance.

Joseph lay musing on the singularity of the scene, marveling greatly at the information imparted by this extraordinary messenger, when the room became light again, and in an instant the messenger was again by his bedside. He began and related the very same things he had on his first visit, "without the least variation, which having done he informed Joseph of great judgments which were coming upon the earth, with great desolations by famine, sword and pestilence; and that these grievous judgments would come on the earth in this generation," after which he ascended as before.

By this time so deep were the impressions made upon the mind of the young man, that sleep entirely fled from his eyes, and he lay overwhelmed in astonishment at what he had both seen and heard. Then great was his surprise to see the same messenger at his bedside a third time, and he rehearsed the things he had said twice before, adding the caution that owing to the family's indigent circumstances, Satan would try to tempt Joseph to get the plates for the purpose of getting rich. This he was forbidden to do, and was told that he must have no other object in getting the plates but to glorify God; that he must not be influenced by any other motive than that of building up the Kingdom of God. Otherwise, he could not obtain the plates. Again the lad was left to ponder on the things he had seen and heard. After the messenger had ascended the third time the cock crowed, and he found the day was approaching, so that the interviews must have occupied the greater part of the night.

Shortly Joseph arose from his bed and, as usual, went about the necessary duties of the day; but found his strength so exhausted that he was unable to work. His father, laboring along with him, observed there was something wrong with the lad, and told him to go home. Joseph started with the intention of going to the house, but in attempting to cross the fence out of the field where they were, his strength entirely failed him, and he fell helpless to the ground, and for awhile was not conscious of anything. The first thing he knew he heard a voice calling him by name, and looking up there was the same messenger standing over his head, surrounded by light, as before. The messenger repeated all he had said on the three visits of the night before, and commanded him to go to his father and tell him of the vision and commandments which he had received. He obeyed, returning to his father in the field and related to him what had been shown him by the messenger. His father received the message as from God, and told the boy to go and do all that he was commanded by the messenger. Joseph left the field and went to the place where the plates were deposited, and owing to the distinctness of the vision, he knew the place the instant he arrived there.

(To be continued.)

IMPORTANT NOTICE.

T. F. Murphy, chief statistician for Religious Statistics of the Department of Commerce, Bureau of the Census in Washington, D. C., requests that I urge the delinquent pastors of the various local churches, or branches, to send in their reports. These reports are required by the law. If any of our local churches or pastors have not received a report blank, they should write at once to Mr. T. F. Murphy, Bureau of the Census, Washington, D. C.

Those who have blanks, and have not yet reported, please delay no longer, but fill out your blanks, and send them in to Mr. Murphy.

Nicholas Denham,
General Church Recorder of the
Church of Christ (Temple Lot).

Independence News

Early Sunday morning, our pastor J. R. McClain, in company with Bishop A. S. Wheaton, motored to Collins, Mo., to the home of our congenial Brother and Sister Martin, where it had been previously arranged for all the Saints in the community to gather for a day of social and religious activities. These brethren had been specially requested to attend. En route they stopped at the home of Sister Bozarth, the good wife of our Brother J. E. Bozarth, and were glad to find her much improved in health. Brother Bozarth was still at Houston, Mo., holding forth with good interest. When they arrived about 10:30 a. m. several had already arrived. Before noon several more cars came, with families, and well filled baskets of good things to eat, supplementing a good supply already provided by Sr. Martin and daughters, of the home.

After partaking of this wonderful repast, good things too numerous to mention, which was served Cafeteria style, all that could, assembled in the large front room, others on the porch. After singing a few favorite hymns, Sister Elsie at the piano, Brother McClain was asked to speak for them which he did, with good attention and interest.

There are some twenty odd members there, but no local organization as yet, but no doubt soon will be. They hold regular Sunday school in the school house.

After the preaching, Sister Martin said the group would like to cast their votes on the referendum bills, so the meeting was merged into a business meeting, Brother Wheaton presiding, Sister Elsie Martin acting clerk.

The bills were read and acted on separately. This little group had carefully considered the matters they were to vote on, so the fifteen voting, were unanimous in their decisions. A united group. The only question raised, was on the "temporal plan," but the vote taken was unanimous in favor of it.

En route they were very much impressed with the wonderful fields of oats, wheat and corn, green pastures and sleek cattle. This same territory for the last three or four years, was parched with the heat and drought. So we rejoice at the good prospect for a bountiful crop. The seasons have been ideal this year, and we noted also the fruit crop is promising, apples, pears and peach trees are loaded.

They detoured via Holden to call on Brother Moler and found him in good spirits, and he promised to be on hand Sunday at the beginning of our reunion. Here's hoping for a spiritual feast of good things during our reunion. Will you be here? We hope so.

The "little white church" on the Temple Lot is going to be white, indeed, for it is getting two coats of paint.

July church news started with the usual annual Sunday school Fourth of July picnic, which was held on Monday, July 5th. The little folks always look forward to the picnic, and the older ones enjoy it too.

We were very pleased to have Bro. and Sister Nalmer Johnson of Warrensburg, Mo., visitors at the Sunday morning service July 11th. We were especially glad to see them this time because Sr. Johnson has lately undergone an operation through which she was blessed. Her speedy recovery and returning strength were evidenced in her being able to make the trip to Independence so soon after. She was looking fine, too.

Sunday, July 18th, was Yates' day. Bro. James E. Yates spoke in the morning, and his son, Joseph Yates, spoke in the evening. Both discourses were enjoyed.

Bro. W. Atwell, of the Reorganized Church, was the speaker of the morning hour on July 11th. His discourse was given close attention and we have heard only favorable comment.

Bro. C. L. Wheaton is expected in the last of the week from his mission in the west. He has been announced for the speaker next Sunday evening, and Bro. Yates for the morning hour. After the special meetings the first week in August we suppose both missionaries will be leaving us again.

This part of the country has been blessed with fine rains. Gardens have been revived and everything is looking fine.

Brother and Sister Denham, of Dunnegan, Mo., have been recent visitors in Independence. They are the parents of our general recorder and Sisters C. L. and A. S. Wheaton.

Sister Denham's grandparents were baptized by Joseph, the Seer, and she has been faithful to her heritage. We heard again, as many times before, her earnest testimony in our prayer meetings. She is a true mother in Israel.

"The prophet does not alone foretell events. His mission is to reveal, interpret and teach the will of God."—Elbert A. Smith.

"The mighty 'I' is probably charm's greatest foe. Curb your own tongue, learn to draw others out and sublimate your interests to theirs in conversation."

EDITORIAL

A DANGER SIGNAL.

If you can get hold of a *Harper's Magazine* for July, be sure and read, "A Professor Quits the Communist Party." There is information that everybody should know, and there are lessons that we can take home and apply in our politics and in our church.

While individualism that thinks in terms of me and mine; that subordinates the good of the greatest number to the whims or wishes of one—while this sort of individualism is one bad extreme, another bad extreme is to emasculate the individual. There can be so much of doing things for us that individual initiative is discouraged. "What's the use?" we ask ourselves, when we feel that we are regarded as simply subjects to be acted upon, and to give unquestioning response to somebody else's thinking and decisions.

When the feeling of individual responsibility is taken from us, then is when dry rot sets in, and our institution becomes just a machine instead of a living, vital thing, pulsing with the eager concern of individual units who feel that the cause in which they are engaged is as much theirs as anybody else's.

Some people are unwilling to do team work or to fit into general plans. That is bad, because such procedure lacks the order and unity that is essential to strength and success. On the other hand, when individual expression is not encouraged, you kill personal incentive, and apathy and indifference follow.

God's way avoids extremes. Component parts are interdependent; the group needs the individual, and the individual finds his interests are best served by the group. The divine plan, no matter in what department, social, religious, political or economic, never loses sight of the individual. Because this is true, democratic government is better than autocratic—we say dictator, today; they used to say king. Communism differs from dictatorship only in method; not in spirit. Instead of being subject to one man, the individual becomes a slave to a machine type of organization called the state. God believes in organization, because he believes in order and system and unity, but he wants the unified effort of a congregation or association of individuals who work together because they will to do so, and not because they are compelled.

In the church, the individual was not overshadowed by the priesthood in the first century. But as time went on, priesthood became a dominating force in the middle ages, arrogating to themselves rights, duties and privileges that were enjoyed by the individual in the early years of the church. Instead of priesthood, there was priestcraft.

Priesthood has its prescribed functions, and when it attempts to go beyond these, tries to limit the exercise of God given talents in the lay member, or draw a line between men and women in the recognition of ability or qualification, and seeks to con-

trol every department of service in the church, that is priestcraft, and goes along with apostasy from God's way. ❧

Jesus Christ gave the individual his rightful place in the scheme of things, but when men set up their will, one of the first signs to appear is the circumscribing of the individual. The wise will take warning. The professor saw communism unmasked, and he got out of it. Let us beware of the same kind of disease germ in other places.

CRISIS IN PALESTINE.

Bible students and believers in the prophecies have been stirred by recent reports over the radio and through the press of the British proposal to divide the Holy Land into three states, Jewish, Arabic and one embracing Jerusalem, Bethlehem and Nazareth, which the British government would keep under its own control.

The proposition has aroused bitter opposition from both Arabs and Jews. The Zionist organization will lead the opposition coming from the Jews. It has been suggested that this organization may ask the United States to intercede against partitioning the land.

American Jews are demanding that a world conference be held in Washington to deal with the question.

The United States ambassador to Great Britain, Robert W. Bingham, "acting on instructions from Washington," has informed the British foreign secretary, Anthony Eden, that Jews "are bringing pressure upon Washington to oppose the plan."

Before the provisions of the report of the British royal commission can be carried out, Britain must obtain the consent of the League of Nations.

A special meeting of the League's "permanent mandates commission to be held in Geneva July 30th, will consider the proposed plan." When the world war wrested Palestine from the Turks the League of Nations gave the mandate to Great Britain, and she has ruled the Holy Land since 1923. The Balfour declaration expressed the object of making Palestine a "national home" for the Jews. Britain has tried to do this, and by reason of the protection of the British government the Jews have been flocking to Palestine from European countries, where they have been subjected to cruel persecution in recent years, until the Jewish population of the Holy Land has risen from 83,794 in 1922, to 375,000 today, an increase of 291,206.

England's protectorate over Palestine has been costly and worrisome because of the opposition of the Arabs; so much so that at times we have read reports that the British people were becoming weary of their charge. The Holy Land has been harrassed by turmoil and strife between Arabs and Jews that only the strong hand of a strong government could have held in check.

It is to be supposed that in the heat of strong emotion expressions will be heard that do not do justice to Great Britain's efforts. A prominent American Rabbi charges that the plan proposed by the British commission is "the gravest betrayal of a most sacred trust." Many Jews think that if the plan is approved, it will mean "the end of a great dream" to make Palestine the national home of the Jews. Bible believers will have no such serious apprehensions, we are sure. God's purposes can not be frustrated, and out of this tense situation something will be developed that will permit the Jews to continue to gather and rebuild Jerusalem and rebuild the temple which made Jerusalem peculiar from every other city of the ancient eastern world.

The trouble in Palestine today is that neither people wants the other there. The Arabs think the land belongs to them. The Jews contend that it was promised to them by their forefathers. But dividing the land will not remove the rival nation. Each longs to be supreme in Palestine, and perhaps it is God's will for them to be reconciled to joint occupancy of the land and learn to get along amicably together. We suppose it is the British idea to assist them to do this by allotting to each people a state where each may be to themselves. It will be interesting to watch the course of developments and see how the problem works out.

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WAR PREPARATIONS BOOMING BUSINESS IN EUROPE.

In an article entitled "The War Boom Begins," by John T. Flynn, in *Harper's Magazine* for July, we are told that we Americans have "little conception of the vastness of the effort which goes on in Europe in preparation for the next war" etc. In 1936, Europe spent nearly double what they spent in 1931 on war preparation, and the "outlay this year will be far greater," the writer says.

In the *Kansas City Star*, H. R. Knickerbocker, foreign correspondent of International News Service, makes the astonishing statement that Great Britain has "gone to war against war" at the rate of \$4,000 a minute. She is leading all the other nations in Europe, much to the "sobering" of Germany, Italy and Japan, we are told, but the weak nations "from Czecho-Slovakia to China, are greatly encouraged." England is not seeking conquest. She has all she wants. She only desires to keep what she has. This is of vital importance to every Britisher, Laborite or aristocrat. Because of the limited area of the British Isles, the English must to a large extent, live on imports from their colonies.

Getting back to the Flynn article in *Harper's*; the reaction of all this war preparation on business is to set everything humming, we are told. Great Britain is experiencing economic "rejuvenation" from the war preparations boom. Factories, steel mills, coal and oil industries, machine tool industries, ship yards, plane plants, textile mills, metal industries, "and a hundred other centers of economic ac-

tivity" are running at high speed. The peace time industries feel the effects of this war business, for gun makers must eat, wear clothes and shoes, have shelter, etc., etc. Now that they are making money, of course they will indulge a little as we all do when we can.

The sorry thing about it all is, as Mr. Flynn points out, that there is nothing permanent about all this new prosperity. It all depends upon war. If the war were called off, the effect "would be terrifying," for hundreds and thousands would be out of work again. When news of Germany's move for peace a short time ago leaked out, "there was a dumping of securities," Mr. Flynn says. He declares that "It would be impossible to restrict the armament race now without provoking the danger of a great crisis." Things have gone so far in Europe now, he assures us, that all talk of peace by diplomacy is "a grim jest."

It is terrible to think that human beings find themselves between two heels where they must choose one or the other; human slaughter on one hand, or misery, poverty and starvation on the other. It shows that with all our modern smartness, we have got things into a pretty mess when economic conditions invite and encourage war; when prosperity is bought at the price of human life. When one thinks about it, it would seem as if the thought would sober men, would humble them to their knees, imploring divine wisdom to show the way out, for only God above knows how to deliver men out of the morass they have gotten into. But as nations they will not seek the fountain of truth, light and life, so it remains for the teachings of the humble Man of Galilee to gather out the individuals who will listen and heed and put His teachings into practice.

While there is no escape for Europe, Mr. Flynn says, "there is escape for us," and he exhorts us to do everything in our power to keep this nation out of the coming war. Religious leaders are telling us that it is up to the churches. When Dr. Walter VanKirk was attending the School for Christian Living in Kansas City, in April of this year, he declared:

"The Churches of Christ in America either will solve the peace and war problem, or the religion which they proclaim will be repudiated and rejected. The nations of the world are spending more than ten billion dollars a year on the instruments of human destruction. The churches can never give their moral consent to this pagan order of things. Let the churches combat this insidious spirit of militarism.

"This must be done or the churches will perish."

If Dr. VanKirk's statement should seem extreme, remember how the faith of many was shaken by the late world war, and how often the question was asked, "Isn't Christianity a failure?" Certainly it will be expected that Christian believers will show their faith by their efforts to keep America out of war, and Latter Day Saints have no right to expect respectful consideration if they do not do their share.

"But what is the use?" some may say; "prophecy tells us that war is coming." Yes, and prophecy in-

forms us: "Woe be unto the Gentiles, saith the Lord God of hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day, **they will deny me.**" 2 Nephi 12:40.

Christ was speaking to the Nephites concerning this land, yet we recognize it to be our duty to preach the gospel, even though the nation as a whole will not accept it. It is just as much our duty to teach men that they should not shed the blood of their fellow men. It is our duty, as enlightened believers in Christ, to cooperate with good men and women in their movements to keep this nation out of war. To be a credit to the Restoration cause, Latter Day Saints of whatever organization should be less self-centered and exclusive, and mingle more with their fellow men, not for worldly pleasures and follies, **but for good**, like our universally minded leader, Jesus Christ did, when he was here upon the earth.

HEROES OF SCIENCE

All the heroes are not made on battle fields. We read of Mr. Edward Francis, of the National Institute of Health, who, according to press reports, dated July 23rd, is recovering for the fourth time from the results of experiments with certain insects to ascertain if their bites convey disease to men. He is a medical scientist 65 years old. He has proved that bacteria is carried by insects and causes disease in man when bitten by these insects. He has tried it on himself. His recent illness, from which he is now recovering, is a disease "which appeared in the southwestern part of the United States about five years ago." It is a relapsing fever. He acquired it by permitting a small tick to bite him.

Three times before he came near dying of "tularemia, undulant fever and Rocky Mountain spotted fever," through submitting himself voluntarily for experiments in the interests of science.

While one part of mankind is preying upon the rest, there are noble souls who are willing to become martyrs in order to point out danger and bring rescue and blessing to their fellow men; fearless souls who will stop at no sacrifice to discover truth and give new knowledge to the world.

A WORLD ECONOMIC PLAN

That leaders of thought here, there and everywhere are applying themselves to the problem of improving the social and economic conditions in the world today for the masses is one of the highlights of our times. We must never think the picture is all drab and discouraging. Now comes word that King Leopold of Belgium proposes the establishment "of an independent world economic organization free of national influences to solve the 'great problems which menacingly confront humanity.'"

The king says "we must have courage to tackle the economic question in its entirety." He is much encouraged by the reception that Premier Paul van Zeeland received in the United States, on his recent

trip to confer with President Roosevelt on economic questions. The king believes there should be an independent institution "to study the world's economic problems, relying on the cooperation of experts in industry, trade, agriculture, finance and labor from all nations."

The Belgium visitor to the United States has been making an "extensive study of ways and means of breaking down world trade barriers and solving economic issues," and we read that he has been doing this "at the behest of Great Britain and France." The king is happy to find the favorable disposition that exists in the United States "toward the effort due to the initiative of France and Britian." We are reminded of the words of the poet, Angela Morgan.

To be alive in such an age!
 With every year a lightning page,
 Turned in the world's great wonder-book,
 Whereon the leaning nations look,
 Where men speak strong for brotherhood,
 For peace and universal good;
 When miracles are everywhere
 And every inch of common air
 Throbs a tremendous prophecy
 Of greater marvels yet to be.
 O thrilling age!
 O willing age!
 When steel and stone and rail and rod
 Welcome the utterance of God
 And trumpet to shout his wonder through
 Proclaiming all that man can do.

"To be alive in such an age!
 To live in it!
 To give in it!
 Rise, soul, from thy despairing knees.
 What if thy lips have drunk the lees?
 The passion of a larger claim.
 Will put thy puny grief to shame.
 Fling forth thy sorrow to the wind
 And link thy hope with humankind;
 Breathe the world-thought, do the world-deed,
 Think highly of thy brother's need.
 Give thanks with all thy flaming heart,
 Glad but to have in it a part—
 To be alive in such an age!"

As we have said before, the world is advancing in two directions: "evil men and seducers shall wax worse and worse," Paul wrote to Timothy, but on the other hand, there never was a time in recorded history when there were such high conceptions of man's duty to his fellow men as are entertained today, and when such efforts were being made for human betterment.

The late Dr. Cadman said: "The age of doubt is the age of barrenness. No great works of music or art are produced by skepticism and doubt."

Kagawa says that no Japanese Christian will take a drink of wine. They are all total abstainers and do not even use tobacco. He said it seemed strange to him when he came to this country to see ministers smoke.

While storms wrought damage to life and property in adjoining states the last Sunday of July, and Mexico City was shaken by earth quake, we enjoyed a radiantly beautiful, peaceful day here in Independence, and were blessed in the services in our little white church on the temple lot. Bro. James E. Yates preached in the morning with the fire and vigor of protest days, seasoned with the charity and hope that the years should have brought to all. Nobody dozed. Rapt attention was given to the last word, and we experienced a revivifying sense of renewed courage. A synopsis of the sermon will appear in a future Advocate. In the evening, Bro. C. L. Wheaton was the speaker. So far as he had time, he dipped into the research he has made to meet questions that are asked him as he goes among the people of different faiths about the nature of hell, the duration of punishment, divine justice, and kindred subjects. We heard one young man express his appreciation of the light he had received on points that had puzzled him. That the privilege by which this young man benefitted may be extended to many others, we have asked Bro. Wheaton to arrange a serial for the Advocate, which he has promised to do.

We enjoy our mid-week prayer meetings. They are often occasions of spiritual refreshing. This was true of our meeting Wednesday evening, July 21st. Bro. James E. Yates was in charge.

He called upon Bro. Madden to make the opening remarks. It did everyone good to hear this aged brother express his faith in the outcome of this latter day work, and his unshaken determination to be active in the service of the Lord until his call to his reward shall come. In the course of the evening a spiritual message was given, commending the efforts of the faithful ones, and speaking words of cheer and hope to those who would continue diligent. Sr. Anderson gave a theme to the meeting when she called, at the beginning, for the singing of "Peace, Sweet Peace." It was like a prayer that was answered, and we did have peace and came to our homes with a feeling of gratitude in our hearts.

LESSONS FOR AUGUST.

Lesson 5	August 1
God Leads a People.	
Exodus 13:17-22; Exodus 14:10-15.	
Lesson 6	August 8
God Feeds a People.	
Exodus 16:11-20; Exodus 17:3-6.	
Lesson 7	August 15
God Gives Laws to a Nation.	
Exodus 20:1-17.	
Lesson 8	August 22
The Place of Religion in a Nation's Life.	
Exodus 25:1, 2, 8, 9; 29:43-46; 40:34-38.	
Lesson 9	August 29
God Condemns Intemperance.	
Leviticus 10:1, 2; 10:8-11; Proverbs 31:4, 5; Isaiah 28:1-8; Romans 14:21.	

President Roosevelt, in one of his speeches, spoke of people who "make gods of things as they are, rather than things as they ought to be."

REUNION AND OTHER NEWS

We give our readers the following interesting extract from a letter received from Bro. Leon A. Gould.—Ed.

"The opening of our reunion was noted by Bro. Yates, as published in the July Advocate, and the herculean effort put forth by the saints here to have a place ready for the gathering.

A concerted action upon the part of the saints, in any undertaking, will bring astonishing results, whether in building houses of worship, establishing groups as per the "temporal plan," or the building of the Temple.

The reunion services at Bemidji were encouraging and enjoyed by all. The preaching services by J. E. Yates, B. C. Flint and the two Jordans (Tom and Frank) were of a high spiritual order, marked by a spiritual force and power characteristic of the work this conference year, as were the prayer meetings. There were two baptisms. Curtis Yates, son of Joseph Yates, and Katherine Wentworth, daughter of Bro. and Sr. Byron Wentworth. The baptisms took place near a beautiful spot at the north end of Lake Bemidji, about two miles from our church building. Members of the Reorganized Church were in attendance both at the baptismal service, and the later services of the reunion, and this friendly feeling was reciprocated when all the local group who could attended a special service at the Reorganized Church, Tuesday evening following the reunion.

The Flints, my daughter Stella and I, left the next morning for the reunion scheduled for Viceroy, Saskatchewan, July 2, 3, and 4. Here we found a unanimity of spirit among the saints that is outstanding, in the face of grave drought conditions of eight years duration. They have had no rain for over 400 days. Lakes which once boasted ferries have dried up. In the bottom of one large lake which a few years ago had sixty feet of water, they have discovered stone curbed wells of considerable depth, indicating that drouth has been known there in previous periods of time. And yet Viceroy was at one time one of the ten largest wheat receiving centers in the province. Notwithstanding these distressing conditions, the saints were courageous and devoted, making the prayer meetings spiritual feasts in which the gifts of tongues and prophecy were in evidence, for the comfort and encouragement of those present.

The experiences of these two reunions bear ample witness to the good to be derived from such gatherings, and suggest the thought that more frequent gatherings in various localities will result in increased spiritual growth and development throughout the church.

From Viceroy we went to Regina, where services were held during the week and over Sunday, with apparent good results, Apostle Flint closing Sunday evening with a powerful discourse. While there we visited a sanitarium some sixty miles northeast, to administer to a young Reorganized sister confined there, a Sister McMurdo. We found a bright young mind, with a pleasing personality, radiating cheerful-

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ness, and the administration was accompanied by a goodly degree of the Spirit.

On Saturday evening Bro. Jordan took a car full about thirty-five miles to the northwest to visit Bro. Trumbley's family. A nice family of young men and women, whom it is too bad to have isolated from church privileges, more by reason of the terrible drouth conditions existing than by distance.

We left Regina Monday morning, reaching Bemidji Tuesday afternoon, where we found conditions the reverse of those in Canada—torrential rains and cooling weather.

Manitoba west of Winnipeg has good crop prospects. The most of Saskatchewan is a barren waste, with a fringe of crop along the eastern and northern borders. North Dakota from Minot east has a bumper crop, Minnesota likewise along our route from Grand Forks to Bemidji.

FOUR BAPTISMS

Jefferson City, Mo., July 27, 1937.

Dear Sister Sheldon:

I just closed a fine meeting at the Oakhill Church near Houston, Missouri. The power of the Spirit was with us throughout the entire services. Elder W. M. Postma assisted me in the meetings, except the last few. He and I were invited out Saturday evening to a chicken dinner. I am not saying what happened, but he was not at church Sunday. I thought I had better see about him, so I went down and found him in bed. He didn't crow or cackle, but he was not able to come out. I stopped in again on my way home; he was up, but did not say anything about wanting to attend another chicken dinner. He did all he could to make me welcome in his home, as did several others, and when the closing time came, several insisted on my staying another week, at least they wanted me to be sure to come back in the near future.

I had the pleasure of baptizing four fine people into the kingdom of our ever blessed Lord, namely, Mr. Mark Brackett, who is going to try to locate in Kansas City, Mo.; Mrs. Betty Beltz, who lately

bought a farm across the road from Bro. Postma; Miss Alzada Keeney and Miss Francis Nellie Brower. I was also urged to hold a two-weeks meeting in another union church in the hill country seven miles northeast of Willow Springs, Mo.

May God bless these new born souls that their lives may be the means of others seeing the truth.
J. E. Bozarth.

PASSED ON TO HIS REWARD.

We are sad to report the passing of Brother Owen Hubert Becker, aged 36 years, of Bellingham, Washington. He passed away at the St. Luke's Hospital, Sunday evening, June 20th, after a long sickness, during which time he spent seven months' time in the hospital.

Brother Becker was baptized a member of the Church of Christ, March 4, 1935, by Apostle Clarence L. Wheaton, during a series of meetings held at the home of Elder Chas. A. White of Bellingham, and continued in such fellowship till the time of his decease.

Surviving our brother are his widow, Sister B'anche V. Becker, also of the Church of Christ, two daughters, Evelyn June and Carolyn Ann Becker; his mother, Mrs. Myrtle B. Wilson; two brothers, Urban P. Becker and Florin J. Becker; three sisters, Margaret D., Zelda E., and Evelyn L. Becker, all of Bellingham, except Florin J. Becker of Portland, Oregon.

Funeral services were conducted from the Har'ow-Hollingsworth funeral home Tuesday, June 22, 1937, by Apostle Clarence L. Wheaton, who was in the vicinity at the time engaged in church work. Interment was made in the Woodlawn Cemetery near Bellingham.

The whole church joins in expressing sympathy for Sr. Becker, her daughters, and the mother, brothers and sisters of Brother Becker in their bereavement. But we have this consolation, that he has gone to his reward, where he has been relieved of affliction and suffering. He will find rest, and as the poet has said—

"I know there are no errors
In the great eternal plan,
And that all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand eternal quest,
I shall say as I look back earthward,
Whatever is, is best."

—By Ella Wheeler Wilcox.

Two children. One disliked the garden because of the thorns; the other liked it because of the beautiful roses.—Dr. Torshus, over radio.

"The baptism that saves connotes believing, repenting, and living a Godly life. It symbolizes a death, a resurrection, and a new creature in Christ."
—James F. Keir.