

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 1:387.

VOLUME 15

INDEPENDENCE, MISSOURI, JUNE 1938

NUMBER 6

SUPPLICATION

Composed by Cora M. Reynolds, daughter of Elder S. J. Madden, and sung by her husband at the late conference, to the tune No. 69, in Hymnal.

To thee, our God, we humbly pray
In His dear name, who died for all;
Thy will be done on earth today.
Oh, suffer none to faint or fall.

We seek thy pow'r to serve thee, Lord,
Or else our praise is all in vain.
Our weakness calls for help divine;
May we from all conceit refrain.

We see great mists approaching us;
We know thy love must lead the way.
Thy help we need the path to tread,
To stay near thee each hour, each day.

Oh changeless God! Eternal one!
Make bare thine arm! Yea, show thy hand,
That Israel with joy may come
Into one fold, from every land.

Oh gracious God! Abide with us;
May we thy children always be.
Hold us 'till time shall be no more,
But merge into eternity.

LOVE LIFTED ME

By Vida E. Smith - Yates

O, thou master of my soul,
Lord of the ancient sea,
Thou has brought a gift divine,
Out of eternity.
Unto gladness given light,
Gladness where grief would be
For by thy redeeming power
Love lifted me.

Love that led thy spirit forth
From an estate divine,
Poured a grace love only knew
Into this heart of mine.
Gave me strength to reach thy hand,
Visions of things to be,
It was thy Almighty love
That lifted me.

When the friends my heart held dear,
Failed, and my faith was gone;
When earth's anchor swept away,
Nothing to lean upon;
Out of shadow, up from pain,
Master, I came to thee,
Love, thy blessed love, divine;
Love lifted me.

The Consolation Of Israel

By J. R. McClain

Continued from the April number

We wish now to call your attention to some of the wonderful prophecies that have been given concerning the children of Israel, some that have already been fulfilled, some that are being fulfilled now, and others that are yet in the future. Incidentally we may refer to prophecies that do not particularly affect this people, but we do so to show that God's hand is over all his creation; that he deals justly with all mankind, and that he knows the end from the beginning. When we find that the prophecies relating to the past have been literally fulfilled, it should be a "consolation" not only to Israel, but to all of us, carrying assurance that there is a God, for it is not within the power of man to know the future. "For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? For who can tell a man what shall be after him under the sun? Eccl. 6:12. Again, "For he knoweth not that which shall be: for who can tell him when it shall be?" Eccl. 8:7. Paul says that the things of God are known to men only as they are revealed by the Spirit of God." See I Cor. 2:7.

Of all the gifts God grants unto men, none is more eagerly sought than that of foreknowledge, or knowledge of things future, and we find that God has chosen instruments, prophets, through whom he has revealed unto men hundreds, yes, sometimes thousands of years before the time of fulfillment, things that he was going to do. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isa. 42:10. Amos tells us, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. So now with this brief prelude, we will proceed with our subject.

In the first installment of this article we mentioned how the Lord showed Abram in a dream, more than four hundred years before the actual occurrence, what would happen to his descendants, which had a literal fulfillment in their sojourn in Egypt. We now wish to call attention to a few other notable prophecies that have had a literal fulfillment. First, a wonderful prediction concerning Jerico, the first city taken by the children of Israel in their conquest of the land promised to them. The kings of the nations had heard of their deliverance out of Egypt, of how the Lord had dried up the waters of the Jordan for their passage, and it had put fear in their hearts, so that Jerico was shut against them. But in a miraculous way the Lord delivered the city into their hands. See 6th chapter of Joshua. After the destruction of the city, the word of the Lord came as follows: "Cursed be the man before the Lord that raiseth up and buildeth this city Jerico: he shall lay the foundation thereof in his firstborn, and in his youngest son shall be set the gates of it." Verse 26. Nothing more was said of this pronouncement, and it was seemingly forgotten. The city lay waste for ages. After a long succession of judges and kings, there was a literal fulfillment of the prophetic dec-

laration in the days of Ahab, when Hiel, the Bethleite built Jerico. When he laid the foundation his first born son, Abiram, died, and he "set up the gates thereof in his youngest son, Segub, according to the word of the Lord, which he spake by Joshua the son of Nun." I Kings 16:34.

In those days the Lord spoke through Elijah, the prophet, telling Ahab that it would not rain for three years and upwards. This came to pass according to the word delivered by the prophet.

This same Elipah wrote to Jehoram, who was king of Israel, accusing him of causing the inhabitants of Judah and Jerusalem to sin and declaring, "Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods: And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day." 2 Chron. 21:15, 16. The following verses of the chapter tell how this prophecy was fulfilled to the letter.

Many other instances of equal import could be cited, but we must hasten to our subject. Before Moses died he finished the book of the law, and commanded that it be placed in the side of the ark of the covenant for a witness against the people. We quote: "For I know thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the Lord: - - - Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days." Deut. 31:27-29. No truer prophecy was ever uttered. Most of the evil that came upon Israel was in the latter days. They were greatly blessed in the time of Joshua; they drove out many of the wicked nations and took possession of a good portion of Palestine, sometimes in a miraculous way, as when Gideon, with a small army of only three hundred men, with their pitchers, put to flight the armies of the Midianites and the Amalekites, whose camels were without number. With the help of the Lord, Gideon's little army caused the destruction of the enemy's entire army of one hundred and thirty thousand. The story is told in Judges, chapters 6, 7 and 8.

The nation reached the zenith of its power in the days of David and Solomon, but all along the way, notwithstanding the many blessings God bestowed upon them, the people would lapse into idolatry from time to time. In his old age, Solomon was drawn into idolatry because of the many strange wives and concubines he had for political policy. After this the disintegration of the nation was swift. In the revolt under Solomon's son, Rehoboam, who succeeded him, the nation was divided into two kingdoms. Ten tribes followed Jereboam and made him their king.

He was an idolator and made golden calves for the people to worship. Finally the Lord removed Israel out of the land. They were taken captive by Shalman-ezer, king of Assyria, and were placed in the cities of the Medes. They were lost to the world, and are referred to as the "Ten lost tribes" to this day.

The northern kingdom of Judah, with Jerusalem its capitol, was spared at this time that the promise of God to Abraham, Isaac and Jacob might be accomplished. In the 7th and succeeding chapters of Jeremiah. Judah's sins are proclaimed by the prophet and the people are warned, "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." (25:11.) The people did not repent, and in the ninth year of Zedekiah's wicked reign, Nebuchadnezzar, king of Babylon, took the city of Jerusalem, broke down the walls, burnt the house of the Lord and carried Zedekiah captive into Babylon. Jeremiah had warned Zedekiah of his impending doom. See 34:2. History records that everything promised by the prophet happened. The captivity lasted seventy years, and then by the favor of Cyrus, king of Persia, and Darius, a remnant returned and rebuilt the walls of the city and erected another temple, but on a scale far inferior to the magnificent structure of Solomon's time.

For further history of the Jews until Christ, we must depend upon Josephus and the Macabees. In the year 168 B. C. Antiochus Epiphanes captured Jerusalem, destroyed the walls and devastated the temple. 65 years before Christ Herod, aided by the Romans, took possession of Jerusalem, restored the fortifications and rebuilt the temple. Thus it remained till its final overthrow by Titus in 70 A. D.

THE JEWS REJECTED

The iniquity of the Jews was just about full when they rejected and crucified the Savior, and they were then ripe for destruction. The Savior more than once predicted their utter overthrow and desolation. See Matt. 24th chapter. Also in Luke we read: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them that are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe to them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:20-24).

In this prophecy the complete overthrow of the Jewish nation is foretold and the destruction of the Temple. Jesus had declared that not one stone be left upon another that would not be thrown down.

THE FALL OF JERUSALEM

In the year 70 A. D. Titus, the son of Vespasian, at the head of the Roman army compassed Jerusalem and began a long and tedious siege. The disciples having been forewarned by Jesus of this desolation some forty years before, fled to the mountains and

escaped, while the unbelieving Jews unwittingly flocked into the city. We read, "A few days before the passover, A. D. 70, Titus advanced on Jerusalem - - when the gates were opened to admit those to enter who wished to worship God. The tyrant John introduced some of his men fully armed under their garments, and so got possession of the Temple. Titus pressed the attack, and surrounded Jerusalem with a wall, and thus all those who came up for the passover were hemmed in to starve. The famine affected all alike. The Jews were driven back, (from the temple) and the daily sacrifice came to an end on the 17th day of July, for the lack of men." Encyclopedia Britanica, art. Jews.

Thus the Savior's prediction was literally fulfilled, as recorded by Matthew; "When you see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand.) 24 ch., 15 v. Mark says, (12:14) "Standing where it ought not." Compare Dan. 11:31, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

Flavius Josephus, who lived at the time, and was in the siege, relates the terrible suffering of his people from hunger, pestilence and sword, until the houses were filled with their dead, for want of a place to bury them. Women ate their own children. It is said that a million and a half of Jews perished, besides those taken captive. They became few in number as the prophet foretold. Nearly two thousand years before, Moses described very minutely the particulars of their eating their children secretly in the siege, and in the cruelty wherewith their enemies would distress them. See Deut. 28, verses 53 to 57. Truly the Savior had said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should be no flesh saved; but for the elect's sake those days shall be shortened. Matt. 24:21, 22.

According to Josephus, Titus tried to spare the Temple, but the divine mandate had decreed it must be destroyed. So on Aug. 10th, it was burned. The last survivor, one Masada, held out for three years. Masada realized at length that there was no hope of escaping captivity except by death, and urged his comrades to anticipate their fate. Each man slew his wife and children; ten men were selected by lot to slay the rest, one man slew the nine executioners, fired the palace and fell upon his own sword. When the place was stormed the garrison consisted of two old women and five children who had hidden in a cave. Enc. Brit., Art., Jews.

So the annihilation of Jerusalem was complete. Vespasian took possession of Palestine. In 130 Hadrian, the heretic, rebuilt Jerusalem, and erected on the sight of the temple of Jehova, another temple dedicated to Jupiter. The builders removed the last stone of the original temple, thus fulfilling the Savior's words — "Not one stone shall be left upon another that shall not be thrown down." - - - The holy city was barred against the Jews; they were excluded

Continued on page 97

DISCUSSION of REFERENDUM BILLS

BE CAREFUL

In casting your vote on bills Number 9, and Number 32, be careful!

These two bills set forth the most important matter sent out to be voted on by the Church on this year's ballot. Whichever of these two bills you vote for, be sure to vote **against** the other. For it is certain that one or the other of these two measures make for the progress of the Church of Christ, and the other would be a bad step backward.

If any one carelessly makes the mistake to vote "Yes" on both bills No. 9, and No. 32, that error will kill his own vote.

Reasons why the Church should vote "No" on bill number nine.

1st. Although those who introduced bill No. 9, have done so with the best of purpose, yet their bill is **dangerous** to the welfare of the Church. It should be **defeated** by all means fair.

This bill No. 9 defeated bill No. 32 in the conference by two votes only. There were only **Eight** votes for their bill, and six against it. One reason why the votes in the Conference were so few is that our sessions were held in day time, and numbers of the brethren had to be at their places of employment. Our Conference should be held in the evenings for that reason. **Vote For** bill No. 32, and next year we will have your Delegates in the Conference from every Church, and yet you, **all the people**, will still have your rights preserved to pass upon all measures sent out from the Conference; your liberty will still be preserved.

2nd. That is why the votes of the Church should, and we believe will be registered against bill No. 9 to defeat it. It puts the rule of power into the hands of the few, and the word of the Lord is clearly against that. It leads back toward the old delegate system, whereby priesthood has so often maintained supreme control by the few, and throttled the liberties of the many, throughout all history.

3rd. It enables the few of the Priesthood and the Delegates to settle most of the affairs of the Church without the people having their say in those matters. It then becomes so easy for the liberties of the people to be submerged, even though good men may not desire that. The judgement of the majority should always show greater wisdom than the decisions of the few, even though their purpose be good.

4th. Bill No. 9 states that the Conference "**Shall have power to transact all business pertaining to the Church of Christ,**" etc. - see preface to bill No. 9., also Par. 12. Of course other paragraphs endeavor to qualify that, but the qualification is a weak and inefficient provision, and is most certainly **dangerous** to the welfare of the Church, considering their bill as a whole.

It was the delegate system which enabled "Supreme Control," to win its seat of authority in recent years; and the control by the priesthood which enabled the Papal See to reach the throne of priestcraft in 570 A. D.

5th. As long as the people may scrutinize all measures passed in the Church and may vote "Yes," or "No" upon the measures proposed, then the Church is safe from the heresies of priestcraft and First Presidency" and the like. But otherwise the Church has no protection from those disastrous things.

6th. When the Church has defeated this bill No. 9, and has approved No. 32, our progress as a church will be in forward stride, and our rules on Church government will then be practically "air tight" against the dangers of inroads by priestcraft or kindred influences. We may then proceed safely with more constructive matters to which the Church of Christ must give attention, if we are to function as the Lord surely wills that we shall do.

7th. Par. 10 of their bill provides that even after a local Church may have elected a delegate to the Conference, the vote of that delegate may be cast in the Conference **whether said delegate is there or not!** Think of that! Their bill reads: "**Should the delegate be absent at the time the vote is cast, the general Church Secretary shall cast the Vote.**" etc Does the Church want such a rule as that? We believe not.

8th. Their bill contains the unjust and unfair provision, that when an **apostle's** call is to be approved, the people will be allowed to vote on that. But if the decision is to be made concerning **Bishops, or others**, it is proposed that the Conference may settle that themselves. See par. 15, of their bill.

9th. You should vote against bill No. 9 because: Even the good points in the measure are written in such cumbersome verbosity that they largely emasculate their own purpose.

10th. The clause in their bill which provides that some measures might be sent out to the people, would prove to be a snare to the Church. For even if a majority of the delegate Conference should desire to send a measure out for the decision of all the people, they would have **great difficulty** at least, in doing so. See par. 14 of their bill. It would require a two thirds majority with the Priesthood in charge, and therefore in **control**.

11th. Par. 15 of their bill undertakes to preserve "Minority Rights," but would in fact destroy such rights. For the same Conference which has defeated any measure "**Shall decide as to the legality of the minority measure.**" In such a case any measure could so easily be made to appear to be "illegal" on some technicality, by a Conference which is against said measure; when if the people could have the privilege to decide, they would vote exactly opposite to the few at the Conference.

12th. The word of the Lord states: "**Therefore this shall ye observe, and make it your law to do your business by the voice of the people.**" Mosiah 13: 36, - Authorized Edition.

The same word also declares: "**Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right.**" --Par. 35.

13th. Let us continue the liberty of the people by voting for bill No. 32, and against this bill No. 9. For liberty by the voice of the people is the Lord's way.

14. There are also a number of good points in their bill No. 9; but our bill No. 32, provides that at our next Conference the ministry and delegates may write all those good points into our Amendment; and then the whole could be approved or disapproved by the voice of all the people when they shall have studied the whole measure.

That is the safe way. In that way we can eliminate these terrible errors in bill No. 9, and at the same time preserve all the good points.

15. On page 5 of the printed ballot, column one, and nearly half way down the column, put your vote on the "No" side by marking a cross or check near the "No."

This vote place will be noticed to be just before the bill Number 10, which follows next.

16. To vote "Yes" on our bill No. 32, on Page 8, of the Ballot, write your cross, or pen check near the "Yes" at the bottom of the right hand column.

In any event, be sure to consider both these measures thoughtfully, and prayerfully; seeking to be led by the Holy Spirit in this most important matter. And we should not forget that the Holy Spirit will not testify one way at one time, then differently at another. In the Scriptures we have cited, the Holy Spirit has spoken in favor of "The Voice Of The People." If some spirit speaks contrary to that to any of us now, we should not forget the danger of deceptive spirits, and therefore try the more earnestly to so purify our lives and hearts that we may be made to discern the leadings of the true Spirit rightly. That God may enable the Church so to do, is the sincere prayer of your brother in the faith of our Lord Jesus Christ.

James E. Yates.

—oſo—

A SERIOUS DECISION

As a people's Conference we have before us a serious decision to make—serious because of its far-reaching results, more far-reaching than we may even imagine at the present time. I have reference to our vote upon Bills No. 9 and No. 32.

If we wish the conference that is to consider further amendments to our rules of representation and church government to remain as it is at present, we should vote "no" on both the above mentioned bills.

If we wish to throw away our present Referendum Law and adopt a farce in its stead, we should vote for Bill No. 9. The introduction to this bill says, "With sincere desire to promulgate the welfare and greatest good to the Church of Christ," "and in the hope of saving to the church that which is good and desirable in our present system," and yet upon examination we find that "saving that which is good and desirable" means to throw the entire system away, and substitute a delegate system, with a provision for referendum that is ludicrous.

Paragraph 14 of Bill No. 9 says that "Any measure may be sent to the referendum by a two thirds

vote of the conference." If this means anything, it means that a 51% vote of the delegates makes a thing a law, binding on the church without giving the People's Conference an opportunity to consider it; but if it has a 66 2/3 % vote or more it may go to the people. In other words, if it is of such obvious desirability that it commands 66 2/3 % to 100% of the conference vote, it may go to the people to allow them to look it over before it becomes law. But if it is of such doubtful merit that it can command only 51% of the conference vote, it becomes law forthwith, and the people's necks are in the noose, with no opportunity to say "No." In all reason, if a distinction is to be made, the rule should be reversed; and the proposition of doubtful merit, with the lowest majority vote, be the one that should go to the people, from every view point, except possibly from the view point of political shysterism. If this is the system we want, we should vote for Bill No. 9.

On the other hand, if, after prayerful and careful consideration, we believe that it would be a wise provision to enlarge our conference by the addition of delegates to help in forming the recommendations that are sent out to the People's Conferences, by that means stimulating the interest of our locals in the General Conferences, and retaining the interest of our locals in the People's Conferences, we should vote for Bill No. 32.

If Bill No. 32 is adopted it will amend Rule No. 7 of our present Referendum Rules, which says, "This conference shall be composed of all the ministry," etc., by providing that the conference shall be composed of ministry and delegates; and also Rule No. 21 by eliminating the Editor of the Advocate from among the names of those who are to count the referendum votes that are sent in. All other rules of our present law would remain as they are until next conference, with the addition of the rules found in Bill No. 32.

Remember that it will require a two-thirds vote to carry either Bill No. 9 or Bill No. 32.

Let each one be persuaded in his own mind and vote accordingly.

If we wish the present system to remain as it is vote "No" on both bills.

If we wish to change our present system to a delegate system, vote for Bill No. 9.

If we wish to combine a Delegate and Ministers' Conference to make recommendations to the People's Conference, under the present Referendum Law, vote for Bill No. 32.

Leon A. Gould.

—oſo—

In addressing a young wedded couple recently, the Pope spoke sorrowfully of conditions in the world today, but said, "I have firm faith in the future because it is in God's hands."

—oſo—

Apostle Leon A. Gould was speaking in a prayer meeting at the close of the conference, telling of the good he had received and of the encouragement he was taking home with him, when he expressed this admonition. - -Do not be faint hearted. Have courage. "Do not say anything that will make one to the right or the left of us faint hearted."

DELEGATE vs. PEOPLE'S CONFERENCE

FREEDOM

The People's Conference is the only kind that offers true church democracy. The delegate system is one where you sign away your rights to someone else. I don't care to do that. Our country ceases to have a free government when we cease to have the right of franchise. And so it is in the church; when our liberties are taken away is when our franchise is denied us. Keep your freedom by voting "No" on bills 9 and 32.

CLASS CLIQUES

With the delegate system, those who are blessed with enough money to attend conference, will be selected as delegates. The poor can stay at home. Hence the delegate system encourages and makes difference in social ranks in the church. That would be a curse to the church. Retain equal social standing by voting No on bills Nos. 9 and 32.

CORRUPTION

When the Church had the delegate system before, I well remember that a certain brother, who is one of the chief sponsors of this delegate system, tried to get his wife elected delegate from our home branch. Her membership was in a local church over a thousand miles away. There was some feelings aroused because our local Church did not see fit to elect her. This same brother had encouraged another brother from another local church to attend conference whom he felt he could influence, and boasted that he was going to conference with a little protege. Why do they want this authority, and why grant their wish by centralizing the voting power in the hands of a few? Keep the People's Conference and the people's rights by voting down a corruptible delegate system of government. Keep politics out of the Church of Christ.

UNFAIRNESS

If the delegate system is authorized and the old rule of holding Conferences at Independence still holds, then the Independence local Church would have an undue influence, because all of its delegates would be present, while others, far away, would not be represented because of the cost. They could not afford to go. This is unfair.

A DECOY

It was argued in the document that gave notice of proposal to change our system of government, that our present system did not give the people a chance to be heard, and referred to an incident where a whole church had petitioned the conference and was denied. Let me add a little light on the subject. I believe those who wrote that document favored the action of the conference, and I believe they also voted that the document be referred.

Here are the facts:

1st. The Conferences under the old system of delegate and mass convention were at times greatly and unduly disturbed by individuals introducing personal grievances.

2nd. The Conferences do not have the right and

should not have the right to entertain personal grievances on the Conference floor. If difficulties can't be settled between persons, then we have our courts for the disposition of them.

3rd. The annoyance became so great that the assembly decided to appoint a committee to review all questionable documents, and if they were of the grievance nature, they would be denied hearing on the Conference floor.

4th. If the document referred to had been divested of its personal grievance character, it would have been heard. The assembly is not a judicial body.

While those proposing a change in the government find fault with this provision, they have not offered to change it. Why? Is their fault finding just a decoy?

PEOPLE'S CONFERENCE

Our present system provides briefly, as follows:

1st. That the ministers' Conference is not legislative, but merely deliberative, to make recommendations to the People's Conference.

2nd. That the legislative power is with the people in the local churches. All have equal rights.

3rd. That the first week in June is set aside as the time when all churches shall consider all matters referred to them pertaining to the General Church. At this business meeting in your own local church you discuss and vote on all matters. Is this not true democracy? Then why surrender your franchise to a delegate?

THE LAW

The Lord has said: "See that ye do all things by the Common consent of the people." Take note that it does not say, consent of the delegates.

King Benjamin called the people together and told them what he had to say; gave them his recommendations, just as our ministers' Conference law provides. Then he sent the people home to their usual meeting places to do their voting, just as is provided in our People's Conference. In Book of Mosiah it says: "Therefore this shall ye observe and make it your law to do your business by the voice of the people. Mosiah 18:36. It does not say by the voice of a part of the people. Stand by the word of the Lord by voting No on the proposed delegate system in bills numbers 9 and 32.

THE HIDEOUS MONSTER

Bill No. 9, in speaking of the delegate conference says; "and shall have POWER to transact ALL BUSINESS." (Italics mine. T. E. B.) There goes your rights -- your freedom. This hideous monster stands with an open mouth ready to devour the Church of Christ. When church politics are countenanced and endured the church then is on a fair way to apostasy. Those who want power have opportunity to connive, and those who believe in heresy can barter and be protected. Protect the church and your church liberties by voting No on bills 9 and 32. Keep your present free form of government.

Continued on page 98

LET US DEFER ACTION ON BILLS NUMBER 9 AND 32 BY VOTING NO!!

Since the conference I have been criticised several times because my name appears on both the committee report and the minority measures relative to representation at the annual conferences of the church. Under the circumstances, I believe the church is entitled to know why I have taken a position that seems to be contradictory.

In the first place, I am now, and have always been opposed to delegate representation at the conference. Those who have followed this controversy through the years know my stand on this question, so I will not voice it further at this time. At the last conference I proposed several amendments to our present system of People's Conference, which I felt would strengthen said rules, and preserve to the church the best scriptural form of representation ever formulated by any organization. Said amendments proposed by me were never permitted to be brought forth for consideration on the conference floor. The so-called minority measure superceded it.

When the whole matter was referred to a committee, of which I was one, I felt that the least of two evils in the way of a delegate conference was to be found in the proposal that was submitted by the majority of the committee, for to call a Minister's Conference composed of both delegates and ministry by that name, is a misnomer and calculated to deceive, though it was not the intention of the proponents of the minority measure to do so.

By order of the conference, provision was made that both of the measures should be prepared in mimeograph form so that the conference could study them more closely. Being adept in this kind of work, I was pressed into service to help cut the stencils and print the copies of Bill Number 9. My share of the work took me till 1:30 in the morning of Sunday April 10th, after which I retired to my rest. During the night I had a very vivid dream concerning five men, one of whom I recognized as a member of this committee, but considering the dream of personal interest, I will not relate it here.

By previous appointment the Twelve were to meet at 8 o'clock that morning in fasting and prayer by themselves in their council room at the church. On the way to that meeting I crossed a large pasture, and when nearly to the road, I felt the presence of a personage, who came so close to me that I felt the touch, as of a hand on my shoulder, and a voice spoke to me, and told me that it was pleasing unto the Lord to defer further consideration of the question of representation for one year, and that in the meantime the Twelve should meet in fasting and prayer to consider the question, and the promise was that He would give them light and wisdom to solve the question. At the time I was fully resolved to vote for and speak in favor of Bill No. 9. After the personage ceased speaking, I turned to see who it could be, but found myself alone. My first thought was that perhaps I was mistaken, but determined that if this manifestation to me was of the Lord, that it was for my personal benefit, and that if it was intended for the others, then it was my prayer that God would deliver it to the brethren of the twelve through

other than myself.

Accordingly, I dismissed the matter from my mind, for the time being, and went on to the church. I was rather weary and tired from my previous night's work, and consequently was a few minutes late for the appointment. Some prayers had been offered, and the meeting was well under way. When I arose to bear a testimony, the thought of this experience was not in my mind, but I had spoken only a few words when the Holy Spirit rested upon me, and I realized that I was relating the experience I had had when coming to church, and then by the spirit of revelation, I gave the message I received which was taken down in shorthand by Brother Leon A. Gould, secretary of the Twelve, and was as follows:

"Verily, it is pleasing unto me, your Lord, and Savior, that in this problem with which you are confronted relative to the representation of my people and the voice of my people, that this matter be deferred for one year, until my servants of the quorum shall come before me in mighty prayer and fastings, and seek my mind and counsel.

"Verily, I say unto you that my presence shall be there, my glory shall be manifest to you, and out of it you shall receive that wisdom and that understanding that will help you to solve this problem for my people. Thus saith the Spirit unto you. Amen."

By referring to page 78 of the May Advocate, bottom of first column, you will note that I arose and on question of personal privilege stated that I would "have to remain silent and not vote either way on the question." I was sincere in this, for I believed then, and believe now that God through His Spirit had spoken.

Under the circumstances, I feel that I should be remiss in duty not to give the church the benefit of this communication. While I candidly believe there is much good in both measures, yet the Lord has said, "defer action for one year," therefore, I believe that the church should vote "NO" on both measures, and refer it back to the Twelve, and let them seek the counsel of God, for seemingly we have debated and contended over this issue enough, with our human wisdom, and can afford not to distress the church further, unless we can get the mind of God in the matter.

Feeling that I have discharged my duty in this regard, I leave the matter with you, hoping that through prayerful consideration, you, too, will receive evidence of that which will be the most pleasing unto the Lord. I therefore, must refrain from discussing the merits of either bill. I signed my name to the minority measure, not because I approved it, but because I felt that it was only fair and just that the minority should be given the privilege of having their measure considered by the referendum. Let us be on the Lord's side, and Vote No!!! on both bills. There is no good reason for hasty action, for if these bills are not in accord with His will, how long can we expect them to stand? And under the circumstances can we expect harmony and peace, when there is such a divergence of opinion? On the other hand, if there is divinity in either of these bills, will

Continued on page 98

NEWS FROM THERE AND HERE

Elder A. Warner of Niagra Falls, New York, writes that he is still carrying on the Lamanite mission in Canada and says, "We are trying to do our part in this great work."

—oſo—

We are just in receipt of a note from Apostle C. L. Wheaton, dated May 15th, in which he says he had a fine meeting at Trinidad, Colorado. Preached for "two solid hours." "First sermon there in years. Am to go back later and hold a series of meetings. Having good meetings here (Denver), also."

—oſo—

On April 25th Apostle B. C. Flint wrote Bro. McClain from Lamoni, Iowa, - "We have been having some splendid meetings here. Our work last fall seems to have stimulated interest, and fine crowds come out and are enthusiastic over what they hear." Bro. Flint sent a subscription for a sister to whom he had given one or two numbers of the Advocate, and now she wants it regularly. He preached in the Protesters' church; believes he contributed toward a better understanding of a number of things, "and that, too" he comments, "by not doing anything but preaching the old gospel of the Restoration affirmatively. We find that always makes an appeal and proves the scriptural statement, 'My sheep hear my voice, and they will follow me.'

—oſo—

Apostles Bozarth and Yates made a missionary trip to Dunnegan, Mo., after conference, where there has been quite an interest as a result of previous missionary efforts. When Bro. Bozarth was there before conference he baptized some and left others just about ready for the water. But before the missionaries could get back the enemy of truth staged one of his old fashioned "stunts"; crept in while the missionaries were away and with false accusations engendered prejudice. When the missionaries returned and sized up the situation they set to work, as the servants of Christ in the Restoration have done hundred and thousands of times before, to overcome misrepresentation with the presentation of truth, and interest began to revive. Matters came to a climax when, because he had a previous appointment, our missionaries yielded the High Point school house for Sunday services to the minister who had been sowing the aforesaid kind of seed.

Bro. Bozarth had to go to Collins, Mo., to officiate at a wedding, account of which appears elsewhere in this paper, and Bro. Yates attended the service at High Point school house. He listened to the preacher shout "deceivers, false apostles, false prophets, wolves in sheep's clothing" and all that sort of thing just like they used to do. He shouted he would give \$10.00 to any preacher who could show so and so from the Bible. At the close of the tirade Bro. Yates arose in the old fashioned way and "took him up." He announced that he would reply the following evening and show from the Bible where so and so and so could be found; invited his challenger to come, but assured him he could keep his ten dollars.

The reverend gentleman closed his service avowing he would stand by all he had said, but when the next night came a fine audience was present at the appointed time, but this brave Goliath did not put in an appearance the entire evening. Of course the people could not help taking notice, and they would naturally be in a more receptive frame of mind for the scriptural evidence that was presented. We are informed that a "large per cent" of those present acknowledged the correctness of the teachings they heard that night. The result was that the cause of the Church of Christ was strengthened in that community, and we understand that Bro. Bozarth plans to return to Dunnegan soon. We shall be waiting with interest for the continuation of the story.

—oſo—

WEDDING BELLS



Time, mid afternoon of May 5th. Scene, the lawn of the farm home of the bride's parents. Contracting parties, Miss Norma Bernice Sarratt, eighteen year old daughter of Bro. and Sr. Sarratt of Collins, Mo. and Mr. James Arthur Cook, twenty one, also of Collins. The bride's maid was her sister, Miss Elaine Sarratt, and the best man was Mr. Cleatus Francis. Apostle J. E. Bozarth performed the ceremony in the presence of a large gathering of neighbors, friends and relatives. A great aunt of the bride's, Mrs. R. O. Self, of Independence, was in attendance. The mother and sister of the bride sang, "Just Because of You" and "I Love You Truly." Miss Elsie Martin sang, "Jesus Savior, Pilot Me."

After the wedding a reception was held and refreshments were served to all. The evening was spent in a music-fest at the home of Bro. and Sr. Martin, near Collins. It all must have made for a happy occasion. It is interesting to note that the lace with which the bride's satin dress was trimmed was from her mother's wedding dress.

The young couple will be at home for a short time with the senior Cook family. Bless their hearts, and the Advocate always advocates that the best insurance for happiness in which young people can invest is to take the Lord into their life partnership, and establish a claim upon him by doing all they can in his service.

INDEPENDENCE ITEMS

Sunday morning, May 1st, the sacrament service was peaceful. A serious, thoughtful feeling prevailing. In the evening Elder James W. Davis, of the Reorganized church, was invited to speak for us. Everyone enjoyed his sermon. He said that an outstanding sign of the second coming of Christ is that "this gospel of the kingdom" must be preached in all the world first. We could judge of the nearness of Christ's coming by the progress we make in performing the work that has to be done before His return. The speaker declared that our greatest need is for the Spirit of God. The fact that strife, hard feelings and division existed among us is evidence, he said, that we do not have the love of God with us as we should.

—oſo—

May 8th Apostle Wm. F. Anderson was the speaker at the eleven o'clock hour, but we failed to get notes on the discourse. In the evening we were favored by another visiting Reorganized brother, Elder A. M. Chase. He said he had always felt that it was important for a minister to have a knowledge that Jesus is the Son of God, and he told how he had sought for that testimony, and how it came to him.

—oſo—

Sunday morning, May 15, our pastor, Bro. McClain, gave us an interesting discourse on the Jews and their place in the last days. This is a subject that must come more and more into prominence because we are nearing the time when the gospel must be preached to the Lamanites and the Jews. In the evening Elder W. J. Williamson, who transferred to the Church of Christ in the winter, spoke on the subject, "What shall we do?" He feelingly referred to the impatience of many because more progress has not been made, and he said many were asking, "What shall we do?" He thought each should begin with himself, getting self ready; he felt that his first task was with himself.

Just before the service began our aged Bro. Maden came in. He told us he had been invited to speak at the second Reorganized church that morning. In answer to our question of how he got along, he answered, "Oh splendid, splendid!" He told us of the liberty he had enjoyed, and of the hearty welcome the saints of that congregation gave him, crowding around him after the service to shake hands with him. "I tell you," the old brother said, "there are many good people among them." Bro. Fred Reynolds, a son-in-law, stepped up just then and added his testimony of the success of the experience of the morning. We were reminded of what we heard a brother say some years ago, that when each church would establish the kingdom of God among themselves they could not be kept apart.

—oſo—

May 22nd. This Sunday morning we were "honored", as our pastor put it, by having one of the grand old men of the Restoration, Patriarch, F. G. Pitt, of the Reorganization, preach for us. He was accompanied by his inseparable companion, Sister Pitt, and they played and sang in their usual manner, much to the enjoyment of our congregation. The

years have made little difference with Bro. Pitt's preaching. He speaks with the freshness and originality of younger years, while his testimony is accentuated by his years. He told us how he had desired, when he obeyed the gospel, that he might always retain his warmth and fervor for the gospel, and he bore a stirring testimony of the joy it has been and now is to him, and of how it lightens with hope and assurance the other side of the river he knows he will soon cross. His presence, his earnest words were a benediction to us, and we thought how little difference our church alignment makes when the right spirit is present. We feel as one, and in spirit we are. "God Be With You Till We Meet Again" was feelingly sung at the close of the service.

One point, in particular, in Bro. Pitt's testimony, that impressed us, and which is of such importance that we want to pass it on. On one occasion after coming into the church, he was praying, not for wealth or position, but that God would keep him strong in the faith to the end of his days, and he distinctly heard a voice say, "If you would live, you must keep active." That is a lesson for us all. May we heed the admonition as faithfully as Bro. Pitt has done.

—oſo—

Apostle C. L. Wheaton ran in from Denver, Colorado, to attend the graduation of his son, Thomas R. or "Tommie," as we call him, from the Independence High School, Thursday evening, May 19th; also to be present with his family to welcome the eldest son, LeRoy and his bride, who are enroute for Independence.

Brother Wheaton was the speaker for the evening hour, and though it was raining, a fair number assembled and heard a good sermon on the subject of, "Unto What purpose Were Ye Baptized?" The speaker said that some were baptized for fear of future punishment; some, because they wanted to go to heaven when they died, and some thought they were all right when they got into the church. They would set their luggage down, figuratively speaking, and say, "Well, here I am!" and that is as far as they ever went. It was natural and proper that we should desire these ends, the speaker said, but if our ambition reached no higher than these things, it was not a very noble objective, because it centered in self. The Master was actuated by love of men, and his life was one of service to others. The speaker thought that we do not fulfil the object of our creation in the highest degree unless we try to make this a better world and are active in promoting, each according to his own peculiar talents or ability, the work of God for the salvation of men. In the course of his sermon he quoted from an address that had impressed him very much.

First, have a goal. Examine your motivation--Is it selfish, or is it a desire to serve?

Have you the patience to persevere?

Will you have faith when the going is tough?

A godless life is desolate and lonely.

It is not failure, but low aim, that is un noble.

BE A BOOSTER FOR THE ADVOCATE

EDITORIAL

OUR MISSION, TO WARN. Over a hundred years ago an angel came to a praying lad in the state of New York and unfolded to his understanding, things that he had never heard in the churches. Careful search of the ecclesiastical writings of that time does not reveal that the literal second coming of Christ was taught then, consequently the people could not have had comprehensive understanding of the forces that were, in due time, to be unleashed upon the world.

But the time had come for men to advance from the Reformation to the Restoration, from truth in part, to truth in fullness. They must know that they were living in the last days, and that Christ, their Savior, was coming to earth again. His second coming was to be very different, however, from his first coming. He would come as a judge of the wicked, as a consuming fire, before which nothing that was false or evil could stand, but as fire burns dross, so would the glory of His presence destroy all that was not pure and good.

No good father punishes his child before teaching him the father's requirements of him, and warning him of the consequences of disobedience, first. Just so our Creator would not destroy the workmanship of his hands until he had given them the opportunity of making choice between higher ground or staying where they were and taking the consequences.

So God sent an angel to one whom he chose to be his prophet to herald his message unto men, and that message was, that Christ was coming to earth again to live and reign through a thousand years. The servants of God must gather out those who wanted to meet Him, and teach them how to prepare themselves to abide in his presence. On the other hand, men must be warned that any who preferred to go along in their selfish, carnal, worldly ways must expect to share the fate of the world, which was to be purged and purified by fire, and the judgments of God would destroy the careless and the disobedient living upon it.

Men used to hear a good deal about hell and damnation on one hand, or about the bliss of the redeemed on the other, but it was all to be hereafter. Now they were to learn that men must begin heaven making right here on this earth; that if they could not love one another here, they surely could not be brothers on the other side. A friend was offering sympathy to a wise sister in the gospel one time because her daughter-in-law had to live with her. "Why, that is all right," the wise sister said; "If I can not live with her here, I am sure I can not over there." There are people who think they can be of the world, misrepresent and take advantage for gain, spend all they have on themselves except the pennies doled out for charity, and then because they make a respectable profession of religion, claim to be Christian and go to church on Sundays, expect that they will go right straight to heaven when they pass out of this life. Men had to learn that there must be a re-evaluation of the teachings of Christ two thousand

and years ago; that society must be reorganized on the principle that God made of one blood all the nations of men, and that we must love our neighbor as ourself.

The angel proved to the boy by the scriptures--he quoted Malachi the third and fourth chapters; Isaiah, the 11th chapter, Acts 3:22, 23 and Joel 2:28-32 that Christ was coming in person to earth again to establish a reign of righteousness, and that he would not tolerate anything to continue to remain here that would not become a part of the kingdom of God. A new field was opened for the children of men. A great work lay before the servants of God. They must go forth and teach, and cry repentance, and gather out all who would take up the new way of life. No longer were the social teachings of Christ to be framed and hung upon the walls as beautiful classics. They were to be put into every day demonstration, or else, when men were ripe in their devotion to Babylon, they would be swept off the earth to make room for the true children of God who would pattern their social structure as well as their private life after the teachings of the Master.

When the early missionaries went forth with this message in the zeal and enthusiasm they felt then, they gathered people into the Church of the Restoration by the thousands. But too many came in only partially comprehending the high ideals God designed his children should attain unto. They continued to walk in many of the old paths of Babylon. They did not love one another as they should. They wasted the gifts of God for their selfish enjoyment, and then went their several ways and did no better than they had done before the light of the fullness of the gospel came to them. By and by the gifts began to be withheld. Men did not see the things they expected to see accomplished, and the love of many began to wax cold.

Men are prone to look for the fulfillment of great promises too soon, and not make due allowance for the disciplinary and sifting processes that human nature must be put through. Israel wandered forty years in the wilderness, and then after gaining the promised land they did not qualify to keep it, and they are wanderers among the nations today, but the angel made known to the boy seer that it was the work of the Restoration to gather Israel and Judah out for the last time and bring about their restoration, as many as would, to the favor of God.

It has been said that "hope deferred maketh the heart sick," but we must not yield to discouragement and lose faith before our task is accomplished. Noah had to preach for one hundred and twenty years before he could find rest in the ark. We have not waited as long as that, yet. There never was a time when the angel's message was more needed than it is today, and never were men's minds so well prepared to appreciate it, when it is adequately presented, as they are today, because men have become dissatisfied with the existing social order, and they are thinking along the lines of reform.

We feel more firmly convinced, as we enter upon

another conference year, that we have no time for anything but the divine call that comes through the Restoration. We shall not occupy our space to review the faults and failings of others. There is a better way than criticism to heal division, and that is by offering something better. If we qualify, and it is manifest that God is with us, we shall not need to argue or debate. We shall hardly need to invite. It will be our aim to concentrate upon the objectives of the angel's message. The Restoration is the last call to gather out the Lord's people. It is our privilege, today, to complete the work that was begun in 1830. Let us be alert to every divine suggestion and prompting that designs to strengthen the forces of righteousness and direct their efforts in the most effective channels. It is still the day for warning and crying repentance.

—o§o—

CORRECTING OURSELF

Brother B. C. Flint writes that we did not have the right understanding about the German family whose picture was printed on p. 82 of the Advocate last month. Only the husband and father of the family, Bro. Denniger, has so far transferred. We are sorry to learn that the brother's interesting family is not with him, but hope they soon will be.

Will our readers please make a note of this correction?

The Editor.

—o§o—

PLEASE NOTE

In the rush of getting out last month's Advocate, the printers overlooked dating the front page, May, and changing the number of the issue to 5. Those of our readers who are filing their Advocates would do well to correct their paper for last month.

—o§o—

In our last month's issue, on page 83, second column, first word of second line from the bottom, the word "were" should not appear. The second word from the end of the same line should be don't.

On page 84, first column, under "Editorial," in the first line of the second paragraph, after the words, "easy way," the words, and say, were omitted. In the second column on the same page (84), same article (Editorial), in the 26th line from the top of the page, the first two words should be, **preaching services**. A typographical error occurs in the last word of the third line from the end of the editorial; it should be **Onward**.

—o§o—

Are You Getting Your Paper? We want every one to have his paper. If you are not getting your Advocate allright, the business manager would appreciate if you would notify him. Address A.S. Wheaton, 1101 West Orchard Street. Independence, Mo.

—o§o—

"Love Lifted Me." The other Sunday morning we visited the Protestors' chapel on Kansas Street to hear Bro. Pitt preach, and for the first time we heard the verses of the song "Love Lifted Me" which appears on the front page of this issue. It was

written by Sister Vida in 1926, and has been published only in the little booklet of songs compiled by the Protesting saints on Kansas Street. We liked the song so much that Sister Vida said we might give it to our Advocate readers. It was sung to the tune of No. 11 in "Songs of Conquest." James Rowe wrote the chorus which was sung with the verses following.

Chorus:

Love lifted me!
Love lifted me
When nothing else could help,
Love lifted me
Love lifted me.

—o§o—

The following poem was presented to the young people named at the time of their wedding. We are sorry it did not reach us in time to accompany their wedding announcement last month.

Editor.

CONGRATULATIONS

To Leroy and Mildred Wheaton
For you, dear Lee and Mildred, wife,
We wish a long and happy life,
And may our Father give you health-
Comforts, too, enough of wealth.

Into your humble, happy home,
We pray the Lord of love will come,
And there, with you, always abide,
A friend in whom you may confide.

We wish you friends, and many too,
Whose hearts are kind and ever true;
Who'll find in you, a tender love
That comes from God, who gives, above.

And may your service to the Lord
Be done with joy and one accord.
God is your greatest, lasting friend,
In whom you always can depend.

We hope, when at life's setting sun,
The work God gave you will be done,
That you will meet on heaven's shore,
Where parting is forever o'er.

By Lily and Oliver L. Shirk.

—o§o—

Who Is Responsible? For what appears in the Advocate. Usually, no one but the person whose name is signed to the article. The Articles of Faith, and conference enactments, are the only things for which the church assumes responsibility, because they are the only things that the church, the people, have sanctioned. This is not to say that individuals may not write in full accord with positions the church has taken, but sometimes they may choose to differ, and that is permissible if gone about in the right way. The people, or the membership as a whole, changes on some things from time to time, as for instance, rules of representation, the kind of conferences, church government, etc.

HISTORY OF THE CHURCH OF CHRIST AND THE LATTERDAY RESTORATION

By H. E. Moler

(Continued from the March issue)

THE TESTIMONY OF CHOSEN WITNESSES TO THE BOOK OF MORMON.

In the course of the work of translation they ascertained that three special witnesses were to be provided by the Lord, to whom he would grant that they should see the plates from which the Book of Mormon should be translated, and that these witnesses should bear record of the same. Almost immediately after this discovery was made, it occurred to Oliver Cowdery, David Whitmer, and Martin Harris (who had come to inquire after their progress in the work) that they would have Joseph inquire of the Lord to know if they might not obtain the privilege to be these three especial witnesses. They became so very solicitous and urged Joseph so much to inquire, that at last he complied, and through the Urim and Thummim he obtained from the Lord for them the following:

"Revelation to Oliver Cowdery, David Whitmer, and Martin Harris, at Fayette, Seneca County New York, June 1829. Given previous to their viewing the plates containing the Book of Mormon. ((See Doctrine and Covenants, Sec. 15)

"1. Behold, I say unto you, that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also the breast-plate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the marvelous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea; and it is by your faith that you shall obtain a view of them, even as that faith which was had by the prophets of old.

2. And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God; and this you may do that my servant Joseph Smith, Jr., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, Jr., has seen them, for it is by my power that he has seen them, and it is because he had faith; and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth, it is true.

3. Wherefore you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine, which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you; and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my purposes unto the children of men. Amen."

Not many days after the foregoing was received, the four, viz., Joseph, Oliver, David Whitmer, and Martin Harris agreed to retire to the woods and try,

by fervent and humble prayer, to obtain a fulfillment of the promise given in the above revelation, that they should have a view of the plates. Accordingly they made choice of a piece of woods convenient to Mr. Whitmer's home, and kneeling down they began to pray in much faith to Almighty God to bestow upon them a realization of these promises. According to previous arrangement, Joseph prayed first, and was followed by each of the others, in turn. They did not at the first, however, obtain any answer or manifestation of divine favor in their behalf. Again they followed the same order in prayer, with the same results as before. Upon this second failure, Martin Harris proposed that he should withdraw himself from the company, believing, as he expressed himself, that his presence was the cause of their not obtaining what they wished. Accordingly he withdrew himself, and then the remaining three kneeled again, and had not been many minutes engaged in prayer, when presently they beheld a light above them in the air, of exceeding brightness, and an angel stood before them. In his hands he held the plates which these three had been praying to see. He turned over the leaves one by one so that they could see and discern the engravings thereon distinctly. He then addressed himself to David Whitmer, and said: "David, blessed is the Lord, and he that keeps his commandments." When immediately afterward we heard a voice out of the bright light above us, saying: "These plates have been revealed by the power of God, and they have been translated by the power of God: The translation of which you have seen is correct, and I command you to bear record of what you now see and hear."

Joseph left David and Oliver and went in search of Martin Harris, whom he found at considerable distance, fervently engaged in prayer. He told Joseph that he had not yet prevailed with the Lord, and earnestly requested him to join him in prayer, that he, also, might realize the same blessing which the others had just received. They joined in prayer together, and ultimately obtained their desires; for before they had finished, the same vision was opened to them again, or at least it was again unto Joseph, and they saw and heard the same things, whilst at the same moment Martin Harris cried out, apparently in ecstasy of joy: "'Tis enough; mine eyes have beheld, Mine ears have heard." And jumping up he shouted "Hozanna!" blessing God and otherwise rejoiced exceedingly.

We wish here to include an extract from Mother Smith's History. She and her husband, together with Martin Harris, had made the trip to visit Joseph at the Whitmer home. She says:

"The next morning after attending to the usual services, namely reading, singing and praying, Joseph arose from his knees and approaching Martin Harris, with a solemnity that thrills through my veins to this day when it comes to my recollection, said: "Martin Harris, you have got to humble your-

self before your God this day, that you may obtain forgiveness of your sins. If you do, it is the will of God that you should look upon the plates in company with Oliver Cowdery, and David Whitmer."— Biographical Sketches of Joseph Smith the prophet, by Lucy Smith, p. 147. It will be remembered that Martin Harris' sin consisted in breaking his pledge to Joseph Smith, when at his insistence he was permitted to carry home with him 116 pages of the translation of the Book of Mormon, which were lost, or stolen from him, and which caused all concerned much grief. Notwithstanding the seriousness of this breach of trust on the part of Martin Harris, they all loved him very much.

Speaking of the return of the four after they had been visited by the angel, Lucy Smith says:

"When they returned to the house it was between three and four o'clock, p.m. Mrs. Whitmer, Mr. Smith and myself were sitting in a bed room at the time. On coming in Joseph threw himself down beside me and exclaimed: 'Father, Mother, you do not know how happy I am; the Lord has caused the plates to be shown to three more besides myself. They have seen an angel who has testified to them and they will have to bear witness to the truth of what I have said, for now they know for themselves that I do not deceive the people, and I feel as I am relieved of a burden which was almost too heavy for me to bear, and it rejoices my soul that I am no more to be entirely alone in the world.'" Ibid. p. 147.

Having thus, through the mercies of God, received these glorious manifestations, it now remained for these three individuals to fulfill the command which they had received, viz., to bear record of these things; in order to accomplish which they drew up the following document which appears in the fore part of the Book of Mormon:

THE TESTIMONY OF THE THREE WITNESSES.

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is the record of the people of Nephi, and also of the Lamanites, their brethren, and also the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commands of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgement

seat of Christ, and shall dwell with Him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, Which is one God. Amen."

Oliver Cowdery,
David Whitmer,
Martin Harris,

Soon after these things had transpired the testimony of eight (more) men was obtained which is also published in the Book of Mormon. Mother Smith in the History of Joseph the Prophet has this to say concerning the eight witnesses:

The following day we returned a cheerful, happy company. In a few days we were followed by Joseph, Oliver and the Whitmers, who came to make us a visit, and make arrangements about getting the book printed. Soon after they came all the male part of the company, with my husband, Samuel and Hyrum retired to a place where the family were in the habit of offering up the secret devotions to God. They went to this place because it had been revealed to Joseph that the plates would be carried thither by one of the ancient Nephites. Here it was that those eight witnesses whose names appear in the Book of Mormon, looked upon them and handled them.— Biographical Sketches of Joseph Smith, the Prophet,— pp. 148, 149.

THE TESTIMONY OF EIGHT WITNESSES.

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr. the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our name unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it."

Christian Whitmer,	Hiram Page,
Jacob Whitmer,	Joseph Smith, Sen.,
Peter Whitmer, Jr.,	Hyrum Smith,
John Whitmer,	Samuel H. Smith.

—oſo—

THE CONSOLATION OF ISRAEL

Continued from page 87

under pain of death. Since that time, and for more than 1800 years it was trodden under foot of the Gentiles. During all these years of their long captivity, the Jews never lost sight of the promises of God respecting their return. In our next installment we shall call attention to some of these promises that are now being fulfilled.

To be continued.

—oſo—

Those who heard some of the Affirmative gospel sermons at our late conference know that the angel's message has lost none of its charm.

THIS WORLD, OR THE NEXT?

Synopsis of a paper

By the Village Blacksmith

Death merely means the separation of the spirit from the body.

"Then shall the dust return to the earth as it was: and the spirit shall return to the God who gave it."-- Ecclesiastes 12: 7.

The Book of Mormon teaches that the spirits of the righteous are consigned to paradise, and that the spirits of the wicked go to a place of "outer darkness," where there is "weeping, and wailing, and gnashing of teeth." See Alma 19: 42-47.

Let those who doubt the resurrection and the world to come read Ephesians, 1st chapter. Paul says "not only in this world, but also in that which is to come."

In Hebrews 11: 3 we are told that "the worlds were framed by the word of God." As to how many worlds there are need not concern us so much as whether we are living so as to merit entrance into the paradise world.

In Matthew 12: 31-32 Jesus says, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men," not "in this world, neither in the world to come."

In the 20th chapter of Luke, Jesus answers one of the trick questions of the Sadducees, who did not believe in the resurrection, or in the world to come. He said, "The children of this world marry and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." Verses 34, 35.

Many years ago, in the town of Brantford, Canada, I sat in the depot waiting for the train. A fine looking, friendly gentleman came in and sat close beside me. He asked me what line of business I was in. I replied that I was traveling, telling the story of the Restoration of the church in 1830. He asked many questions about "our" gospel.

Before we finished he seemed to want to take me into his confidence; he wanted to know if I thought he had sinned against the Holy Ghost, then he told me the following story. "I am a preacher of one of the popular Protestant churches, he said, "and I am hiding out in this city. I have eloped from across the border with one of the church choir, a young, attractive girl. I've left my wife and kiddies, and I'm nearly broke, and the girl wants to go home. Do you think this is a sin against the Holy Ghost?"

I told him he had committed a very grave sin. I quoted the Book of Mormon that denying the Holy Ghost is the most wicked of all sins; that the second worse sin is willful murder, and the third is adultery. I explained that sin against the Holy Ghost is denying knowledge, testimony, evidence; that a man can not deny that which he has never had; that only God can give a testimony of the power of the Holy Ghost, and to turn away and deny that knowledge and defy that power is sinning against the Holy Ghost. He said, "You have taught me more, you have helped me

more than any man I ever met." He shook my hand and bade me Godspeed as I stepped on the train. My last words to him were, "Return to your wife and forsake this awful sin, or you'll never be happy again."

Ringling in my ears as the train rolled away were the words uttered by Jesus in a similar case when merciless men would have stoned a fallen woman and he said, "He that is without sin let him cast the first stone." I wanted to help this man, help him to reform. Satan's mission is to kill our chances of entering the paradise world. Christ's mission is to lead us into a condition of right living that we may be able to be with Him in the next world.

—oſo—

DELEGATE vs. PEOPLES CONFERENCE

Continued from page 90

To vote "Yes" on bills no's. 9 and 32 would be to vote:

1st Class distinction.

2nd. To give away your liberties.

3rd. To inaugurate a system of government conducive to church politics and corruption.

4th. For a system of centralized power.

5th. For a plan of government contrary to the word of the Lord.

CONFERENCES or REUNIONS

I am aware that many of our people are anxious to meet with each other from other parts and enjoy a spiritual feast. They think that with the gathering of the officers of the general church, surely there would be a spiritual feast.

They overlook the fact that these men come together with their human weakness and personal desires, which make it less favorable for a spiritual meeting. Hence we should seek a more opportune time. Perhaps we may be able, when times improve a little, to hold more reunions, where all can feel free of care and really enjoy good, spiritual, social meetings.

Some think we should have a large crowd, but I think it is more essential to be right, if few, than to be wrong, and a multitude.

It seems that the priesthood has failed to realize it as their duty, or perhaps they have not had the finance to attend the ministerial conferences as we should. But I have hopes for others as well as myself, that conditions may change some for the better.

Let us keep the God commanded form of government by voting No on bills 9 and 32.

Thos. E. Barton

—oſo—

LET US DEFER ACTION ON BILLS NUMBER

9 AND 32 by VOTING NO!!

Continued From Page 91

deferring consideration for one year destroy that truth? Nay! For God has promised us wisdom if we defer. Dare we test this matter, or are we fearful that the church may "legislate by revelation," as some expressed it in setting their faces and hearts against the instruction given.

Yours for more light and revelation from God,
Clarence L. Wheaton.

LISTENING TO THE RADIO

What Does It Do To Us?

I visited the home of a friend of mine a few days ago, and shortly after arriving she turned on the radio, and over the air came a medley of jazz.

After listening for a time a feeling forced itself upon me that all this was mockery, mockery to our God, this combining of hymns sacred to our services of worship of Him, with foolish songs of the world. I also felt that I was a fellow mocker by even listening.

As I listened many pictures raced before my mind, pictures of night clubs, dance halls, bright lights, smoking, drinking, movie pictures, and banquets, all occupying the hours when God intended man to take his natural rest.

By the time all was quiet for the news to come in over the air my blood was racing through my veins, and I had a mad desire to do one of two things, throw all my training, beliefs, and faith to the wind and follow the pictures I had just seen in my mind's eye, or rush from the room. As I could do neither, my madness resulted in this little article.

Now I am not considered one of the fast set of young folks; in fact, am generally dubbed a wet blanket by my friends, but I take it as a compliment instead of a dig, as they would have it, so all goes well.

I do not believe in the use of tobacco and liquor of any kind, neither do I believe in patronizing of night clubs, dance halls and movie theaters. I even go so far as to exempt powder and paint of all kinds for my personal use, as I feel I would be ashamed to meet my Savior, painted and powdered until He could not recognize me as a child of His that He had sent into this world some time ago.

On remembering the feeling I had while listening to the radio, and thinking of all the young people who have radios in their homes turned on half or two thirds of the time, I wonder that there are not more of the young people going to their doom, than do already.

What is the real difference between attending the dance at the roadhouse or bringing the life and spirit of it into our homes by radio? We bring the life, the spirit and the mad passion of the night clubs into our very homes, and then wonder why our young people develop a taste for such a life. Can we not see we are breeding it into them by the entertainment we provide for them over the radio?

The radio itself is harmless, and if we were wise it could be put to very good use. It is not what is at this end, but that which comes over the air from the other end that does the harm.

Is it mockery to the Lord to sit up half of Saturday night listening to jazz, dance music, barn dances, and cowboy ditties, and then rise early Sunday morning and try to prepare for our worship of Him in His house? Can we enter His house with the true feeling of worship after having spent half Saturday night thus?

Of course we can get sermons or sermonettes over the radio Sunday mornings, but they are generally of some sectarian faith, so of what profit is

that? Would it not profit us more to rise early, enter our chamber and hold a service of prayer to our Lord- Would not that better prepare us for a day of worship?

A young member.

—oſo—

Editor's note. - Bro. Yates sought to make the following correction promptly, but it has been crowded out of two issues.

SUGGESTED AS A CORRECTION

In a tract now in circulation, reporting a sermon preached in the Church of Christ on the Temple Lot in Independence, Mo., by the undersigned, Bro. S. A. Burgess points out an error of one letter. If this is really an error, the author of said sermon and tract wishes to give the Editors the opportunity to publish his correction in case they should desire to do so. He therefore submits this notation to the Editors of both **The Saints' Herald** and of **Zion's Advocate**.

The point sought to be corrected is in the Inspired Translation of the Bible, Gen. 5: 13-16, where the account is given that satan swore Cain into a secret Society and made him "Master Mahan," as published in the Inspired Translation, or Mas'er Mahon, "M-a-h-o-n" as delivered in said sermon, and as published in the tract. We had affirmed that an error had been made in copying from the original Manuscript, and that thereby an "o" in the name "Mahon" had in some way been changed to an "a" as it is printed in the Inspired Translation.

Now in a friendly letter from Brother Burgess, dated Independence, Mo., Jan 22, 1938, he reports to the undersigned that he has examined the Manuscript and finds that the one letter of the alphabet questioned is an "a". Then Bro. S. A. Burgess adds: "However, that does not seem to be material as the pronunciation would be the same." We will of course agree with Bro. Burgess, in that the difference would not be material. However, experienced readers of hand-writing will also agree that sometimes the distinguishing of whether a certain written character is meant for an "a" or an "o" is quite a problem.

Any way, we do not wish to be persistent in this, nor in any thing that may be shown to be an error.

Sincerely,

James E. Yates.

—oſo—

To the Members and Friends of Church of Christ in the states of Washington, Oregon, and California.
Greeting:

Having been appointed to have charge in the above named states, I would appreciate very much to hear from those interested in getting the gospel before the people, or who would like to become better acquainted with the position of the Church of Christ and have a better understanding of the purpose of the Restoration.

Would especially like to hear from the elders of the church in the states named, also those of the lesser priesthood, that we might be better able to cooperate in the work before us.

I will leave for the field as soon as I can get home affairs properly arranged.

ZION'S ADVOCATE

Official Publication of the Church of Christ.
Headquarters on the Temple Lot, Independence, Mo.

BOARD OF PUBLICATION.

J. R. McClain, A. S. Wheaton, Mrs. Louise P. Sheldon, Mrs. Wm. F. Anderson, and A. A. Yates.

EDITOR: Louise P. Sheldon, 801 W. Kansas St., Independence, Mo.

BUSINESS MANAGER: A. S. Wheaton, 1101 West Orchard St., Independence, Mo.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST.
Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.00; 6 months, 75c. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.25.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecrations and Donations to the Temple Fund and Storehouse to Bishop J. R. McClain, Office Manager, Box 472, Independence, Missouri.

My home address will be 619 So. Crysler St., Independence, Mo. My field address will be 2407 E. Bismark St., Spokane, Wash. % R. G. Newby.

Your brother in Christ,
William F. Anderson.

—oſo—

PASSED ON

It was with sadness we heard of the passing of Brother John A. Daer of Rockford, Illinois, which occurred April 13th, at 6:30 in the morning, after an illness of several months. The funeral was conducted by Rev. Pinkerton of Belvidere, at 2:30 p. m. April 15th. Burial was in Willwood Burial park.

Bro. Daer was 79, having been born March 17, 1859, in Scotland. He was married to Miss Helen Roger Dec. 7, 1883, at Dikeend, Scotland. Surviving him are his wife, four sons, Angus of Roundup, Mont., William and Glenn of Rockford, and David of Garden Prairie, Ill.; four daughters, Mrs. Annie Grady of Polson, Mont., Miss Margaret Daer at home, Mrs. Emily Tuttle of Rockford and Mrs. Mae Bender of Belvidere; two brothers in Canada, a sister in Scotland and seventeen grandchildren.

Sister Daer informs us that they first heard the fullness of the gospel preached in this country, and were baptized in Plano, Illinois, Sept. 15, 1905, by J. J. Corninsh. Bro. Daer transferred to the Church of Christ, Nov. 25th, 1928. Brother Daer was an elder, having been ordained in the Reorganized Church by Elder Jasper O. Dutton.

We assure Sister Daer and the family that Bro. Daer was respected and beloved by all of us who had been privileged to meet him. We feel that a fine, Christian gentleman has gone on to the reward of the just, and we shall miss him.

L. P.-S.

—oſo—

Sister Elna Evers died March 12, 1938, at the Woman's Hospital Flint, Mich., at the age of 28 years.

Sister Evers obeyed the gospel in the year 1921 at South Boardman, Mich. She was a member of the Reorganized Church for many years and transferred

to the Church of Christ, March 1935. Sister Evers had been affiliated with the Flint church since 1934. We all miss our sister greatly. She leaves her husband, two sons, father, mother, and five sisters. Sister Evers was always ready to speak of the goodness of God to her in testimony, and was always happy to talk the gospel at any time.

We can say with a surety that Sister Evers was a soldier of the cross, a follower of the lamb. Her friends have but to look at her life for lessons in courage and sacrifice, a legacy that she has left to her loved ones and friends.

The funeral was conducted at the Riegle funeral home in Flint, with Elder C. W. Morgan in charge. Her body was taken to South Boardman, her home town. "No Night There," and "God Knows Why," were sung by Sister Morgan and Sister Bergey, with Sister Doris Sager at the piano.

On behalf of the Flint Church of Christ,
Sister C. W. Morgan.

—oſo—

What a wealth of meaning there is in those words that were given to Bro. Pitt, - - - "If you would live, you must keep active." He desired to keep alive spiritually to the end of his days, and the Lord told him how to do it. Look around you at the members who are becoming cold and indifferent - - - are they keeping active in the Lord's service? Suppose everything isn't as it should be; is that any excuse of our not doing all the good we can?

—oſo—

LESSONS FOR MAY (Crowded out last month)

Lesson 5	May 1
Following Vision with Service Mark 9:-29	
Lesson 6	May 8
Co-operating in Service Mark 9:30-41	
Lesson 7	May 15
Testing Discipleship by Service Mark 10:17-31	
Lesson 8	May 22
Serving Through Christian Citizenship Mark 12:13-17; 28-34	
Lesson 9	May 29
Maintaining Personal Efficiency Daniel 1:8-16, 19, 20; I Corinthians 9:24-27	

—oſo—

LESSONS FOR JUNE

Lesson 10	June 5
Serving by Personal Devotion to Christ Mark 14:3-11; 27-31.	
Lesson 11	June 12
Facing the Supreme Test of Service Mark 14:32-46	
Lesson 12	June 19
The Suffering Servant Mark 15:22-39	
Lesson 13	June 26
Sharing Service with the Living Christ Mark 16:1-8; 14-16, 19, 20.	