

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.

Christmas Greetings

The Day Of Promise

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men.
—Longfellow.

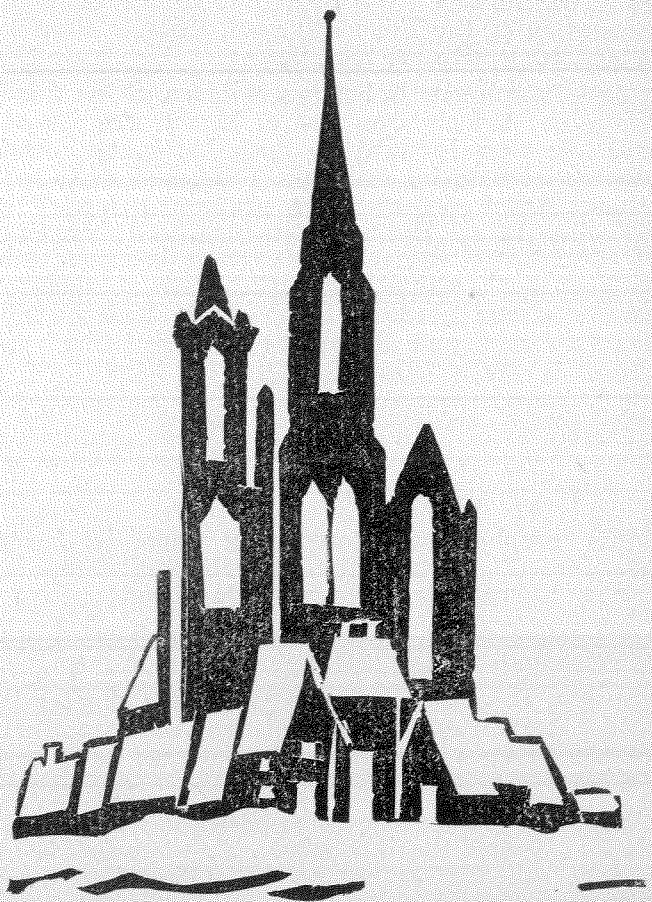
Glad Christmas day, what hope you bring
A world beset by greed and fear;
How grand a theme your great bells ring
That men of all the earth may hear.

The candles of your myriad trees
Dispel the shadows everywhere;
The music of your carols frees
The hearts of mankind from despair.

Before your universal reign
All rivalries and woes give way;
The nations join in one refrain,
"The Prince of Peace is born this day."
—Dwight Pennington.

No ear may hear his coming;
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.
O Holy Child of Bethlehem,
Descend to us, we pray!
Cast out our sin and enter in;
Be born in us today.
—Phillips Brooks.

"For unto us a child is born, unto us a son is given;
and the government shall be upon his shoulder; and
his name shall be called Wonderful, Counselor, The
mighty God, The everlasting Father, The Prince of
Peace. Of the increase of his government and of
peace there shall be no end."—Isaiah 9: 6.



A Choice Seer

By Leon A. Gould

Of recent years there has been a tendency in some quarters to rather minimize the work done by Joseph Smith the Seer. The pendulum that may have in times past swung to the extreme of laudation and man-worship, is now apparently swinging to the other extreme, equally erroneous and dangerous. "To rightly divide the word of God," is to find the golden mean, in which there is truth and safety, the central point from the two extremes.

To do this we appeal to the Scriptures touching this subject, and ask an unbiased consideration of them, for it seems that in the consideration of this matter in the recent past some have entirely forgotten that Ephraim had an existence, and a place of importance in connection therewith. To assume that Manasseh **only** represents the seed of Joseph, the branch broken off, to whom the promises were made, is to assume a premise that can but lead to wrong conclusions. We turn first to the Inspired Translation of the Bible and read, Genesis chapter 50, beginning with the 23rd verse:

"And Joseph saw Ephraim's children of the third generation; the children also of Machir the son of Manasseh were brought up upon his knees. And Joseph said unto his brethren, I die, and go to my fathers; And I go down to my grave with joy. The God of my father Jacob be with you, to deliver you out of affliction in the days of your bondage; for the Lord hath visited me, and I have obtained a promise of the Lord, that out of the fruit of my loins (Ephraim and Manasseh) the Lord God will raise up a righteous branch out of my loins."

This righteous branch might be of Ephraim, or of Manasseh, or of both combined. Joseph continues:

"And unto thee whom my father Jacob hath named Israel, a prophet."

This "prophet" was Moses. But whom did Jacob name Israel? Turn to the 48th chapter where, in blessing Ephraim and Manasseh, Jacob said:

"The angel which redeemed me from all evil, bless the lad; and let MY NAME be named upon them."

No less than four times in this same chapter is Jacob called ISRAEL. And this was the name that was named upon Ephraim and Manasseh as shown in a preceding verse:

"And now, of thy two sons, Ephraim and Manasseh, . . . behold they are mine . . . wherefore they shall be called after my name. (Therefore were they called Israel.)"—Verse 5.

And again:

"And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh, and he set Ephraim before Manasseh."—Verse 26.

He set Ephraim BEFORE Manasseh. And when Joseph remonstrated, and plead with his father to

put his right hand upon the head of Manasseh because he was the first born, his father refused, saying:

"I know it, my son, I know it; he shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

Let us not forget in considering prophetic utterances in regard to the choice seer, that his work is to be to Ephraim as well as to Manasseh, for we read:

"A seer shall the Lord my God raise up who shall be a choice seer unto the fruit of my loins (Ephraim and Manasseh)."

The choice seer then will be unto both tribes, of whom Ephraim is the head, and numbers ten to one of Manasseh, for we read:

"And they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deuteronomy 39: 17.

Quite important, then, that Ephraim should not be overlooked. Joseph continues:

"Thus saith the Lord God of my fathers unto me, A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins, his brethren (Ephraim and Manasseh); and unto him will I give commandments that he shall do a work for the fruit of thy loins. And he shall bring them (Ephraim and Manasseh) to the knowledge of the covenants which I have made with thy fathers; and he shall do whatsoever work I shall command him. And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt; for a seer will I raise up to deliver my people out of the land of Egypt; . . . And again, a seer will I raise up out of the fruit of thy loins and unto him will I give power to bring forth thy word unto the seed of thy loins (Ephraim and Manasseh); and not to bringing forth of my word only, saith the Lord, but to the convincing them of my word (the Bible) which shall have already gone forth among them (Ephraim and Manasseh) in the last days; wherefore the fruit of thy loins shall write, and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrine, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and also to a knowledge of my covenants, saith the Lord. And out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days. And that seer will

I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people to salvation."

The account of this prophecy as given by Lehi in the Book of Mormon, pages 87 to 89, is essentially the same, varying in some minor statements, except that there are a number of verses of additional information given near the close. We will notice some of these as we continue.

In analyzing Joseph's prophecy, let us first consider the "righteous branch." Joseph says:

"The Lord God will raise up a righteous branch out of my loins." "And a branch shall be broken off, and shall be carried into a far country. Nevertheless they shall be remembered in the covenants of the Lord, when the Messiah cometh; for he shall be made manifest to them in the latter days, in the Spirit of power; and shall bring them out of darkness into light; out of hidden darkness, and out of captivity unto freedom."

True, Manasseh was a branch broken off, and carried to a far country. Messiah visited them, when he came, and they became a righteous branch for almost three hundred years. He is also to be made manifest to them in the latter days, and bring them out of darkness and out of captivity. But what about Ephraim? Let us turn our thoughts to him for a time.

"Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the nations."—Hosea 9: 16, 17.

A branch whose root is dried up, a branch which bears no fruit, a branch that is **cast away**—is it a branch broken off? Broken off from the commonwealth of Israel, bearing no fruit where it had been planted, but becoming "wanderers among the nations," to become eventually as Israel had said, a "multitude of nations," and in the last days to become a "righteous branch," to be set ahead of Manasseh. Moses said, "They are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Listen: If Manasseh is to be found throughout the length and breadth of the Americas to the number of fifteen millions, then Ephraim should number upwards of a hundred and fifty million, somewhere. Where is he?

"Ephraim shall return to Egypt, and they shall eat unclean things in Assyria."—Hosea 9: 3.

"They shall be wanderers among the nations."—Hosea 9: 17.

"Ephraim, he hath mixed himself among the people."—Hosea 7: 8.

"He shall become a multitude of nations."—Jacob.

"Let them (Ephraim and Manasseh) grow into a

multitude of nations in the midst of the earth."—Moses.

These two latter predictions were for latter-day fulfillment. For Jacob said, "I will tell you what shall befall you in the latter day." Then proceeded with his prophecy, and Moses' prediction was a repetition largely of that which had already been spoken.

The "midst of the earth" are those portions lying somewhat centrally between the two poles, and here will be found the descendants of Ephraim, mixed with the people, and become a multitude of nations, a hundred and fifty million of him.

And Ephraim is a part, the leading part of the "righteous branch" to be raised up in the latter days. Lehi, speaking of Joseph in Egypt, says:

"And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom."—Page 87.

That Manasseh was not the only one "broken off" is evident from the following:

"But great are the promises of the Lord unto those who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this; and they are inhabited also by our brethren. For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure. And now, behold, the Lord remembereth **ALL THOSE WHO HAVE BEEN BROKEN OFF**; wherefore, he remembereth us also."—Page 115.

In the "righteous branch" to be raised up in the latter days will be featured something more than Manasseh.

In the latter days the Lord is to be a father to Israel, and Ephraim is to be his first born (see Jeremiah 31: 9). First born in that he with Manasseh had been named Israel, and given Reuben's birthright; first born in that he was set ahead of Manasseh; first born in that he is the first to hear and obey the gospel in the last days and be "born of water and of the Spirit" into the kingdom of God. For the gospel is the means of gathering Ephraim out from among the nations, that being brought out of darkness and out of captivity he may with Manasseh become a righteous branch raised up in the latter days from the loins of Joseph. "And they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

With this thought in mind, let us examine the statements one by one, as presented by Joseph in Egypt, and see if they are applicable to Joseph Smith the Seer:

"A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins." (Ephraim and Manasseh.)

Yes, Joseph Smith was a choice seer unto Ephraim

scattered among the nations of the earth; and through his work has Christ been made "manifest unto them in the latter days, in the Spirit of power," and they are being brought "out of darkness into light; out of hidden darkness." During his lifetime were tens of thousands (upwards of 200,000) of Ephraim brought "out of captivity unto freedom" (see Book of Mormon, page 34), from the various nations of the world, a captivity that is growing more pronounced as the days go by.

"He shall be esteemed highly among the fruit of thy loins, his brethren."

Joseph Smith is esteemed highly by his brethren of the blood of Ephraim, and also of Manasseh, and will be more and more as they come to a knowledge of his work in their behalf.

"And unto him will I give commandments that he shall do a work for the fruit of thy loins."

And here is one of the commandments:

"Behold you have been intrusted with these things, but how strict were your commandments; . . . and thou art still chosen, and art again called to the work; . . . for, inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people, and to the Nephites, and the Jacobites, and the Josephites (descendants of Lehi's Joseph), and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites and the Ishmaelites, who dwindled in unbelief . . . and for this very purpose are these plates preserved which contain these records, . . . that through repentance they might be saved."—Doctrine and Covenants 2: 3-6.

"My people" includes his "first-born," and they together with the Nephites, Jacobites, Josephites, Lamanites, Lemuelites, and Ishmaelites, were of the loins of Joseph, and the choice seer was commanded to do a work for all these, and the means put in his hands to accomplish the work required of him.

"He shall do whatsoever work I shall command him. And I will make him great in my eyes, for he shall do my work, and he shall be great like unto him (Moses)."

Did Moses do the work God commanded him? Yes.

Did this make Moses great in the sight of the Lord? Yes.

Did Joseph Smith do the work God commanded him? Yes.

Did this make Joseph Smith great in the sight of the Lord? Yes.

Did Moses write of the creation, and early history of the world? Yes.

Did Joseph Smith write of the same period, when plain and precious things Moses had written were lost or destroyed? Yes.

Did the Lord raise up a spokesman for Moses? Yes.

Did he raise up a spokesman for Joseph Smith? Yes.

Did Moses perform miracles? Yes.

Did Joseph Smith perform miracles? Yes.

"And unto him will I give power to bring forth my word (the Book of Mormon) unto the seed of thy loins (Ephraim and Manasseh). And not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word (the Bible), which shall have already gone forth among them (Ephraim and Manasseh)."

This Joseph Smith did. The very purpose of the coming forth of the Book of Mormon was to convince Israel, including Ephraim and Manasseh, of the truth of the Bible concerning Christ (see Book of Mormon, page 141, also Mormon's preface).

"And he shall bring them to a knowledge of the covenants I have made with thy father."

The work Joseph Smith did is bringing Ephraim and Manasseh to a knowledge of these very things. Prior to the coming forth of the Book of Mormon, what did the churches know concerning the blessings pronounced upon Joseph in Egypt, and upon his sons, Ephraim and Manasseh; of "Joseph's land," of the things to befall Ephraim and Manasseh in the last days, of Isaiah, chapter 29, of the "branches" (plural) that were to "run over the wall," and "over the sea," of the "two sticks," the "stick of Judah" and the "stick of Joseph in the hands of Ephraim"—the "great things of my law" that were written by Manasseh "to Ephraim," which "were accounted as a strange thing," and were to be in the hands of Ephraim, the "first born," in the latter days? Nothing. And outside of the Restoration movement today, aside from those who have come in contact with the work of the choice seer, the average Bible reader has but a vague idea of these things.

But the record of Judah (the Bible), and the record written by the fruit of the loins of Joseph (the Book of Mormon), are today in the hands of the fruit of the loins of Joseph (Ephraim), and have grown together, and are growing together to the confounding of false doctrine. False doctrine after false doctrine has been confounded by them. False doctrine after false doctrine shall yet be confounded by them. Contention upon contention shall yet be laid low by them, and the great and grand purpose be ultimately reached of "establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days."

"Out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them who are of the house of Israel, in the last days."

Lehi words it thus:

"In that day when my work shall commence among all my people."

His work, which is to restore the house of Israel, commenced with the coming forth of the Book of Mormon, and will continue until Israel has been restored.

The "strength" of the seer "out of weakness" is made manifest not only in his lifetime, but in the fact that the work he instituted continues toward the accomplishment of its purpose.

To insist that Joseph Smith was not the choice seer, because not all the prophecies concerning his work were fulfilled in his lifetime, is to use a measuring rod you would not apply to any other prophet.

Abraham, Isaac, Jacob, Moses, John the Baptist, Christ—none of them saw the work they started completed in their mortal life span. Even Enoch has a part in the events yet to take place in the culmination of the Lord's work.

The fact that Joseph Smith was the choice seer spoken of should be clear to every one in the light of the following points:

1. The man spoken of in the prophecy is to be a seer to the seed of Joseph of Egypt, which includes Ephraim amidst the multitude of Gentile nations, as well as Manasseh among the Indians. Moreover, he was himself to be of the seed of Joseph, of whom Ephraim was to be in the ascendancy in the latter days. This was fulfilled in Joseph Smith, who was a lawful heir, "according to the flesh." "Hid from the world with Christ in God," as all Ephraim was hid from the world in the Gentile nations. (See Doctrine and Covenants 84: 3, 4.) As a Gentile, Joseph Smith was not an "heir according to the flesh," "through whom the priesthood hath continued through the lineage of your fathers"; but as a descendant of Joseph, through Ephraim, he was, as were others with him. "The willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, . . . for, verily, I say that the rebellious are not of the blood of Ephraim." (Doctrine and Covenants 64: 7.) "And they who are in the north countries shall come in remembrance before the Lord, . . . And they shall bring forth their rich treasures unto the children of Ephraim my servants . . . and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; . . . this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows."—Doctrine and Covenants 108: 6.

2. The seer was to be esteemed highly among Joseph's seed. He was, and is, and will be, both by Ephraim and Manasseh.

3. The Lord has said that he would give unto this seer a commandment to do a work for the fruit of the loins of Joseph. Joseph Smith received a specific commandment to do that work, in the translation of the plates which were preserved for that very purpose." (See Doctrine and Covenants 2: 3-6.)

4. The seer was to bring Joseph's descendants to a knowledge of the covenants God made with Jacob. That is exactly what Joseph Smith did, and what the work he instituted will continue to do, until all the branches "broken off" are restored.

5. This seer is to be great like unto Moses. This is true of Joseph Smith. In some respects he was greater than Moses. Moses delivered the people from Egyptian bondage, and then because they rejected the gospel law, left them under a law "that gendered to bondage." Joseph Smith brought hundreds of thousands out of "darkness," and "out of

captivity unto freedom," and left them in possession of the gospel law of liberty.

6. The "word" which the seer was to bring forth was to "the seed of the loins of Joseph," referring to both Ephraim and Manasseh. This is true of the work of Joseph Smith. To the Gentiles first, among whom Ephraim is mixed, then to other branches broken off.

7. The seer of the prophecy is to convince the seed of Joseph of the truth of the word which had already gone forth among them (the Bible). This has been EMINENTLY the fruit of Joseph Smith's mission, already; and it is to continue.

8. The work of Joseph Smith did confound false doctrine, laid low many contentions, and eventually will establish peace among the fruit of the loins of Joseph, both among Ephraim, and among Manasseh, and between each other.

9. The branches broken off were to be brought to a knowledge of their fathers. This has been and is being fulfilled to hundreds of thousands, also in bringing them to a knowledge of who they, themselves, are.

10. The seer was to be made strong "in that day when my work shall commence among all my people." He was. The work he accomplished in the short space of fourteen years was superhuman. Nothing was forgotten pertaining to the last dispensation. The restoration of Palestine to its fertility, the return of the Jews, the lost ten tribes, the restoration of the Lamanites, the New Jerusalem upon the land of Joseph, the closing of the Gentile times, the advent of Christ and his reign upon the earth were all embraced within the scope of the work he brought forth.

11. The work done by the choice seer is to accomplish the restoration of Israel, and all things connected therewith.

12. Those who sought to destroy Joseph Smith were confounded. He escaped from those who sought his life time and again. They administered poison to him. They haled him into the courts of the land upward of fifty times, and proved nothing against him. Even in his death they were confounded. They thought they had destroyed the work of Joseph Smith, but instead they gave it a lasting impetus.

Joseph Smith was the choice seer to the seed of Joseph in the last days.

Speaking of the seer who should lead Israel out of Egypt, Joseph was told:

"His name shall be Moses. And by this name he shall know that he is of thy house."

Just how many seers by the name of Moses were there? One.

And of the choice seer of the latter days Joseph was told:

"His name shall be Joseph, and it shall be after the name of his father."

Is there any indication in Scripture that there was to be more than one such seer to answer that description?

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THAT ALL MAY KNOW

In order to answer the many inquiries that come to the general office from time to time, and also for the information of those who may be interested, who do not write, concerning the welfare and progress of the Church, I take this means of answering some of the most vital questions which come to me. All the members like to know how the Church is progressing: as one Brother puts it, "for it is our Church, and we are interested in its progress."

Reference has been made to certain articles appearing in Zion's Advocate that are of a very discouraging nature. No doubt the writers are just as much interested in the welfare of the church as any, and just as sincere; but seem to overlook the fact that certain statements are very discouraging to those who are uninformed as to the cause of those conditions to which they refer.

The wise man has said, "A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25: 11. Again, "A man hath joy by the answer of his mouth; and a word spoken in due season how good it is." Chronicles 15: 23. Another has said, "If you can't say something good, better say nothing." It was the Apostle Paul who said, "Whatever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of GOOD report; (Emphasis mine.—J. R.) if there be any virtue, if there be any praise, think on these things." Philippians 4: 8.

I have always tried to cultivate a cheerful disposition, and to look on the bright side of things. I would prefer to be an optimist rather than a pessimist. We are living in a time when we need all the encouragement we can get, for at the best there are times when it is hard to "be in the faith."

The Lord has said through the latter day prophet, "Cry nothing but repentance unto this generation." Yet we find some who are spending a good portion of the time "crying over spilt milk." It does not require a Solomon to see that many mistakes have been made in the past: but will it do us any good to be always parading our mistakes and failures to the world? Will we make any converts that way? No, a thousand times no! True, when we find we have made mistakes, we should confess them and repent. It is hard to admit, "I was wrong." That is one thing I greatly admire in the Church of Christ; that is its willingness to correct the mistakes of the past when it is demonstrated they have been made, with an endeavor to get back in "the old paths." This they have done, not only as individuals, but as a body. The greatest mistake we have made as individuals is putting too much confidence in those who would be leaders, and just take it for granted that they cannot be wrong. "Cursed be the man that trusteth in man, and maketh flesh his arm."—Jeremiah.

Our safety is in the Savior's advice, "Let no man deceive you." It has been said, "You can fool some of the people all of the time, and all the people some

of the time, but you cannot fool all the people all the time." I admire a statement made by one brother, "I never have driven my stakes so deep that I could not move them if I find that I was wrong."

Some of the discouraging things we often hear is, as some would have us believe, "The Restoration movement has been a failure since its incipency," and they continue to point out its failures. What good is there in that? I for one deny that charge. There are so many things concerning this great latter day work that are of inestimable value. If it were possible to value the price of a human soul, we might to some extent estimate its value, but we cannot. Latter Day Saints, what would you take for the hope you have of eternal life? Was it a failure to restore the holy priesthood? Was the coming forth of the Book of Mormon, or the Nephite record, a failure? Was it a failure for the Lord to restore the ancient gospel? I might go on with a number of like questions, to all of which we must answer in the negative. If it were not so, we would be as Paul says, "of all men most miserable."

But pardon this digression. I promised to answer some of the questions that come to me. My attention has been called to certain statements in an ably written article in the July issue of the Advocate. After referring to the purported revelation concerning the raising of five thousand dollars the statement is made that the very next day over one fifth of the amount that was already in the temple fund treasury was spent, and since that time "nearly all of the moneys that have been collected for the building of the temple have been wasted," implying that what was spent was wasted.

Now a brother writes me, "If that statement is true, why ask us to send any more money for the building of the temple, if it is only to be wasted?"

This is a legitimate, reasonable question, one that demands an answer. For that reason, only, am I prompted to write, and not for controversy. I do not for a moment doubt the honesty of the brother who wrote the article in which the statement referred to occurs. In his way of looking at the matter, he thinks the money was wasted, and perhaps others are like minded. He fails to tell us, however, what the money was spent for, and how it was wasted.

In the same issue another brother, writing of his trip to the conference tells how he felt when he viewed what he called, "the wreck," but adds that the Spirit admonished him not to be "unduly discouraged," etc. I am glad our brother was thus admonished.

In the current number of the Advocate, the same matter is more fully discussed by another brother. I do not wish to criticize what he has presented, only to answer some questions he has asked, but will do that later on. Now back to the other article. As I said before, the writer fails to tell us what the money was spent for, and how it was "wasted." I have been

pretty closely associated with the work since 1930, and have been in charge of the general office the last four years. So I am in a position to know how this money was spent, and what for; at least since I have been in the office.

Going back to October, 1929, it will be remembered that the question of re-baptism, based on the twelfth message, caused a division in the church, which culminated in April, 1930, in the complete separation of the Fetting followers from the Church of Christ, all of which is well known to the readers of the Advocate. True, the work on the Temple stopped until the question of "re-baptism" was settled. At the October conference a resolution was sent out for referendum to the whole church (See Advocate for November, 1929, page 150), by a vote of 110 for, 67 against. At the April conference the resolution was approved by referendum vote, 345 for, 53 against. (See Advocate for April, 1930, page 58.) Still a great many of our people were reluctant to discard the so-called "Messages" which had gotten such a deep hold upon their minds. It was decided by conference action to continue the work on the excavation, based on a statement in the "twelfth message" where it was said, "Let your work on the Temple continue, working as fast as the moneys come in."

The following resolution was adopted by the General Conference of the Church of Christ April 14th, 1930:

"Whereas, in the recent purported messages to Otto Fetting it is said that we of the Church of Christ who do not accept the innovation of re-baptism have rejected the messages and the messenger; and Whereas, we have not as a Church expressed ourselves adversely on the matter; and Whereas, we believe that all good things come from God, but in the transmission of the divine will through human agency the human element may be interjected at times; therefore, Resolved: that we reaffirm our former action in which it is declared that all purported revelations from God must stand on their merits as they may be demonstrated by the arbitrament of time:

"Resolved further, that in the absence of contrary proof, we do accept the instructions and specifications in the aforesaid messages pertaining to the building of the Temple so far as they are found to agree with former revelations, and that we declare it to be our intention to proceed with the construction work as fast as the moneys come to our hand."

Signed by E. E. Long, C. L. Wheaton, Wm. F. Anderson, A. M. Smith, James E. Yates, B. C. Flint and Samuel Wood.

So the work proceeded slowly till the April conference of 1931.

Now let us consider that question of "waste." The Plans Committee had been instructed to have the plans drawn, which was done. We were commanded to keep out of debt, so out of the funds in hand the plans were paid for, which we are informed cost about \$2,000.00.

Was that wasted? We think not, for we have the

plans and blue prints paid for and in safe keeping. Without them we could not "proceed." The basement has been dug twelve feet deep, including the porch, all this by donated labor. Is that wasted? Several thousand feet of lumber has been sawed and stacked on the site. The timber was donated, at least a good portion of it; the saw mill was donated, the sawing and hauling were donated. Was that wasted? True, the workers had to be housed and fed, but the housing was donated, and a large portion of the food, also. The bedding was donated, and we still have that. Is that wasted? A team of horses was purchased for cash by the committee, and a scraper, plow, shovels, slips, and such other equipment as was necessary. One of the horses, after the year's work was done, died. The other one was sold for all it was worth, and the money returned to the temple fund. Later, a two-ton truck was purchased, with which all the hauling was done for two years. A car load of sand was purchased, and a car load of crushed rock, which we still have, to say nothing of several tons of rock that have been quarried and hauled to the temple site. All this we still have in good shape. So much, then, for the "waste." It is estimated that if all this labor in excavating had been contracted, it would amount to some \$8,000.00.

Now to the queries I promised to answer in the article in the November Advocate. As I said before, I do not wish to criticize the author's deductions as to our failures, only to call your attention to some things that may not be generally known. He refers us to a purported revelation given in answer to prayer, which is published in full in the Advocate for July 1st, 1931. It is stated there: "Let the work upon the foundation proceed when the sum of five thousand dollars shall have been accumulated in the treasury," etc., and the writer deduces three steps that should have been taken: 1st, accumulate five thousand dollars in the treasury; 2nd, "Then let the work on the Temple proceed." 3rd, "Then come before me again in prayer for my further instructions." Then the brother asks, "Why were not these three steps taken in their simple and logical order? Why not?" My answer is, the people were not ready to receive such instruction. They were still committed to the messages one of which says, "Let the work continue as fast as the moneys come in," and this one, "I give you seven years to build the Temple." At the time the revelation referred to by our brother was given, there still remained six years in which to build the temple. "The arbitrament of time" had not yet proven the messages "unreliable." In the July 1931 Advocate, following this published revelation, a footnote by the assistant editor calls attention to the action of the body with reference to the matter, setting forth the position the church had taken. Referring to page 69 of the May issue for 1931, we quote: "And be it further ordered that this assembly neither approve or disapprove the manifestation given through Apostle James E. Yates, but consider it as a separate matter, to be published in Zion's Advocate, for the consideration of the church, and thereby stand upon its merits."

Continued on page 319

HISTORY OF THE CHURCH OF CHRIST AND THE LATTER DAY RESTORATION

By H. E. Moler

(Continued from last month.)

Oliver Cowdery Becomes a Scribe for Joseph

On the 5th day of April, 1829, Oliver Cowdery came to the home of Joseph, this being the first meeting of these two young men who should do so much together in the beginning of this new movement. Oliver had been teaching school in the neighborhood where Joseph Smith, senior, lived, and he being one of the patrons of the school, Oliver Cowdery went to board for a season at the Smith home. It was there the family related to him the circumstances of Joseph, junior, receiving the plates. The story seemed to fascinate this young school teacher. He enthused with interest, and made the trip to Joseph's home to learn at first hand for himself and to inquire of the Lord. Two days after his arrival (being the 7th of April), Joseph resumed the translation of the Book of Mormon, Oliver Cowdery writing for him. After continuing for several days, Joseph inquired through the Urim and Thummim and obtained the following revelation, given April, 1829, to Oliver Cowdery and Joseph Smith, Jun. (See Book of Commandments, Chapter 5):

"A great and marvelous work is about to come forth unto the children of men: behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow. Therefore give heed unto my word.

2. "Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you knock it shall be opened unto you.

3. "Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion; seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall ye be made rich. Behold he that hath eternal life is rich.

4. "Verily, verily I say unto you, even as you desire of me, so it shall be unto you; and, if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation; keep my commandments and assist to bring forth my work according to my commandments, and you shall be blessed.

5. "Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above; and if thou wilt inquire, thou shalt know mysteries which are great and marvelous; therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring

many to the knowledge of the truth; yea, convince them of the error of their ways. Make not thy gift known to any, save it be those who are of thy faith. . . . Trifle not with sacred things. If thou wilt do good, yea and hold out faithful unto the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

6. "Verily, verily I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me, and behold as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

7. "Behold thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things that thou mayest know that thou hast been enlightened by the Spirit of truth; yea, I tell thee, that there is none else save God, that knoweth the thoughts and intents of thy heart: I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true:

8. "Therefore be diligent, stand by my servant Joseph faithfully in whatsoever difficult circumstances he may be, for the word's sake. Admonish him in his faults and also receive admonition of him. Be patient, be sober; be temperate; have patience, faith, hope and charity.

9. "Behold thou art Oliver, and I have spoken unto thee because of thy desires, therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

10. "Behold I am Jesus Christ, the Son of God. I am the same that came to my own and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not.

11. "Verily, verily I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things; did I not speak peace to your mind concerning the matter? . . . What greater witness can you have than from God? And now behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? And behold I grant unto you a gift if you desire of me, to translate even as my servant Joseph.

12. "Verily, verily I say unto you, there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourself in heaven, then shall you assist in bringing to light, with your gift, those parts of my Scripture which have been hidden because of iniquity.

13. "And now behold I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses, shall every word be established.

14. "Verily, verily I say unto you, if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they; and then shall ye have joy in the fruit of your labors.

15. "Verily, verily I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold there will I be in the midst of them; even so am I in the midst of you. Fear not to do good my sons, for whatsoever ye sow, that shall ye also reap: therefore, if ye sow good, ye shall reap good for your reward:

16. "Therefore fear not little flock, do good, let

earth and hell combine against you, for if ye are built upon my Rock, they cannot prevail. Behold I do not condemn you, go your ways and sin no more; perform with soberness the work which I have commanded you: look unto me in every thought, doubt not, fear not; behold the wounds which pierced my side, and the prints of the nails in my hands and feet: be faithful; keep my commandments, and ye shall inherit the kingdom of heaven. Amen."

After this revelation was received, Oliver confided to Joseph that after he had gone to Father Smith's to board, and the family had told him the wonderful things of the visions of young Joseph, and his receiving the plates, that one night after he had retired to bed he called upon the Lord to know if these things were true, and that the Lord manifested to him that they were true. He had kept these circumstances entirely secret, not mentioning them to any one. So after the above revelation was given he knew beyond any doubt that the things he had been told were true, because no living being knew of the circumstances alluded to in the revelation, but God and himself.

(To be continued.)

FROM THE MAIL SACK

A REMARKABLE EXPERIENCE

The following experience bears literal proof that the day of miracles is not past, and to us it is as striking as any that we find recorded in holy writ, and it was shared by Apostle Wm. F. Anderson and Sister Flint.

It happened at the close of the series of meetings held in Lamoni, as mentioned in the last Advocate, and on our way to Wisconsin.

Most of the Saints know that I am getting almost unable to drive my car after nightfall, because of my inability to see. And with some peculiar spells of dizziness that I have, I become completely confused when I have to face city or auto lights. For this reason I have tried, as much as possible, to keep off the roads at night, unless absolutely necessary. This will help explain why this experience was so remarkable.

Bro. Anderson had written us that he would like to accompany us to our home from Lamoni, and was to arrive there from Independence by bus. The distance from Lamoni to Madison is a little short of four hundred miles, and Bro. Anderson's bus arrived in Lamoni at exactly twelve o'clock noon, Friday, October 7th. This gave us only a half day to make that four hundred miles, and with these short autumn days, I was quite worried, but felt that if we could not make the entire distance, that we would try to reach Platteville, Wisconsin, which was the nearest point we knew of between, where there would be a stopping place for any of our missionaries, and at that, I knew there would be considerable night driving, under the most favorable circumstances. Well, we were making very good time until about five o'clock p. m., when we had some car trouble that

not only consumed some valuable time, but also consumed the most of our funds, so that we were rendered absolutely powerless to pay for lodgings elsewhere. Added to this Bro. Anderson was very near sick with a cold, and to top this all off it began to rain. Well, we made Cedar Rapids, Iowa, at about seven p. m., and by that time it was so dark that I got completely lost by the dazzling street lights, and I didn't know what to do, except to place ourselves all in the hands of the Master we were trying to serve. We finally got through the business section of the town and were passing through a very nice residence section, when the car stopped without any apparent cause, right in front of a nice large house. We did what we could to find the trouble, and you can doubtless imagine my feelings because we were still one hundred and sixteen miles from Platteville. While we were trying to find what was the matter, and I was down under the car with a flashlight, getting wet with the rain, a man came out of the house in front of which we had stopped, and seeing me in difficulty, got into his car standing at the curb just behind mine, and turned his headlights on me intending to thus help me with my work. Imagine my surprise, when in going back to thank this man, I found it to be our former associate in the second quorum of seventy in the Reorganized church, Bro. Roy Parker. The last time I saw Bro. Parker he was connected with the Des Moines Register, and lived in Des Moines. He is now connected with the Cedar Rapids Gazette, and our car had deliberately stopped in front of his home. Well, the surprise was mutual all around, but at any rate it ended our anxiety and suspense, because we were made very welcome in that truly Latter Day Saint home.

Well, if anyone ever needed to be looked after in a time of dire need I was that person, but while we

were in such sorry need of a stopping place at that particular time, it also seemed that our story was also very much appreciated by our brother and sister, because while they still hold membership in the Reorganized church, their experience has been very similar to that of many others of us, and so the message of the Church of Christ was well received, and Bro. Parker and his good wife felt that we had actually been directed to their door, and that it was the hand of God that was directing. Well, we were SURE OF IT, from every angle. Had the car stopped a door or two either way from where it DID stop, this would not have happened. And had Bro. Parker's daughter, (It was her car, and she was going out to put it in, but her father offered to do it.) come out instead of Bro. Parker, this would never have happened, because I wouldn't have known her nor would she have known me. Furthermore, Bro. Parker's work keeps him on the road, and had he not been called home at that particular time to attend a funeral, he wouldn't have been there, and again, this experience wouldn't have materialized. During the evening Bro. Anderson asked Bro. Parker and me to administer to him, and the sweet spirit of fellowship that prevailed proved that the recognition of God was with us.

Finally, the next morning, when we got ready to start on our journey, I fully expected to have to take the car to a garage to find out what was the matter with it, because the night before, it wouldn't go even with Bro. Parker shoving it with his car, but to our surprise and satisfaction, nothing seemed to be the matter with it, and we drove clear to Madison, Wisconsin, with no trouble at all. To us this is the most striking manifestation of God's directing in His work that has come to us. It shows that He not only protects His ministry, but also knows where His scattered sheep are and sends His messengers to them. Who can doubt that God is in this work? I cannot, and I never have. Praise be to His holy name!

I am sending this testimony in for the Advocate, believing that it will be of interest to the Saints generally. Bro. Anderson can vouch for its truthfulness. Of course, there were other remarkable features connected with that experience, but we don't want to make this overlong, and the above gives the highlights.

Sincerely your brother,
B. C. Flint.

2338 Hoard St., Madison, Wisconsin.
November 11, 1937.

GLEANINGS BY THE WAY

By C. L. Wheaton

Perhaps some of our readers would be interested in knowing some experiences of ye missionary in this part of the Lord's vineyard. I arrived in Oklahoma City Sunday, October 31, in time for a brief rest before the evening service. A small, but responsive audience was present in the home of Brother and Sister Maloney to hear the evening's discourse. It was good to renew fellowship with these Saints of the Lord who are more or less off of

the beaten track of the missionaries who go to their fields.

I spent ten days in this locality preaching in the homes of the church, conducting for the most part lantern slide lectures on the archeology of the Book of Mormon. Three days were spent attending a convention of the Women's Christian Temperance Union, at Duncan, Oklahoma, in company with Brother and Sister Maloney as the guest of Sister Minnie Page. Both of these sisters are members of this organization, and as delegates, wished to take an active part in its affairs.

Sister Page has been seriously sick for a long time, but in recent months, thanks to the blessings of an all wise Creator, her health has improved to that extent that she has been able to get up from her bed of affliction and be about the house, and visit in the home of Sister Maloney. Feeling so much improved, she expressed the desire to attend the convention, and securing the use of a car, the writer was pressed into service as driver. As a result I had my first experience and privilege of attending a convention of the W. C. T. U. Our trip to and from the convention was most enjoyable as the seasons in Oklahoma are much milder than in the north. In the fields were workers picking cotton, plowing and doing other farm work. The woods of jack oak, etc., still retained their green foliage, as very little frost has come to this southern clime as yet.

There are a number of high lights that linger in mind concerning the convention that impressed me deeply. First: it was my first opportunity of attending a convention where women planned and conducted all of its affairs. To see the precision and order in which they conducted their business, puts to shame some of the conferences and other deliberative assemblies I have attended which have been conducted by men. They were very strict to observe parliamentary practices in all their deliberations; then, too, it was seasoned with wholesome prayer and Christian devotion throughout.

In this convention were women from every part of the State of Oklahoma, from every walk of life, of various religious persuasion, who earnestly went about doing the thing which they felt would be pleasing before God to do, for the advancement of the spiritual and moral life of His children. I could not help but be impressed by the seasons of prayer and devotional services, of a highly spiritual nature, throughout the convention.

We could review with pleasure and interest much that was good and wholesome for Christian people to meditate upon, but space requires that I limit my observations to a few of the high lights. As I have said before, the outstanding characteristic of the three days of social, educational and business sessions of the convention was the orderly manner of conducting their affairs. Not once during the whole time did we hear personal reflections or wrangling over differences of opinion indulged in. These earnest women tackled their tasks with prayer and Christian tolerance. If there were differences of opinion as to the course best to pursue, they were threshed out in executive sessions away from the

public, and only the results of their discussions were publicly reviewed. What a fine thing, too, for this, to me, was a marked contrast to our manner of conducting conferences, where our enemies and unfriendly visitors are permitted to sit in with pad of paper and poised pen to make voluminous notes on every difference of opinion, personal matter and controverted point at issue, and much of the notes garbling the truth at that, to be used for propaganda to hurt us before the public and weaken the support of our membership at large.

Another thing that impressed me was the love and respect they manifested towards those who served long in the heat of their crusades against the liquor traffic and its associated evils. Many of them were pioneers of the organization in the days when Oklahoma was a territory and the traffic was wide open. Some of these individuals had made mistakes in their long years of service, it is true, but stress was placed upon their accomplishments—not upon their mistakes. And what a difference this attitude makes from a psychological standpoint. When we stress a person's good points or accomplishments we, by that token, encourage them to attain to still higher goals. But when we stress their failings, harp upon their mistakes, etc., we discourage, depress and cause to be cultivated within them a feeling of inferiority that retards spiritual, mental and physical growth.

One particularly impressive instance of this attitude was their Memorial Service for deceased members who had passed away during the previous year. This service was very impressive. At the time appointed the chair-lady called the assembly to order with a moment of silent prayer; then to the accompaniment of sacred music two of their number marched forward from the rear of the building to the rostrum, carrying large bouquets of beautiful roses, and stopped at a previously designated place thereon, where a flower basket had been placed. The chair-lady of the committee who had charge of this part of the convention program, then read the names of the departed ones, and some one, preferably a personal acquaintance or an officer of the local to which the deceased had belonged, gave a brief outline of her activities and achievements. At the conclusion of each such brief tribute, one of the roses was dedicated to the deceased and placed in the flower basket. In all there was close to two dozens of roses so dedicated, with the result that a large, beautiful bouquet was left upon the rostrum in loving memory of their beloved dead, to remind the living of their sacrifices and accomplishments. What a comfort such an experience must have brought to friends and relatives in that assembly. Personally I was deeply touched. We often forget the good that our departed ones have accomplished, and fail to perform such small amenities to our faithful workers.

The Pearl Medal Contest for high school young people was another high spot of the convention that impressed me. In this contest three young men and two young ladies contested by giving readings on the moral questions of the day, and the effects of liquor upon them. Before they were eligible to enter this contest they must have first won three medals of lesser value. Thus we find that this contest was

worth while and quite instructive. While a young man won the medal, for myself I felt that a young girl made the most effective appeal to thinking men and women today. By permission of the officers of the convention I am giving her reading in full. I believe that it carries an appeal that should challenge the thought and best consideration of every Christian man and woman. I hope that our editor will see fit to indulge me the space to publish it complete.

In addition to meeting a number of the local and state officers of the W. C. T. U., I also had the privilege of meeting Mrs. D. Leigh Colvin, of New York, who is Vice-President of the National W. C. T. U. She is a splendid type of American womanhood, a capable and talented speaker, possessed of great poise and personality.

Among other interesting statistics she gave the convention, was the fact that 1,350,000 young women have been trained as bar-maids to dispense liquors since Repeal in 1933; that the consumption of alcoholic liquors has increased over 21% with its attendant increase of auto accidents, moral turpitude and kindred evils. Their objective this year was stated to be "A Million Dollars for Alcohol Education," that school children may be taught the truth about the evils of this traffic, in textbooks, in Sunday schools, and through other educational facilities. Surely this is a worthy undertaking, that should have the support of every Christian man and woman in the nation.

The reading I referred to above is as follows:

Youth Makes a Plea

By Grace O. Cromer

Dear friends, we come to you this evening with a plea for protection. We are only young people, with all the limits of our inexperience and lack of wisdom, and we have had nothing to do with the making of the conditions which surround us today. We did not ask to be born into this world, nor into this twentieth century civilization. But here we are, set down in the midst of this materialistic, immoral age, with its many wonderful scientific inventions, and with myriads of temptations surrounding us of which our parents and grandparents knew nothing.

If we are weaker in body and moral stamina than our parents were—which is to be questioned—the fault is not ours, but the result of their failings and weaknesses. For us to come safely, unscathed, through the many insidious temptations about us today will require a strength and stamina of character unequalled by the youth of any generation of our forefathers. So we need your help and protection. We feel we have a right to demand it, to insist that you awaken to your duty to us, your God-given trust.

We feel that you with your grown-up wisdom and experience should so safeguard us that these wonderful inventions and unprecedented advantages, in the midst of which we find ourselves today, should be made to aid us in our spiritual, moral, and mental growth, and not allowed to cause our downfall and ruin.

But you ask what you can do to safeguard us, how you can make it easier for us to do right.

You can do much. Look around you! For instance, examine the picture show of today, which was unknown to our parents and grandparents in their youth, and which could make a great moral and educational factor in our lives. But what is it really doing to us young people? It is holding up before us, in very attractive and enticing forms, a life of immorality and crime, and leading many of us away from a life of virtue and righteousness.

What is the automobile doing to us? In many cases it is taking us away from homes, which are becoming more and more mere places in which we eat and sleep occasionally, and leading us into all kinds of temptations and crimes and injuries to body and soul.

And even the radio, this marvelous of twentieth century inventions, is bringing to our homes daily, along with the many good things, advertisements and messages urging us to use special brands of cigarettes or giving us new recipes for wine sauces, frappes, and cocktails!

But it seems to me the greatest crime you grown-ups have committed against us young people of today, and which you could have prevented, has been the allowing by your lethargy if not your consent, the repeal of the prohibition law against the legalized sale of beverage alcohol. You have let down the bars. You have set the doors of our nation wide open. The liquor traffic is after us young people!

Before prohibition one boy in every five and one girl in every eight was sacrificed to the demon Rum. And what will be the percentage now that it has been made so easy to get liquor that you can buy it at almost any grocery store, drug store, soft drink stand, restaurant, or hotel? And not only that, but it has been made by law "respectable" to drink, and many of these places have specially reserved tables for "ladies." (This good old-fashioned word "lady" has been prostituted these days, for a lady will not so lower herself as to drink or smoke.)

According to a recent publication of one of the liquor traffic's newspaper organs, a great campaign is now being waged to teach us young people to drink, in order that their business may prosper. And not only are they trying to teach the young people to drink, but they are planning to begin with the babies by teaching the mothers to drink beer, and thus instill in the innocent little babies the accursed appetite for liquor.

Already in many states they are selling, in stores near our schools and colleges, candies filled with brandy and other liquors—strong enough that five or six pieces will make a child drunk!

What are you parents doing to try to put a stop to these things?

We young people have the same desires and ambitions that you had in your youth. We want to make something of ourselves. We want health and happiness, wealth and power. Remove some of these temptations from around us and clear the way for

us! And we will prove to you that this generation of young people will do their part toward making the world a safe place in which to live.

Play fair! Give us a chance!

Brother Wheaton adds:

Yes, it is a pertinent question. What are we parents doing to try to put a stop to these things? Let us play fair! Let us give them a chance! Let us set the example for one thing, and fight to stamp this evil from our land.

A GOD THAT REVEALETH SECRETS

"There is a God in heaven that revealeth secrets and maketh known . . . what shall be in the latter days."—Deuteronomy 2: 28.

Lehi said: "I have dreamed a dream, in the which the Lord hath commanded me."—1 Nephi 1: 60.

Again: "I have dreamed a dream; or in other words I have seen a vision."—Chapter 2, paragraph 41.

And again: "Behold I, Nephi will shew unto you that the tender mercies of the Lord are over all those whom He hath chosen, because of their faith, to make them mighty even unto the power of deliverance."—Chapter 1, paragraph 23.

Does this same great God rule today? Yes, He is "the same yesterday, today and forever."—Hebrews 13: 8.

Is He still loving and merciful toward all His children? His mercy endureth for ever.—1 Chronicles 16: 34. Also: God who is rich in mercy.—Ephesians 2: 4.

But, are God's ways of revealing His will to those who desire to know, the same as in Bible times? Why not? Notice this Scripture: "I am the Lord, I change not."—Malachi 3: 6.

Does God still speak to mankind through dreams? He cannot change. "I will speak in a dream."—Numbers 12: 6.

But who shall interpret these dreams? Shall we attempt to devise our own interpretations? Note the language of the Scripture upon that point: **Do not interpretations belong to God?**—Genesis 40: 8.

It would therefore be a mistake for anyone to attempt to interpret a dream without first asking God in sincere prayer for his true interpretation. By his Holy Spirit he will give interpretations. He will make them clear to those who continue patient and constant in His service and in obedience to His holy laws.

"But," some may ask, "were not those spiritual revelations and interpretations confined to Scriptural times—and not applicable now?" No, they are for the people of God in all ages.

"How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation."—1 Corinthians 14: 26.

So it should be in the Church of Christ even today; and so it is, when by our daily living we make ourselves worthy to enjoy these gifts from God.

A Dream and Its Interpretation

In Phoenix, Arizona, there dwell two good sisters in the faith, whose great desire for years has been to know and to do the will of God. They are Sisters Mattie Ragland and Carrie Melvin. A number of years ago they came in contact with the gospel of the Latter Day Restoration and were baptized into Christ, uniting with the Reorganized church. Not long thereafter, the human folly in the church which befell it in about the year 1925, took place. Sad disturbances and breaking up of that church in many places, followed. The breaking up and division within the church at Phoenix, as elsewhere throughout the world, was very discouraging to these two sisters in the faith, as well as to many others. They became, in a sense, as sheep without a shepherd; they scarcely knew where to turn, and began attending various church denominations, wherever they seemed to find the greater good. This was of course commendable.

Some time ago now, and evidently for the benefit of them both, and for the benefit also of many others, through Zion's Advocate, may learn of this revelation, God gave a spiritual dream. Part of the dream given to the sister was evidently of a personal nature. But the greater part of the dream is of general application. We here relate that part:

The Dream

A beautiful rainbow was shown in the heavens. Its delicate and resplendent colors, and its beautiful setting against the sky made it glorious to behold. It was awe-inspiring. The pervasive spirit accompanying the whole vision was inspirational as of a Holy Presence.

Then in the dream a strange and startling thing transpired. The beautiful rainbow was broken, shattered and separated into a number of fragments, some large portions, and a number of smaller ones. Then while the sister beheld the broken rainbow in astonishment, there appeared another wonder in the heavens.

A luminary ball, or sphere, came into view, or was brought to the attention. It was composed of all the resplendent colors that had been noted in the broken rainbow. All the delicate tints and elements of fineness in color and perfection of interrelated formation which had composed the rainbow, was contained in and made up the radiance of this luminary sphere. What could it all mean?

The Interpretation

This interpretation has been obtained of the Lord through earnest prayer, and in answer to prayer. The rainbow signifies the promises of God. The promises thus presented before the sister was the kingdom of God in the latter days. It had to do with the same revelation given in ancient times and interpreted by God through Daniel, of old, as shown in the 2nd chapter of Daniel. Of that dream and its interpretation in ancient times we read:

"There is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days."—Daniel 2: 28.

That dream was of a great image. It represented governments and kingdoms. They were to arise, shine, and be broken, in time. The head of the image was of gold. Its breast was of silver. The thighs and middle were of brass. The legs were iron. The feet and toes were of iron and clay. The part of the dream or vision which was to take place in the "latter days" was that a stone was cut out of the mountain without hands, and the stone smote the image on the feet. It was destined then to break in pieces all those kingdoms—all earthly governments finally. This little stone was to roll on and increase until it finally becomes a great mountain and fills the whole earth. (See Daniel 2: 34, 35.)

That was to be a latter day event. That stone was cut out of the mountain without human hands when the gospel of Christ was restored by an angel, the priesthood of God given back to the earth, and the Church of Christ organized April 6, 1830. That was the beginning of the great "latter days" event shown in the dream in ancient times which was interpreted through the prophet Daniel. Our sister's dream refers to the same thing. The rainbow pertained to the promise of God concerning these things and portrayed a portion of its fulfillment—the bringing into being of the "latter day" kingdom of the Restoration. She with her sister in the faith, had found this latter day kingdom. Upon their baptism into Christ and their entrance into church membership of the Reorganized church they had received of the Holy Spirit and had beheld some of the glory of God's rainbow of the "latter days" promise. But the human part of this equation became broken. It was by the weakness and follies of men, and by the introduction of doctrines that are of men and not of God, that it was broken.

The broken rainbow in the dream signified that breaking up which really took place. So to the sister, the bow of God's promise in some way appeared in the dream to be broken. In fact, because of the human element in that part of the church there was a sad disunion. That ruthless breaking up is a sad fact which cannot be gainsayed. But we know that God's promises cannot be broken. It is mankind that brings about disunion and unrighteousness. Of God we read: **He keepeth covenant . . . to a thousand generations.** (Deuteronomy 7: 9.)

The Luminary Ball

The ball, or sphere of light shown in the dream and which came to attention after the bow was broken, signifies the Church of Christ which is God's "remnant" in the latter days. It is His instrument for keeping and carrying on of God's promises concerning His latter day kingdom, after that by the weakness of men, the glorious rainbow of promise seemed irreparably broken.

The ball (a sphere of light as seen in the dream) contains all the glorious elements which God had placed originally in the bow. A rainbow at best can only be half a circle. A ball, or sphere, embodies a

complete circle. It is not as a wheel, round one way and flat in the other. It is not a mere bow, half a circle, but it is a full sphere, perfect in all its dimensions. That is what the Church of Christ is destined to become. With Christ as its founder, and the Holy Spirit to be its Guide and its leading Light, it contains all the glorious and Divine colors of Promise contained in the Rainbow, and more, even a **realization of the same.** That is the Church of Christ. That is the luminary sphere shown in the dream. To expect less than its final sphere of fullness in all that denotes perfection, would be inconceivable. Paul the Apostle states that the Church must finally be **"without spot, or wrinkle, or any such thing."**

So the luminous sphere shown in the dream represents exactly the same thing which in the ancient Biblical dream was shown to be the "stone cut out of the mountain without hands." Its Divine destiny is a set decree. It will roll until it becomes a great mountain and fills the whole earth. The Eternal One has set that promise in His bow in the clouds. That Bow, being **but the half** of a circle, is ever incomplete, and becomes at times, separated and broken.

But the elements of God's glory are in it. It will yet make up the Celestial grandeur of His perfected Sphere, the Church of Christ.

Whether we keep pace with it or not that "stone" or Sphere of Spiritual Luminary Power, will continue to roll on. It is the Church of Christ making progress by the unalterable decree of its Commander, Christ Jesus the Lord.

Let us all with humility and with Divine courage make sure to do our part in this sweep forward for holy progress, that we may share in Christ's victories, and at last rejoice with the worthy of all ages. Reader, may this be your glad portion, is our prayer. For the dream is certain, and the interpretation thereof is sure.

Note:—Sister Mattie L. Ragland and Sister Carrie E. Melvin have now transferred their membership to the Church of Christ. Those desiring to send to them a line of greeting in the spiritual fellowship of our precious faith in Christ, may address them at 509 East Portland St., Phoenix, Arizona. They would enjoy your greetings, we are sure. Though not related in any way, these two good women have dwelt affectionately together as closest friends for many years, and that without a jar to the sweetest of friendships. How is that for a real commendation?

EXTRACTS FROM LETTERS

Elder L. E. Welch, laboring in Michigan, writes Bro. McClain: "Just a few lines to tell you we are still on the firing line. Have baptized three more, making 16 in all, and more are interested. Those tracts went like 'hots cakes.' Can you send me another assortment, and please include more of your tract, 'The Mission of Christ and His Relation to God,' as I think that is the best I have read on the one God theory. I meet a great many who are being

led away with that thing. The first meeting I held in these parts an old man came to me and asked me what I thought about it, and when I read from your tract he said, "That is the best I have ever heard."

The good Lord is surely blessing the preaching of his word.

Bro. Welch's address has been changed to Sand Lake, Michigan, Route 1, care Ardy Hause.

James H. Bell, of Stratford, sends \$5.00 to the Advocate and \$1.25 for his own renewal. He writes: "I like the Advocate very much. It has much improved the last few months."

Elder Herbert B. Johnson, of Cranston, R. I., sends tithing and a subscription to the Advocate for a friend. He says to Bro. McClain: "I liked your piece on tithing very much. The Advocate is getting to be a great paper, and we look forward to its coming; only wish it came oftener."

Sister Lina J. Loomis, of Syracuse, N. Y., sends two dollars for the Advocate. She says: "I love my paper. It is all the real spiritual food I have these days. There is only one family here besides myself who belongs to the Church of Christ. Life is hard without the influence of the Church. Pray for me."

Sister Loomis is 73. She has been a nurse for fifty years, and is still active.

F. W. Hastings writes approvingly of Bro. McClain's article in the October issue on the temporal law. He says: "I wish we could all see it that way. I feel that the church should take a united stand on the temporal law. We should decide what the Lord requires of us as tithing."

Sister Ellen Badgero, of Placerville, California, sends three subscriptions and writes: "I enjoy reading the Advocate so much. I do not know what I should do without it. The Bible, the Book of Mormon and the Advocate, along with God's Holy Spirit, are all the enjoyment I have in life, as I am most of the time in bed. Bro. James E. Yates was here last March and we had sacrament together. Bro. Yates administered to me and I received a blessing of peace from God. It seems like the peace of heaven is in my soul. It has remained with me. I am happy, but I am not able to stay out of bed. I ask the Saints of the church to pray for me that I may be faithful to the end and meet you all in Zion."

Bro. and Sr. L. M. Sarratt and family of Collins, Mo., renew their subscription to the Advocate and say: "We appreciate the spiritual uplift we get from the paper and wish for its success. We want all those who have prayed with us for our daughter who was influenced to go back to the Reorganized church to rejoice with us that our prayers have been answered, and we are again a happy, undivided family. We shall never forget this trial. It has made us stand firmer than ever in the Church of Christ. Our prayers, means and all are for the success of this church."

Bemidji, Minnesota, November 11, 1937.

Dear Advocate:

I quite agree with the subscriber in the November Advocate who voices sentiments in favor of Bro. Yates' splendid sermon on "Master Mahon." I do not know how adherents of any division of the Restoration, if they have read the Book of Mormon, the Inspired Translation and Bro. Yates' sermon, knowing that this iniquity has blighted those in high circles in their division, can continue to support them by their voice and vote, their tithes and offerings, and then in that great judgment day look into the face of that August Judge and say, "Not guilty." The thought of it is a horror to my soul.

And some are so foolish as to ask us to "come back where you belong." My God, is that where we belong? In the support of that thing? Then go out and teach the Book of Mormon? Never! I would have to throw one or the other over board, and it wouldn't be the Book of Mormon.

Elder Winegar and I have recently returned from a five weeks' trip in Wood Lake and Vesta territory, where we widened our circle of contact, and hope that we set some good people to thinking. Some of our brethren and friends from that region are here now for a short vacation during deer season. They are Bro. Reynolds, wife, son, and nephew, and Bro. Krause and son. Sr. Reynolds is also Bro. Krause's daughter.

Wishing the Advocate and her readers a bigger and better New Year,

As ever, in the gospel, Leon A. Gould.

A CHOICE SEER

Continued from page 309

Why be specific in pointing out his name in this manner, if there is to be a collection of them?

There is nothing anywhere in the prophecy quoted by Lehi to indicate that the choice seer was to be a descendant of Lehi, through his son Joseph. After he has finished repeating Joseph's prophecy he continues:

"And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore, because of this covenant thou art blessed":

Why? Lehi goes on to tell why.

"For thy seed shall not be destroyed, for they shall hearken unto the words of the book."

The book that the choice seer should bring forth.

And then, there is a further blessing promised:

"And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith. To work mighty wonders, and to do that which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren."—Page 90.

There is nothing to indicate that this minister who is to be raised up of the seed of Joseph, Lehi's son, would be the "choice seer" or that his name would be Joseph. And he should not be confused with Joseph Smith, the choice seer, who was raised up of the tribe of Ephraim, unto the seed of Joseph.

THAT ALL MAY KNOW

Continued from page 311

Signed, C. L. Wheaton,
Samuel Wood,
A. M. Smith,
B. C. Flint,
C. W. Morgan.

The above was adopted by a vote of forty for, six against. I quote this to show the attitude of the church at that time. So the work continued according to the messages till April, 1936, the end of the "seven year" period. At the April Conference of 1936, Bill No. 10 was approved and sent out for referendum. See Conference minutes, May 1, 1936, page 53, Zion's Advocate. The Bill carried by a vote of 23 for, 8 against. The people's conference approved the action of the conference, 313 for, 99 against. After the adoption of this resolution, no constructive work was done, only such as to protect the property.

The above vote shows there are still some who are reluctant to give up the messages, but I am glad that once again the Church of Christ has taken its stand against delusion and heresy, and as Brother Gould has said, "Gotten down to solid earth again," or words to that effect.

In conclusion I want to say, the General Bishopric has pledged to continue our policy that moneys sent in for the Temple fund, SHALL NOT BE USED FOR ANY OTHER PURPOSE. As general office manager, it is my purpose to see to it that not one penny shall be wasted. The lumber in the yard has been covered so as to protect it from decay until it can be disposed of as the conference may direct. "Fear not little flock," the Temple will be built by those whom the Lord will approve.

Your brother in the gospel of peace,

J. R. McClain, of the General Bishopric.

"O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep,
The silent stars go by.
Yet, in thy dark street shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee, tonight."

—Phillips Brooks.

LESSONS FOR DECEMBER

Lesson 10	Christian Rest Matthew 11: 28-30; Hebrews 4: 1-11	December 5
Lesson 11	Christian Fellowship 1 John 1: 1-7; Revelation 21: 1-7	December 12
Lesson 12	The Birth of Jesus Luke 2: 8-20	December 19
Lesson 13	Christian Consecration Philippians 1: 12-26	December 26

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OBITUARY

Cleveland. Fred Cleveland was born July 5, 1874, at Blenheim, Ontario County, Canada. He was the youngest son of George and Charlotte Shippy Cleveland, both of whom were active in Canada in the early days of the Reorganization. He was baptized by his father, George Cleveland, when but a boy. Was ordained a priest at Kansas City, Mo., January 20, 1907, by Elders W. H. Garrett and B. J. Scott. From that time he was active in local and missionary work, used charts, lantern and slides to make his work more effective.

In April, 1929, he transferred to the Church of Christ and spent all of that year as a missionary. He was ordained an elder on the Temple Lot, June 23, 1929, under the hands of Elders Walter L. Gates and A. O. Frisbey. He passed peacefully away at his home, 1018 South Woodland, Independence, Mo., at a quarter past twelve on the morning of September 11, 1937, after an illness of seven months, at the age of 63 years.

He is survived by his wife, Margaret Cleveland, to whom he was married November 27, 1902, and one brother, Charles S. Cleveland, 1428 Harvard, Independence, Mo.; also many nieces, nephews and other relatives, and a host of friends.

Funeral services were held Monday, September 13, from The Wamsley Guardian Funeral Chapel. Elder C. L. Wheaton was in charge of the services. Dr. Ernest C. Wilson, of the Unity School of Christianity in Kansas City, preached the sermon. Mrs. C. L. Wheaton sang "Open my eyes that I may see," and "Brighten the corner where you are." Mrs. Myrtle Roberts in Palmer sang "Blessed are they that do." Six nephews acted as pall bearers. Burial was in Mound Grove Cemetery. Elder Wheaton offered the prayer at the grave.

"God may call a man; the people may accept the call and provide for the ordination. But it requires the man's own effort, prayer and study, to make a preacher out of him." Many a man has been a poor excuse as a preacher because he staked everything on his "call."

—Cyrena Van Gorden.

BRIEFS

"Our Trip to Northern Minnesota," in last month's Advocate, was written by Bro. J. R. McClain.

The address of young Elmer F. Long, the author of the poem on our front page last month, was crowded out. It is Elmer F. Long, 830 E. Platte St., Colorado Springs, Colorado.

An omission occurred in an editorial last month on page 301, first column, the fifth line from the bottom. The word so should follow "There is," making the sentence read, "There is so much claiming the attention of men," etc.

Sister Eva L. Anderson, of Mojave, California, under date of Nov. 15th, takes the pains to write us concerning the extract from the Kansas City Times, entitled, "Hegira Leads to Misery." She says she has been through those sections described, and that the description given the public in the article from which we quoted is greatly exaggerated. She thinks conditions are not worse in this settlement than can be found in any of our large cities.

Some valuable contributions are appearing in our paper. We trust none of our readers are destroying their Advocates. They should be preserved for future reference, as extra demand is made for special issues, and we might not be able to furnish extra copies at a later date.

"Physical unity is not all there is to church union. Putting all the divided church groups together would not really be unity."—Heard over the radio.

The same thing is just as true inside the church. People can be members of the same church and yet not be united.

"Hark! the herald angels sings,
Glory to the new-born King;
Peace on earth, and mercy mild,
God and sinners reconciled."

—Charles Wesley.

BEYOND THE HORIZON

By Vida E. Yates
Every bird that sweeps the azure
Of the drifting sea above,
Carries line and weight for measure
Of my Lord's unfailing love.
Every twilight star that's glowing
Through the curtain of the night,
His unwavering care is showing
In the shadow, in the light.
Through my tear-wet eyes beholden
To his purpose wide and deep,
Yon horizon grey or folden
Sweet surprises for me keep.
So I drink each cub believing
Sometime, in a day to be,
Measure from my Lord receiving,
His full purpose I shall see.