

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.

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EDITORIAL

The Importance of Knowing

We all agree that a "gathering of the saints" is to center at the Temple lots, for important reasons.

It follows that the people who are in charge there today have a responsibility toward the people who will gather there tomorrow.

What is that responsibility, and how is it to be fulfilled? That is the question that has occupied our mind in our recent editorials. We have noticed different courses that might be taken to bring about the gathering of our brethren, but have not assumed to say which one might be the right one. Because the answer to the question involves the mission of the church, it is of the utmost importance that the answer be correct.

When we hire out to a human employer, we ascertain what he requires of us. We all believe that we are engaged in the Lord's work. That being true, we should surely pay as much deference to His will and pleasure as we would a human employer. He is the one to be consulted if we would KNOW what our mission is, and that is the object of these recent editorials, to urge that thought upon our membership.

We have for some time been impressed with the need of a definite program. We should *know* just what our mission is, and how to go about it. If the Church of Christ has a distinct message, we should *know* what it is, that we might concentrate our efforts upon a definite objective. Until the builders come who will make the beginnings in the establishment of the New Jerusalem, there is a preparatory work to be done to bring them. What is it? We wish there was more time before the General Conference. We should like to have a thorough discussion of the question, if it could be done calmly and dispassionately.

The signs of the times warn us that the working day is growing late. There is not time for human guess work. Another has said, "We have depended too much upon our own judgment and have not insured that that judgment was right." We must go to the Source of unerring wisdom. Until we receive our instructions from on high, we are lacking of divine authority to take any special course, and we can not expect the evidence of divine cooperation will be manifested by us to that extent that others can discern spiritual leadership in us.

It is as true today as when Daniel spoke, that "there is a God in heaven that revealeth secrets." Those who profess to believe that He reveals his mind and will today should seek Him, and be very careful that they are not disregarding when He does speak. Advice and counsel that is not heeded are a bar to receiving more.

If we do not have faith to trust God; if we do not find favor in his sight; if he does not reveal himself to us, the time will come when our places will be taken by others who are closer to Deity.

The sum total of all we desire to say in this series is, we need to KNOW what our mission is, and what the message we should bear.

Knowledge! We shall not be strong until we get it. And we *must* get it, or we cannot continue to occupy. We must have more God in the church, or we shall have less. We repeat, we must KNOW what our mission is, and then pour all our energy into the work that is appointed unto us to do.

L. P. S.

Depending on You

Some years ago I heard a story, related by a minister from the stand, that made a lasting impression upon my mind. While the story itself was fanciful, the lesson-object it contained was borne in upon my mind with terrific force. The story ran something like this:

It is related that as Christ finished His mission work upon earth and returned to His Father, He was met by Gabriel who anxiously inquired relative to the success of His mission, something after this fashion:

Gabriel.—You organized and established the Kingdom of Heaven on earth?

Christ.—Yes; I left it organized and prepared to function and move forward.

Gabriel.—I can well judge that it has already reached grand proportions, and is attracting great public attention.

Christ.—No; it is composed largely of the common people, and in numbers and popularity quite inconspicuous, being looked upon with contempt by the upper classes.

Gabriel.—What? I am surprised! But surely you sought out the wisest and greatest of the world's learned men to put in charge of it, so that it is in good hands?

Christ.—No. I chose twelve rather unlearned fishermen and laboring men, and put them in charge of it. I left it in their hands.

Gabriel.—Twelve fishermen! You mean you left such an important work, a work of such magnitude, the converting of a world, and the transforming of it into the Kingdom of Heaven, in the hands of twelve fishermen?

Christ.—Yes; I left them in charge of the Kingdom.

Gabriel.—But was that wise? Are they equal to the task?

Christ.—I AM DEPENDING ON THEM.

Reader, pause a moment, and reflect upon the great responsibility that rested upon these twelve men. And as you reflect, and grasp something of

the magnitude of that responsibility, ask yourself a few questions, such as these:

Has Christ been depending on ME to do my full part in establishing the Kingdom of Heaven on earth, since I became a citizen of it by baptism?

If so, what have I done in the last five, ten, twenty, forty, or sixty years to justify Him in thus depending on me?

Can He continue to depend on me? or was His confidence in me misplaced?

Can you reflect and give answer, concerning the past, with any degree of satisfaction, and without a sense of shame?

Whether you can or not, what about the future?

Are you going to see to it that Christ and His church can depend on you, and that the "cause of Zion" is safe in your hands?

Can He depend on you to glorify His name by your good works? By your honest dealing with all men? By a daily living up to the high standards of your profession?

You men of the ministry, can He depend on you to *meet* the issues that confront us squarely upon the word of God, laying aside personal aspirations and ambitions, personal opinions, personal differences and animosities, and leaving THEM to the ARBITRAMENT OF TIME?

You whose hairs are silvering with the passing of years; can He depend on you to carry on with unflinching faith in the final triumph of His cause?

You stalwart young men and handmaidens, who in the flush of young happiness are establishing homes of your own; can He depend on you to establish homes so permeated with the Christ spirit that they will glorify his name, as being set apart from the homes of the worldly?

You youths and maidens, can He depend on you, having made covenant with Him in the waters of baptism, to give unto Him a reasonable service? Can He depend on you to eschew the pleasures of the world that add naught to the development of a child of God, and that afford the soul no particle of spiritual food? Can He depend on you to consecrate your talents, your time, and your young and untiring energies to His service?

You saints, all, young and old, can He depend on YOU?

Can He depend on you to *fill* your place in the Kingdom of Heaven to the best of your ability?

Can He depend on you to answer the "call to active service" by the "quick response," "Here am I; send me"?

The "cause of Zion" calls for renewed, increased activity. How much can He depend on you?

Can He depend on you to remember the financial needs of His work from time to time, and be true to your obligations in that respect?

Can He depend on you to lay aside your preconceived ideas and notions, and join in the effort to solve the problems that confront the church, from the standpoint of "that which is written," rather than from the standpoint of the traditions of men, and personal preference?

Can He depend on you to choose between the things of the world and the things of God, remembering the admonition, "Love not the world, neither the things that are of the world. If any man love the world, the love of the Father is not in him."—John 2:15, I.T.

Can He depend on you to be regular in your attendance at all church services? to be at your post in the Sunday School? to occupy your place in the prayer meeting? to remember your prayers daily, not forgetting the needs of the coming General Conference?

Can He depend on you, if at all possible, to attend the conference, bringing with you the spirit of humility, and the spirit of grace and supplication?

Can He depend on you to enter in upon the task of preparing yourself to help build the Temple of the Lord, as He shall direct?

Can He depend on you to put aside all self-interest and all self-seeking, and say, "Father, Thy will, not mine, be done"; "Thy will be done in earth as it is done in heaven"?

Can He depend on you in any one little thing?

Dear Saint, if the Lord can depend on you to do your part fully and freely, Zion will "arise and put on her beautiful garments."

CAN HE DEPEND ON YOU?

L. A. G.

MARRIAGE AND DIVORCE

*By Clarence L. Wheaton
of the Council of the Twelve*

At the last Ministerial Conference of the Church of Christ, held in April, 1939, an effort was made to introduce certain amendments to our Articles of Faith and Practice relative to the marriage and divorce question, that would clarify and possibly prevent further violation of the intent and purpose thereof. My proposal was presented to the Council of Twelve in its pre-conference sessions, but for various reasons it was by agreement set forward on the calendar for consideration until the latter part of the conference. Finally, rather than provoke a pre-

mature and hasty consideration of the subject, the sponsors agreed to wait until the 1940 conference to present such amendment, and the Council of Twelve provided by resolution as follows:

"That this matter be referred to Brother Wheaton, to publish if he so desires, and give notice that it will be taken up at the next conference. Carried."—Session of 2 p. m., April 20, 1939.

In view of this fact, I feel that it is only just

that in presenting said notice to the Church, that I should set forth, in justification of my reasons for seeking such a clarification, the scriptural grounds for my position. At the same time I wish to emphasize the fact that I am not dealing with personalities nor particular cases, but am moved upon to present an affirmative and constructive analysis according to my opinion and belief, as one of the authors of the Articles of Faith and Practice of the Church of Christ, as well as the belief of this Church prior to 1925, which said article on marriage and divorce was meant to reflect.

It is, therefore, my prayer that those who may differ with me on some of my views will see the wisdom of affirmative and kindly presentment of their criticisms, for I know there are those who radically differ with me on the subject.

What is Marriage?



After years of studying the Scripture, and from personal observation, I am firm in the conclusion that marriage is a divine institution, inaugurated by our heavenly Father, as the means by which mankind can give expression to the highest and noblest impulses of his nature. In the very beginning of creation, in the pre-existent state, before man began his physical

existence upon the earth, we learn that God said, concerning him:

"Let us make man in our image, after our likeness; and let *them* have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:26-28.

I maintain that this refers to man's creation in his spiritual form, for the next chapter so informs us in these words:

"These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field *before it was in the earth, and every herb of the field before it grew*: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."—Gen. 2:4, 5.

In the first quotation we give, we find the first recorded commandment which God gave to his new creation, *man*. It indicated that *man*, in the generic

sense, included both male and female, and that sex nature or sex instinct was to play a very important part in all forms of *earth* life that were to follow the transition of these spirit beings into physical forms, of which man, including both male and female, was to be the *summum genus* of all living things created by God, the Eternal Father, and he, *man* was to have the dominion or "stewardship" over all other forms of "living things that moveth upon the earth." The Inspired Translation of the Holy Scripture refers to this first creation as "the spiritual creation."

It is, therefore, very necessary that we get this important thought well established in our minds for it proves that there is a very vital link between these two stages of creation, i. e., the spiritual and the physical. For then only can we discern that marriage is of divine institution prepared from before the foundation of the world by our Creator for a very specific purpose to be unfolded to the understanding of man after he began his earth life.

In latter-day revelation we read:

"And again I say unto you, that whoso forbiddeth to marry is not ordained of God for marriage is ordained of God unto man.

"Wherefore, it is lawful that he should have one wife and they twain shall be one flesh and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—Bk. of Com. 52:16, 17, Doc. and Cov. 49:3.

After the "spiritual creation" in sequence, we learn that He first sent a "mist" to moisten the earth, then created the physical man, Adam, after which he planted a garden, and placed man over it as a steward, and then climaxed this phase of creation with the crowning achievement of all, in the creation of the woman, to share with the man the responsibility of stewardship as an "help-mate."

Concerning the relationship that was now to exist between the man and woman, Adam said:

"This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she is taken out of Man.

"Therefore, shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh."—Gen. 2:23, 24.

Here we have *man*, complete in his physical nature, or generic, composite sense, "in the image of God created he *him*, male and female created he *them*," *man*, "and hast made him a little lower than the angels, and hast crowned him with glory (intelligence) and honor (agency)" (Psa. 8:5) to fulfill the purpose of his creation. Thus was the end of creation fulfilled, and *man*, in the perfect sense of the word, was married or united to fulfill his mortal destiny.

While we are not prepared nor inclined to admit that *all* marriages are made in heaven, yet I earnestly affirm that marriage as an institution is by divine appointment, and when entered into, and conformed to, as ordained of God, it becomes the noblest

and most magnificent sacrament in the plan of salvation that God has presented to mankind.

We note by referring back to Geneses 2:18, that Adam, the male, was created *first*; that Eve, the female, was created last. We cannot blind ourselves to the fact that in thus placing us here upon the earth that God meant for the man, Adam, to be first or the head over all created things, and that his wife was to be the "help-mate" or associate to share with him the responsibilities of this joint stewardship on the earth. This thought is supported by the following:

Man is the "image and glory" of God: but the woman is the glory of the man.

"For man is not of the woman; but the woman is of the man.

"Neither was the man created for the woman; but the woman for the man.

"For this cause ought the woman to have power on her head because of the angels.

"Nevertheless neither is the man without the woman, neither is the woman without the man, in the Lord."—1 Cor. 11:7, 11.

I do not believe that the Apostle Paul intended this scripture to be twisted and wrested to mean that the husband has license to domineer over and subjugate his wife to his every whim or fancy, regardless of the righteousness of his cause, but I do believe that man, the male, was created to be the head of his creation or family, and he should so qualify and acquaint himself with the duties of his station, that he can be respected and considered as such by his wife and children, and upheld and sustained as such by their prayers and helpful consideration. When such respect and consideration ceases, then peace departs, and for a man to continue in such environment creates within him a futile, inferiority complex, that will destroy all initiative that he may have had. The same applies to the woman when she is not so considered in her station. Therefore, a proper sense of relationship must be had if unity and congeniality is maintained.

I am fully in accord with Edward Appstein, director of The Divorce Reform League, when he stated:

"Too many husbands want to be the center of gravity in married life with their wives revolving around them as so many unimportant and dependent satellites, * * * This causes inferiority complexes in some wives which causes serious resentment and ends in rifts. In other wives it causes disrespect for the husband's intelligence and leads to intellectual incompatibility."—*St. Louis Globe-Democrat*.

Successful marriage is based upon the principle that husband and wife recognize and honor each other in the sphere in which God created them and associated them together. If marriage is entered into for any other purpose, it cannot endure, except in wretchedness and suffering.

Concerning this relationship Christ has said:

"But from the beginning of creation God made them male and female,

"For this cause shall a man leave his father and mother and cleave to his wife;

"And they twain shall be one flesh, so that they are no more twain, but one flesh."

—Mark 10:6,8. (See also Matt. 19:3,6.)

"They are no more," that is from this time forward, (from the time of their marriage), "twain," that is, separate entities, but by this covenant they should become *one flesh*, composite man, with but one purpose in mind, to carry out their joint stewardship as a single unit of energy and action, intellectually, spiritually, morally, and physically, whose natures, virtues, and attributes blend together so harmoniously that they make a perfect whole. There is not and cannot be any reserve in such holy union, if they please God. Their every faculty should now be co-ordinated, that their best traits and talents might be developed to the fullest extent for the up-building of their own characters and the progress of the race. Marriage is a welding, fusing process, by which *man* becomes one flesh, a relationship, which, when entered into in harmony with God's provisions, becomes a holy, spiritual, and sacred relationship that cannot be treated with impunity, nor the responsibility attached thereto shirked and ignored by the contracting parties.

God has given to every man a talent by which he can gain a livelihood, and has ordained that the wife should be an help-meet to enable him to develop that talent to the apex of accomplishment in this field of stewardship. This talent should be of primary consideration. For to the husband belongs the responsibility of providing food, shelter, raiment, and protection for his family, and as a helpmate to this end, the wife should see to it that the home is made a place of peace and comfort, a haven of rest and joy for all that are dependent upon her for such.

If God, in his great wisdom and foresight, found it necessary, as a measure by which man could "multiply and replenish the earth" with his kind, to provide marriage as a divine institution to that end, then we cannot fail to realize that such provisions were based upon the laws of nature which He made and to which man would be amenable and by which he would exist.

"And the Lord God said, It is not good that the man should be alone; I will make him an help-meet for him."—Gen. 2:18.

Why? Because by nature he was a social creature and did not have complete within himself the regenerative power by which he could reproduce and perpetuate his kind. Therefore, in order to accomplish this purpose God created the woman, supplying her with the other half of this reproductive power, so that when they were joined together by the sacrament of marriage they became one flesh, composite man, capable of fulfilling the purpose of God, their Creator.

The Unity of Husband and Wife in Marriage

The complete unity of husband and wife is a necessary adjunct to the accomplishment of man's mission in life.

Referring back to Genesis 2:22, 23, we learn

that woman is recognized as having a flesh and bone relationship to the man. By that process which we call "love," these halves of "composite man" are drawn together from out of the millions of their kind upon the earth. I feel safe in affirming that this process of segregation is a function of the Holy Spirit, which draws them together by some magnetic force which causes them to "cleave" to each other and become one flesh. When such union is consummated by the power of God, there is no power that may justly separate them, as the scripture has said:

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder."

"They said unto him, Why did Moses command to give a writing of divorcement and to put her away?

"He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so.

"And I say unto you, Whosoever shall put away his wife, *except it be for fornication*, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."—Matt. 19: 6, 9.

From this scripture we observe that when Jesus was questioned by the Pharisees as to whether a man could "put away his wife for every cause" he replied, in part, "Moses, *became of the hardness of your hearts* suffered you to put away your wives; BUT FROM THE BEGINNING IT WAS NOT SO."

Thus we learn, that "*from the beginning*," the divine plan of marriage made no provision for remarriage after divorce, except in the case of adultery as set forth in Corinthians:

"And unto the married I command, *yet not I, but the Lord*, Let not the wife depart from her husband;

"But and *if she depart, let her remain unmarried, or be reconciled to her husband*: and let not the husband put away his wife."—1 Cor. 7:10, 11.

Therefore, there is no escaping the conclusion that God did not intend this divine institution of marriage to be frustrated by the cunning trickery of Satan, who from the very beginning brought disaster to the human race in this very relationship; rather, God planned and provided for a righteous adjustment of ideals, control of passions, sharing of triumphs and sorrows together; that is the law of nature, and successful marriage is based upon obedience to these principles of right relationship one toward the other.

Christ emphasized this view when he was privately expounding his doctrine to his disciples after he had publicly explained it to the Pharisees:

"Whosoever shall put away his wife," "except it be for fornication" (Matt. 19:9, C. L. W.), and marrieth another, committeth adultery *against* her," (or, commits the overt act against his wife),

"And if a woman shall put away her husband (except it be for fornication, C. L. W.), and be married to another, she committeth adultery."—Mark 10:11,12.

Thus when a man or woman divorces a companion, and remarries contrary to the provisions made *in the beginning*, he or she becomes the aggressor. This language of the Savior is plain and permits of no private interpretation. Therefore, we should observe to do it, for adultery is listed *first* among the "works of the flesh" by Paul, (Gal. 5:19.) In fact, there is more scripture bearing upon this one sin than on any other mentioned in the New Testament, and it is evident that because of the lax divorce regulations as indicated in the discussions between Jesus and the Pharisees, the Jews were grossly guilty of it.

Aside from adultery, the scripture offers no other grounds for the dissolving of the marriage covenant, except death, as the Apostle Paul said:

"Know ye not brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth?

"For the woman which hath a husband is bound by law to her husband so long as he liveth; but if the husband be dead she is loosed from the law of her husband.

"So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."—Rom. 7:1, 3.

The scripture amply justifies us in the conclusion that when persons break their marriage covenant, and remarry contrary to the provisions made *in the beginning*, they should be separated from the church until they repent, by not only confessing the sin, but by the forsaking of it. It is true that Christ said to the woman, "Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: Go, and *sin no more*." But this does not say that the woman should continue in her sin, for she was guilty of adultery, which all scriptures define as infidelity to the marriage covenant. Therefore, we can safely say, that to *sin no more* was to be taken in the light of what he later said to the Pharisees, in Matthew 19:6-9, Mark 10:11, 12, already quoted, i. e., that she should "remain unmarried, or be reconciled to her husband."

When such circumstances arise in the church, we are told in latter-day revelation:

"Behold, verily I say unto you, that whatsoever persons among you having put away their companions, for the cause of fornication, or in other words, if they shall testify before you, in all lowliness of heart, that this is the case, ye shall not cast them out from among you:

(Continued on page 47)

Keep the Law

By B. A. Winegar

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost."— 1 Nephi 3:187.

This verse, which appears at the heading of the *ADVOCATE* each month should be of special interest to us at this age and time, for the promise contained in it is certainly worth the careful consideration of all the honest in heart.

We are given to understand that the Lord is going to have a Zion established on this land, and it will be in the latter days.

Now to those who would lay claim to the fulfillment of these promises: First, there must be some labor performed. That is, we must do something to help bring about this condition. And now let us each ask ourselves the question, What have I done? or, What shall I do?

First we should seek to find out what we should do to make the right kind of a beginning. The admonition of the Savior was, to "search the scriptures." We believe that is good advice for us now. And where shall we begin? As believers in the latter-day Restoration, let us begin with the Book of Commandments, and read the instruction found there. Turn first to chapter 43, beginning with the last verse:

"Hearken and hear, O ye my people, saith your Lord and your God, ye whom I delight to bless with the greatest of all blessings, ye that hear me: And ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church, whom I have called:

"Behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

"And I will be your Ruler when I come: and behold, I come quickly: and ye shall see that my law is kept.

"He that receiveth my law and doeth it the same is my disciple;

"And he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you."

We find in this revelation two very outstanding promises. Those who would hear were to receive the greatest of all blessings; but those who would not hear were to receive the heaviest of all cursings.

They were also commanded to assemble themselves together, that they might receive the law that was to govern the church; and were also admonished that the law, when it was received, should be kept.

In the same month of the year they received another revelation, chapter 44. And in this chapter, verse 3, they were again commanded to "hearken and hear and obey the law which I shall give unto you."

It seems quite clear that the main reason for those twelve elders gathering themselves together was that they might receive the law whereby they might govern the church, as the Lord would have them do. And now it seems that the Lord did hear their prayer of faith, and did give them his law, and special commandments.

In the 17th verse he says: "And now behold I speak unto the church." The 18th verse: "Thou shalt not kill; and he that killeth, shall not have forgiveness, neither in this world, nor in the world to come." Also he says, "Thou shalt not steal." Also, "Thou shalt not lie." And he that doeth these things, "and will not repent, shall be cast out." He states a number of things they should not do; or if they do, they should be cast out.

Is not this just as binding on the church today, as it was then? We think so. For remember that in the previous chapter the elders were told that they must see that the law is kept. Is it not possible that the reason the church got into the condition it did in a few short years, was because they failed to enforce the laws they had received with a strict command that they be enforced? Yes; it is quite possible. And not only the law pertaining to morals, but that pertaining to other matters, as well; especially the commandments which they received concerning the temporal law.

Let us read again from the 25th verse: "Thou knowest my laws, they are given in my scriptures, he that sinneth and repenteth not, shall be cast out.

"If thou lovest me, thou shalt serve me and keep ALL my commandments; and behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and a deed which cannot be broken; and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose. And it shall come to pass, that the bishop of my church, after that he has received the properties of my church, that it can not be taken from the church, he shall appoint every man a steward over his own property or that which he has received, inasmuch as is sufficient for himself and family. And the residue shall be kept to administer to him who has not, that every man may receive according as he stands in need. And the residue shall be kept in my storehouse to administer to the poor and needy, as shall be appointed by the elders of the church and the bishop; and for the pur-

pose of purchasing lands, and the building up of the New Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day that I shall come to my temple. And this I do for the salvation of my people."

Now here is a commandment given to the church over a hundred years ago. And what has been done about putting it to the test? Shall we say the Lord has forgotten his promises; or have we failed to be obedient? Surely we will not accuse the Lord of failure; and so we know where to look to find the cause of the trouble. Is it not disobedience upon the part of the people? Surely, it must be.

Then what shall we do? Repent! How? By remembering these commandments, not only to say, but to do them. Has not the Lord been patient with his people? Yes; he has waited over a hundred years. We wonder how much longer he will wait. Looking at conditions today, we as a church, it would appear, are farther away from the accomplishment of this great work than we were one hundred years ago. Have we been waiting for the arbitrament of time to prove God's word? Well; it seems that it has been proven. It should be plain to all.

And again, in chapter 40, verse 30, we read:

"And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer: and send them forth to the place which I have commanded them; and this shall be their work, to govern the affairs of the property of this church."

Let us now read the 19th verse of this chapter:

"But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself."

We are also told in verse 22 that we should "be one; and if ye are not one, ye are not mine." And we find the words of the Savior as recorded in John 14:15: "If ye love me, keep my commandments."

Well, what of the commandments we have been reading about? Are they not the commandments of the Lord?

There is so much that could be said on this subject that we could go on and on; but this is enough to start those who are concerned thinking along this line. It is our hope, and our humble prayer, that all may be led to search for light and truth.

BEMIDJI, MINN., ROUTE 1.

Alibis to the Rescue

By Gilbert H. Schultz

Dear Brothers and Sisters: For my subject text I will quote Luke 11:29: "But he, willing to justify himself, said unto Jesus, And who is my neighbor?"

Many will acknowledge upon reading this familiar passage that it has been unnoted or too soon forgotten. For this reason Jesus told the parable which follows, of the good Samaritan.

Alibis began back in the garden of Eden. When God asked Adam, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Alibi to the rescue. Adam answered, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

Here on earth we will all meet with the temptation, sometimes, to lie down, to give up, to lose faith and reach for an alibi. I fear this article may hurt some one's feelings. You could indeed add this to your prayers, "Oh God, thou giver of every good and perfect gift that makes life livable, I thank thee most for my alibis."

Some of us have a poor opinion of ourselves. We feel that the world slights us, that we are not appreciated. We say that we never had a chance; if we had, we would be on top. Brothers and sisters, I am talking about all of us, myself included.

The prodigal son might have had an alibi something like this; "My father had no business letting me go." But no; when he came face to face with his father he confessed, "Father, I have sinned." Oh, I like that. He was a good loser, and he wasn't ashamed to admit it.

When our conscience says, "Shame on you," is there anything so sweet as an alibi? We do something wrong and then we call it by a name that camouflages its evil quality. As Emerson says, "That which we call sin in others is only experiment for us." Where others lie, we are only clever; where they cheat, we are simply shrewd. Sometimes we know we have done wrong, but we excuse it on the ground of unfortunate necessity, or if we must blame somebody, we blame our home, our handicaps, our brother or sister—the fault lies there, not with us.

Some of you at this moment are probably on the spot, and looking for a soft pillow to fall upon. Don't dodge. Be like the prodigal; when he came to himself he said, "I will arise and go to my father." There is a great difference between being sorry for ourselves or being ashamed. Our alibis make us pity ourselves and are one of the swiftest roads to personal degeneration. Our alibis may temporarily comfort us, but can never save us. Friends, it takes courage and honest insight to tackle ourselves. Let's not spend so much time trying to justify ourselves, but rather seek to know our faults. Let us move forward, Saints, for there is much to do. The temple must be built and the gospel must be taken to many who are yet in darkness.

May God help us all to overcome whatever our fault may be in my prayer. I close with the following poem.

The Gospel According to You

There's a sweet old story translated for man,
But writ in the long, long ago.

The gospel according to Mark, Luke and John—
Of Christ and his mission below.

Men read and admire the gospel of Christ,
With its love so unfailing and true;

But what do they say, and what do they think,
Of the gospel according to you?

'Tis a wonderful story, that gospel of love,
As it shines in the Christlife divine;

And oh! that its truth might be told again
In the story of your life and mine.

Unselfishness mirrors in every scene;
Love blossoms on every sod;

And back from its vision the heart comes to tell
The wonderful goodness of God.

You are writing each day a letter to men,
Take care that the writing is true.

It is the only gospel that some men will read—
That gospel according to you.

—Author unknown.

WHAT ABOUT ISRAEL?

By B. C. Flint

In our first paper we noticed that while the name Israel was conferred upon Jacob, who was the third in line from Abraham, that this very blessing was made contingent upon Jacob, as coming down from Abraham in a direct line. In other words it was a continuation of the blessing that God pronounced upon Abraham, as found in Genesis 17:1-7 and Genesis 22:15 to 18, where through Abraham's seed, all nations should be blessed, not only because that through that line should come the Christ, but also because from that line should spring the great nations of the world.

As has been stated, the name "Israel" means a "prince of God", Genesis 32:24. It doubtless means that through that line should the world be brought to a knowledge of Christ as the Son of God, and also that through that line should a genuine line, including the Savior's being born into the world, be accomplished, because we read in Genesis 21:12: "In Isaac shall thy seed be called," and Paul declares: "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Galatians 3:26-29.

However, in order for us to bring our study down to where it can safely be applied to the world as at present constituted, it will be necessary to leave that line for the present, and follow on from Abraham through another line, because that line too was predicted as being of vital importance to the history of the world.

It will be remembered that both Abraham and his wife Sarah, whose name was changed from Sarai to Sarah, as was Abram's changed to Abraham, were well stricken in years, when the promise of God came to them that their seed should become a multitude of nations, and that out of them should come the kings of the earth. (Genesis 17:16; and Genesis 22:15-18.) They failed to understand what God meant in making them this wonderful promise. They couldn't understand how it could be, so they attempted to take the matter into their own hands, and Sarai gave her handmaid Hagar to Abraham and suggested that, by her, she might be able to obtain the promised seed. The result was that a son was born to Abraham by Hagar, and his name was

called Ishmael, meaning "born in affliction." This thing, however, displeased God, because He had other plans as we find in Genesis 17:19:

"And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him."

"21st verse: "But my covenant will I establish with Isaac, which Sarah shall bear thee at this time in the next year."

In spite of this, however, there was to be a marvelous future for Ishmael, Abraham's oldest son. And right here we have a very interesting angle entering into our study, and it involves two distinct lines running parallel through the ages, and these lines are marked with the spirit of opposition and hatred that brought them into being. Ishmael was an outcast, a wild man, whose hand was against every man and against whom every man's hand was to be turned. (Genesis 16:12.) Yet he was to "dwell in the presence of his brethren." (Genesis 16:12.) He was also to become a great people, exceedingly fruitful. Twelve princes were to come from his loins, and he was to become a great nation. (Genesis 17:20.) "And the angel of the Lord said unto her (Hagar), I will multiply thy seed exceedingly that it shall not be numbered for multitude."

This is the introduction to this opposing line, and as we follow it we will find an adverse claim all along. Both were to claim the blessing and promise to Abraham. Both were to produce a Messiah. Both stand today in battle array against each other as they have been doing throughout the centuries. These things will claim the attention of this paper. The next step brings us to the question of who will be included in this opposition line. Jacob had a brother Esau, who became disgruntled because he had foolishly sold his birthright to Jacob, and we are told that as a result of this transaction Esau "hated Jacob because of the blessing wherewith his father blessed him." (Genesis 27:41.) However, Isaac DID bless Esau, and in this blessing he was to have a dwelling, "the fatness of the earth, and the dew of

heaven from above." (Genesis 27:39.) Also: he was to live by the sword, and serve his brother. But, at the time that he should succeed in gaining dominion he was to break his brother's yoke from off his neck. (Genesis 27:40.)

In Genesis 25:23, concerning the birth of Esau and Jacob, who were in reality twins, it was predicted:

"And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

Now we have the promises made to both Ishmael and Esau and by referring to Genesis 28:9, and 36:3, we learn that they were to blend by Esau marrying the daughter of Ishmael. In Genesis 25:30 we learn that Esau is Edom, meaning "red." This has been the sole foundation for the modern attempt to make Russia, Esau. In our first paper we found Judah to be in Russia, rather than Esau.

All Bible students are very familiar with the difficulties that the children of Israel had with the Edomites while journeying from Egypt to Palestine, so we will let that be the beginning of our thought along that line; but first, let us sum up what we have now learned and make the application.

We have learned that this alignment, Ishmael and Esau, were to first become multitudes; they were to dwell in the presence of their brethren; they were to produce twelve princes; they were to be warlike and live by the sword; they were for a time to be in subjection to their brethren, but when they broke the yoke they were to exercise dominion, etc.

In this connection, let it be remembered that Mohammed occupies the same relationship to Edom that Christ does to Israel, and on good authority we learn that 15 per cent of the world's population is Mohammedan. So here we have the "multitudes" promised. Led by Turkey, Persia, and Arabia, there are twelve outstanding Asiatic and African nations of the Moslem belief. Here are the twelve princes. They were to live by the sword. Turkey crowns her sultans with the bent scimitar, and has done so for centuries. The flag of Turkey is the crescent moon, meaning "till Kismet comes," which is Mohammed's challenge to Christ, or a threat that one day the crescent moon will become a complete circle and Mohammed (Ishmael-Esau) will rule the world and Christ will be dethroned. Various attempts along this line have been made, and always by the sword. At times it has seemed that they would be successful. With the control of northern Africa they in turn successively conquered Arabia, Syria, and later Constantinople. At the battle of Xerxes, 711 A. D., the Moslems defeated the visigoths and gained control of the peninsula of Spain. There remained therefore nothing but the southern coast of France to be conquered in order for their dream to be fulfilled. At the great battle of Tours in 732, one hundred years after the death of the Prophet, the test battle was made. In this battle they were defeated, and

Christianity was saved. By this it will be seen that Turkey is merely the leading world power represented by Edom, or the Moslems.

During the World War, the last attempt was made, when the Moslems threw their support to the central powers in the hope that in the event of their being successful, Kismet might come. We know the result.

However, this fact has been fastened upon with glee by interpreters of prophecy who will have it that the Anglo-Saxon peoples are the only representatives of Ephraim in Europe, because it aligned the Central Powers with Edom. But what will they say now, that in November last there was an alliance pact made between Turkey and the east with the Allies, Britain, and France? Doesn't it behoove us to be a little cautious in our application, and thus not have to pull stakes later?

In short, how will these present day analysts now bring us to the great Armageddon, and by what route? It will hardly do to have Edom, (Esau) Russia now, because they have already, and we believe rightly so, proven the Moslems to be Edom. If not fully to the satisfaction of all, we will make an appeal to the prophecy of Obadiah. This is the rebuke of God upon Edom for her treatment of Jacob when they "broke off the yoke" from their necks and obtained dominion. Every one knows the terrible persecution of the Jews following the overthrow of Jerusalem, and there were none of the nations to which the scattered Jews were driven who were so brutal in their treatment of the Jews as were the Mohammedans. See page 207, "Marvelous Work and A Wonder." In verse 9 of Obadiah we find the word "O Teman." O Teman was the son of Eliphaz, son of Esau, and some Bible interpreters tell us that O Teman is the original form of Ottoman, the name the empire of Turkey now bears. However, we are merely giving that for what it may be worth. At any rate, we all can see in the words of Obadiah the story of the followers of the false Christ, Mohammed. We recommend a careful reading of the whole book of Obadiah. It comprises only one chapter.

Another outstanding fact in history in this connection is the return of Edon (Esau-Ishmael) to the holy city after the Jews were dispersed, and their building of the Mosque of Omar on the site of the Temple. They did this because they claim to be the LEGAL descendants of Abraham, and heirs according to the promise. We will have all read about the Jewish "wailing place" outside the walls that the Moslems constructed around their Mosque. It is all a part of the interesting setting our study opens up.

In closing, a fact or two, in a more general way. We are indebted to the "Roadbuilder" for this bit of history. We believe it is in the main correct.

(1) In Egypt, the Pharaoh of the oppression was a son of Esau in the fourth generation—Eliphaz, Amalek, Thurdan, Rameses. He certainly tried to put the yoke on the neck of Jacob's seed when it was off his own. (Genesis 25:30-33; Genesis 27:37-40.)

(2) The Amalekites who attacked Israel after their coming out of Egypt were of Esau origin by

Amalek, the son of Eliphaz, oldest son of Esau and his concubine Timna. (Genesis 34:12.)

(3) Haman was of Amalekitish and Esau descent. He tried to destroy all of the Jews and Benjaminites, for Queen Esther and Mordecai were both of the tribe of Benjamin, and he was hanged on the gallows he had prepared for Mordecai.

(4) Herod the Great was an Idumean, (Idumea is the Greek form of the word Edom or Mt. Seir) and as king of the Jews when the Romans had dominion over Judah, sought the young child Jesus to slay him, who was the hope and Savior of the world.

The above data is found on page 168 of *The Destiny of the British Empire and the United States*, by The Roadbuilder.

We have just given a brief outline of this line of descent and have tried to show the parallel found throughout, with the line as found in the people who are Israel. World events throughout the centuries and at the present time are continuing the parallel. Because this is but a brief outline we recommend a careful reading of general history, wherein it relates to the nations mentioned, particularly Turkey.

In the present European and Asiatic maelstrom, all of these factors are at work, but almost invariably in the exact opposite way as we find portrayed by modern interpreters of prophecy. Again we warn, that the reason for this is the determined effort to become specific, and make extravagant applications.

No one can take the fact of Britain being Ephraim, which we know she is, and makes sense out of her present alignment with Edom. All of which proves that more water will have to run under the bridge before the *exact* meaning of certain texts can be ascertained. In a general way, the world is making the kind of history we have a right to expect; but there must and will be a realignment before we can see all that the Great Master artist has on the canvas of prophecy, for our enlightenment. We have taken the position, and we watch for its fulfillment, that no matter what may be the combination of nations that goes into this next great war, that only a short time, or until the selfish ends of each are realized, will there be a complete realignment. We believe this.

Our next will be concerned with the "House of Judah."

"According to Your Faith be it Unto You—"

By R. G. Newby

Ever since I heard the restored gospel and joined the Reorganized Church in 1911, when but a boy of twelve years, I have heard the ministers and the older folks tell of the gifts and blessings of the gospel, that they were for the church and that the manifestations we saw in other churches, such as healing, prophecy, tongues, etc., were of the Devil. I have heard many an honest hearted old brother or sister get up and say they knew the church to which they belonged was true because of the gifts and

blessings they had received. I saw the gift of healing demonstrated many times in our midst; also the gifts of prophecy and tongues.

As I grew older and left home I attended some of the Utah Mormon meetings and heard the same kind of testimonies by good old honest people, declaring they knew their church was true because of these things. Later, I attended churches outside of the Restoration but who believed in Jesus Christ as the Savior of men. I saw different gifts manifested among some of these people, and when I told my brothers and sisters in the church to which I belong about what I saw and heard among others I was always referred to Matthew 7:22,23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

I heard the same thing when I joined another group in February, 1932. In fact, I got to where I believed it. Still I could not make it dovetail with certain scriptures, namely: "According to your faith be it unto you." (Matt. 9:29.) Again in James 1:17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," etc. And again in Ephesians 6:8: "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Note that the text does not say "any church," but "*any man.*" As individuals men may claim blessings according to their faith.

Again, in Saint Mark 9:38: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followed not us; and we forbade him, because he followed not us." Notice again—"he followed not us." John does not say that he followed not Christ. Now notice the answer that Jesus gives.

But Jesus said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."—Verses 39-41, same chapter.

In Saint Luke 16:16, we read of a woman whom "Satan hath bound, lo, these eighteen years." Then Satan is the one who puts infirmities upon our bodies. Now if we believe that all healings outside our own church are of the Devil, then we must believe that the Devil casts out the devil, as Christ reasons in Matthew 12:26, and therefore "is divided against himself"; and Jesus asks with consistency, "how shall then his kingdom stand?"

In Romans 2:6, we read that God "will render to every man according to his deeds." The same thought is taught in Rev. 22:12, where Christ says that when he comes he will render or give unto every man "according as his work shall be." Also see Rev. 2:23. So, dear reader, I desire to do as Paul says in 1 Thess. 5:21: "Prove all things; hold fast that which is good." Remember that Paul says in 1 Cor. 14:37: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the

Lord." The silver tongued prophet, Isaiah, tells us, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20.

Please turn with me to Ephesians 4, where we read: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." Nothing said about any special church or group of people. Then turn with me to 1 John 4:2: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Again: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12:3. Note that *no man* can say this.

Now turn with me to Romans 11:29: "For the gifts and calling of God are without repentance." Please note, "*without repentance.*" Then turn with me again to 1 Cor. 12:1: "Now concerning spiritual gifts, brethren, I would not have you ignorant." There are "diversities of gifts, but the same Spirit." (Verse 4.) There are "differences of administrations, but the same Lord." (Verse 5.) There are "diversities of operations, but it is the same God which worketh all in all." (Verse 6.)

The "manifestation of the Spirit is given to every man to profit withal." (Verse 7.) Given to *every man*, not just a few. To one man is given wisdom, to another knowledge, "*by the same Spirit.*" (Verse 8.) Dare any one claim to have a corner on wisdom or knowledge? Faith and the gifts of healing are given by the "same Spirit." (Verse 9.) Dare any claim to have a corner on faith or the gifts of healing? Notice gifts, plural, by the same Spirit that faith, wisdom, and knowledge are given. Verse 10 tells us that to another is given "the working of miracles"; to another, "prophecy"; to another, "discerning of spirits"; to another, "divers kinds of tongues"; to another, "the interpretation of tongues." The 11th verse assures us, however, that "all these worketh," or proceed from "that one and the selfsame Spirit, dividing to every man severally as he will."

So, in the face of the above scriptures, can any one of the groups or divisions of the Restoration movement, numbering about forty or forty-three, that have sprung up from the Church of Christ organized April 6, 1830—can any claim, "I am the great I am," or that they have a corner or a mortgage on the gifts of the Spirit? Or would we say that the manifestations of the Spirit of God through the gifts that have been enumerated are limited to the Restoration movement, and that any religious faith or people outside the confines of the Restoration movement must operate by the power of the Devil if they manifest any of the gifts we have been considering? I would say, shame on any who would make such a claim. The gifts are given as Christ says in Matthew 9:29, *according to faith.*

Remember, dear readers, that the Bible does not say *by their gifts* ye shall know them, but it says, "*Wherefore by their fruits* ye shall know them" (Matt. 7:20), and Paul says in Philippians 4:17: "I desire *fruit* that may abound to your account."

In Colossians 1:10, Paul exhorts the saints to be "fruitful in every good work." The evidence of true sainthood is manifested by the fruits enumerated in Paul's letter to the Galatians 5:22, 23: "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

2 Peter 1:4-8 confirms the words of Paul, and in the 10th verse Peter says that if we do these things; that is, if we manifest these fruits in our lives, that is the thing that will make our "calling and election sure, for if ye do these things, ye shall never fail."

Why We Believe the Lamanites to be the American Indians

Prepared by Esther Caviness, for Class Work in the Phoenix Local.

Those of us who believe in the Book of Mormon believe the Lamanites described in the book to be the foreparents of the American Indian. We believe this not only because the Lamanites were the ancient inhabitants of the American continent, but because the description of their habits and customs is a perfect picture of the American Indian as we of today know him.

The Lamanite is described first as having a dark skin, p. 97, verse 35. This of course fits not only the Indians but any of several other dark races. Further information about this people, however, leaves no doubt as to which dark skinned people is meant.

He is described as being wild, ferocious, and bloodthirsty, p. 195, verses 31 and 32. Who can deny that the first white settlers of the American continent found the Indian to be wild, ferocious, and bloodthirsty? Some of the tales of the treatment of pioneers at the hand of the savage Indian in the early days are too horrible to relate. The custom of scalping an enemy is a custom related to the Indian almost exclusively. "There is scarcely a fanciful picture of the horrors of bloody massacres that does not show a grinning savage bearing aloft the bleeding trophy, fresh from some settler's head." Scalping was a painful process, but not always a fatal one. Many victims lived to tell of their experiences. Sometimes enemies were scalped and sent home alive as an insult. The scalps were saved, stretched, cleaned, dried, painted, and cut in strips to make fringe for the war skirt or the horse's bridle. They even tortured each other in their own tribes as a test of bravery. Ferocious and bloodthirsty? Quite, if we understand the meaning of the words.

Then we read the Lamanite fed on beasts of prey, dwelt in tents and wandered in the wilderness. Page 198, verse 15. Hunting, for the Indian, was certainly not a sport, but a necessity, for food for the family. One Indian authority says: "As every man expected to be a hunter, he began his training when a boy by learning to shoot with bow and arrow." Some tribes feasted and prayed days before the hunt, having faith the spirits would guide them to game and give them success.

And they "dwelt in tents." Any school child will you the natural home of the Indian is the wigwam, wikiup, hogan, or the tipi. The tipi, however, is distinctive. Spelled *teepee* by many, but *tipi* by scientists. Sioux word "ti" meaning (dwelling) and "pi" meaning (used for). It is used for dwelling.

And they "wandered in the wilderness." This was also a necessity. Historians of the early Indian tribes tell us the ruins of their cities proved they moved constantly, either driven out by warring tribes or compelled to move for fresh food supplies, water, and game. Whole tribes moved bag and baggage from place to place following the good hunting.

Then we read: "They were naked except for a short skin girted about their loins." Mary Roberts Coolidge, author of "Rain Makers," says: "The ordinary dress of the Apache is now an ugly combination of cheap factory and Indian made garments, but it was formerly very picturesque. Men ordinarily went about in loin cloth and moccasins." And then from the Indian "How" book, by Arthur Parker: "The military costume of the Omaha warriors was simple. They wore no bonnets or skirth. When battle was ordered they took off their leggins and dressed only in breechcloth and moccasins."

Again we find another characteristic: "And their heads were shaven." The Indians, except those on the Pacific coast, had little hair on the face and almost none on the body. Some did raise sparse beards and mustaches, but as a rule the hair of the face, sometimes even the eyebrows, was removed. They use three methods of removing the hair of the head, according to their descendants today. The first and perhaps most natural was to pull it out. It was a severe test of a warrior's courage to have it pulled out one hair at a time. The true cutting, or rather shaving, was done by means of flint or obsidian (volcanic glass) knives. These were very sharp flakes chipped from a cylindrical core. They had the advantage of having a rustless blade but couldn't be resharpened. The third method required greater skill. This consisted in burning the hair from the head by use of tapers or hot stones.

Again, reading from the Book of Mormon: "And their skill was in the bow and the scimitar, and the ax." A trip to our museum here in Phoenix will give the visitor firsthand information concerning the type of bows and arrow heads, the scimitars (swords with curved blades), and their axes. Quoting Arthur Parker again: "The question before us therefore, is, "How did the Indians cut down trees?" They had no steel hatchets, no axes of iron, no knives of bronze; how then did they fall trees, and out of them obtain their poles and planks? Every farmer's boy along the great waterways of America has found Indian relics, and many have found stone hatchets whose dull edges are marvels of obtuseness. Can it be that Indians used these to chop trees? Yes; these are the Indian's axes."

Book of Alma, chap. 1, verse 102, we find this: "And the Amlicites were distinguished from the Nephites; for they had marked themselves with red in their foreheads, after the manner of the Lamanites;"

Well, Indians did paint their faces as everyone knows who has read of the wild and painted savage. Just how wild or how savage they were is a matter of debate with some authorities, but all seem to agree that the Indians used considerable paint. Painting was a means of magic,—the Indian wanted to be powerful; but if not, to look so. Colors with the Indian had value and meaning; white meant peace; red, war; black, death; blue, trouble; yellow, joy, or bravery. The story of how the Indians obtained their dye and pigments for their painting is interesting. Their colors were few and obtained from colored earth, plants, roots, and iron rust.

So much for the physical characteristics proving these two peoples to be one of the same. We also find in a number of places in the book that the Lamanites belonged to secret organizations and that they met at night and in hiding. Then turning to what we know of the Indians, and quoting from Mr. Parker again, who himself is part Indian, we find this: "Very early in the period of exploration it was discovered that many Indian tribes had secret societies. Some were more mysterious than others and some were given to holding public performances, later retiring to their guarded caves, kives or medicine lodges, to finish their ceremonies. . . . The ritual of this society is performed in total darkness and is three degrees. It takes place when no moon is shining, and is over before the first faint rays of dawn."

It will be remembered by those who have read the book that certain servant of Helaman went out by night and obtained information that saved Helaman from the secret organization which evidently met at night.

There are several other points of similarity between these two peoples which are interesting, but these are sufficient to convince any interested person that the Lamanites and the American Indians are one and the same.

From the Mail Sack

Under date of January 19, Sr. Esther Caviness, of Phoenix, Arizona, writes: "The last *Advocate* has just come. I enjoyed the poems especially. Will keep them for my scrap book. The verse, "Be Strong," by Maltbie Babcock, was excellent, too. The letter from Lorraine Burns was very sweet—how nice to hear from the young people in the *Advocate*. I have a Lorraine, too, just 14 years old and a recent member of the church."

13504 Buffalo Ave., Chicago, Ill.

Dear Advocate: It has been some time since I sent in my few words. I love to read the letters from my brothers and sisters, as well as the articles, but my time is limited. I am nursing and keeping house for an aged school teacher of mine, which takes up all my time. I never get to go to church or meet with the Saints. The *Advocate* is all I have to look forward to, except my devotional meetings alone on a Sabbath morning. I never forget them.

May God bless the work in this coming year more than ever, as we all realize the hastening time

is here. May we be found among the wise and faithful at our Master's coming.

Your sister in the gospel of Christ,
MRS. IRENE FRISHKORN.

Knoxville, Tenn., Jan. 29.

Dear Bishop McClain: You will find here inclosed a money order for \$32.76, our tithing that we want to give to the church. And if it is not too much trouble I would like for you to send these few lines to our editor of the *Advocate*.

Dear Saints, somewhere around six or seven years ago I was impressed to tell my husband that we could not prosper so long as we withheld our tithing. My husband and I talked about the matter a great deal. When we were married twenty-four years ago my husband had enough of this world's goods so that, reasonably speaking, we never thought that we would know want. But we paid but very little tithing. Gradually our wealth began to slip away. We knew that the Lord's hand was in the matter, that there was a purpose, and that we had to learn a lesson.

Finally, during the depression, we were brought down to dire need, yet God was so merciful and kind, he always provided. Time went on, and this past summer my husband was laid off from work. One Sunday morning I woke up feeling so impressed that we should pay our tithing, and when I talked with my husband about it I couldn't keep the tears back. The Spirit was there in power, and right there and then my husband resolved that we would pay our tithing one hundred per cent if we had to go hungry. But, dear Saints, I do not expect to have to go hungry. We have been placing our tithing aside, waiting until we had several dollars in order to save on the cost of money orders and stamps in sending our tithing in.

Dear Saints, how many of you are willing to join Bro. Kidd and me in making this a banner year for the church in the paying of our tithing? We will anxiously look to hear from you. I don't see how any one can read the January *Advocate* and turn down the earnest appeals by our beloved brethren. I never felt such an urge and need of paying tithing as I do now.

Pray for me and mine. We are trying to do our best. Our prayers are always for our dear brothers and sisters in this dear gospel.

Bro. McClain, you will hear from us again when we have some more tithing. If Bro. J. E. Bozarth reads this, we want him to answer our letter.

Always your sister in the gospel,
MRS. HERBERT KIDD.

338 W. Mass. Ave.

Reporting for Wyandotte, Michigan, February 4, 1940.

I wish to submit my report of the Wyandotte branch for the March issue of the *Advocate*.

We are pleased to inform you that Apostle A. M. Smith is with us, conducting a series of meetings that might well be called revival meetings. We hope and believe we shall accomplish much by these services. The priesthood of Wyandotte have placed themselves at Bro. Smith's disposal.

The Young People's Christian League wishes to report that on the evening of February 2, 1940, five new members were joined to their body. The young people are studying the history of the church. This is a subject that a great number of us are not well informed upon.

Here's that surprise promised last month. The Wyandotte branch takes pride in the publishing of the first issue of our local paper called "The Light of the World." It is mimeographed on a machine purchased by four members of the local priesthood, namely, Elder A. Surbrook, Elder I. Inch, Clifford Surbrook, priest, and Ray L. Judd, priest. The paper is owned and operated by the aforesaid brethren, with the able assistance of Jaunita Fields and Helen McCane, typist. However, the staff is as yet incomplete. Inclosed you will find our first issue of "The Light of the World." It has much room for improvement, and we assure you it will be greatly improved after the selection of the staff. Anyone desiring a copy may obtain it by sending postage to cover cost of mailing. Address your letter to "The Light of the World," in care of Ray L. Judd, 16032 Greenwood Ave., Wyandotte, Michigan.

Your brother in Christ,

RAY L. JUDD.

Editor's Note—Yes, we received the little paper and read it. It is well gotten up, sticks to brevity, is newsy and spicy. Thanks for letting us in on the surprise.

Conference Music

I didn't see the need of a church chorister when I was elected at the conference last April, and do not see the need of it yet, but seeing that I am "It" I better begin to "tag" somebody. Those of you who are coming to conference, come with a desire to worship also in song. It makes such a beautiful difference to a service when the hymns are sung with a quickened spirit.

Let's sing our favorites together. May I suggest one or two that we might kind of hum to ourselves while we are getting ready? One is the chorus of 166 in the Praises, and the other the chorus of "Higher Ground."

Those of you who have talent for solos, duets, etc., please bring your music and your willingness.

I do not know what else to say, only I know we can get closer together by having that spirit of song in our hearts and rendering the same to our Father.

METTA L. ANDERSON.

LESSONS FOR MARCH

Lesson 9	In the Upper Room Matthew 26: 17-30	March 3
Lesson 10	Gethsemane: Triumph Through Surrender..... Matthew 26: 36-46	March 10
Lesson 11	Calvary: Through Sacrifice Matthew 27: 33-50	March 17
Lesson 12	The Sepulcher: Triumph Over Death..... Matthew 27: 57-66; Matt. 28: 1-6	March 24

(Marriage and Divorce, Continued from page 37)

"But if ye shall find that any persons have left their companions, for the sake of adultery, and they themselves are the offenders, and their companions are living, *they shall be cast out from among you.*

"And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you, if they are married."—Bk. of Com. 47:21-23.

This procedure is supported by the teachings of Paul to the Corinthians:

"I wrote unto you in an epistle not to company with fornicators: * * * But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, * * * with such an one no not to eat.

"For what have I to do to judge them also that are without? do not ye judge them that are within?

"But them that are without God judgeth. *Therefore put away from among yourselves that wicked person.*"—1 Cor. 5:9, 11-13.

For these reasons it is necessary that husbands and wives should find complete and absorbing unity in their lives, to the exclusion of all others who might attempt to project themselves between them. If persons will prepare themselves for marriage by proper study, understanding, and discipline, the same as they would for a career or profession so that they might enter this sacred relationship educated in the fundamentals of sex relationship, home making, and comradeship, there would be fewer broken homes and less ground for incompatibility and infidelity which leads to the divorce courts.

In the church a department on marriage relations should be maintained and encouraged to give wise counsel and instructions to our youth (and older people as well) who are contemplating marriage or having marriage problems. The day of ignorance and prudishness is past. We live in a day of enlightenment that should make the legal rights of the marriage relationship an inspiration equally shared and enjoyed by both contracting parties. Only by intelligent education can we hope to see reforms that will make marriage the institution that God intended in the beginning. Perfect unity in the marriage life is essential to its endurance.

In Proverbs 18:22, we read, "Whoso findeth a wife findeth a good thing, and obtaineth favor with God."

For the reason above set forth, and the fact that there seems to be a growing indifference upon the part of some to the regulation of the divorce evil in the church, I felt constrained to offer the amendments to our Articles of Faith, as mentioned in the introduction of this article. Therefore, I hope that the whole church will give earnest consideration to this matter and come to the conference prepared to take a firm stand on the question. The following preamble and resolutions were presented to the Twelve last year, and the resolution as before given authorized me to publish the same as notice that it will be taken up next April:

Amendment to the Articles of Faith and Practice Relative to Marriage and Divorce

"Whereas, the Church of Christ has set forth its tenets of faith relative to the marriage and divorce in Article 20, as follows:

"We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock for either man or woman. In case of a breach of this covenant, the innocent one may remarry."

"And, whereas, the clause, 'In case of a breach of this covenant' has been abused and misconstrued, therefore, be it resolved,

"That this clause be amended to read:

"In case of divorce, which shall be allowed on the scriptural grounds of adultery, the innocent party to such broken marriage contract may remarry; and where the guilty party has remarried the same shall not be fellowshipped nor received into the church, except they repent and forsake this unlawful union."

Who Wrote the Article

We were quite surprised when, a few days ago, our attention was called to the following in the December issue of the *Arimat*. We quote:

"In *Zion's Advocate* for July, page 119, appears an article presumably by the editor, 'written by a Bible-back', meaning one who accepts the authority of the Bible teachings," etc., etc.

Why the editor of the *Arimat* should have presumed that the article to which he refers which begins on page 119 of the *Advocate* was written by the editor of the *Advocate* we do not understand, when the said article plainly states, after the title, which is, "No New Commandments," that the article is a "Synopsis of a paper by Royson F. Bingham." Under the subhead, "A New Baptism: A Different Baptism," the author refers to himself in these words: "This article is written by a Bible-back," etc., but at the beginning of the article, as we have pointed out before, the name of the author is plainly stated.

L. P. S.

Explanatory

Because there was not room for it, the name does not appear to the first letter on page 28 of last month's issue. The letter came from Chico, California, and was written by Sr. Dew, the aged sister who recently had such a wonderful experience which cleared her mind on the seventh-day Sabbath question. *Advocate* readers will remember it, we feel sure.

After the paper was made up it was found there was not room for the poem which appears in the list of contents for February, called "Sermons We See." We are not sure we shall have room for it this month, but it is good, and we shall give it to you at the first opportunity.

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An Appeal

Conference is almost here, a little over a month. This will be our last appeal in *Advocate*. Last conference we voted to serve our people free of charge. Please help us now. We, the committee, are getting anxious as time nears; we do not wish to disappoint our visitors. As one of the committee, I am asking you to send anything you can immediately. Please do not delay. We will then know how to plan. Those of you who can spare any silverware, we would appreciate it so much. We have no silverware for our dining room. We also need dish towels, and would appreciate donations.

Sister Dew, of Chico, California, has sent us some money; Sister Mason of Grain Valley, Missouri, a large case of fruit. Dolly Anderson Resch, a couple of cases of canned food. Metta Anderson, one dozen knives and forks. What will you send? Please send us what you can as soon as possible, to Mrs. Metta L. Anderson, 619 S. Chrysler Street, Independence, Missouri.

METTA L. ANDERSON, of the committee.

An Open Letter

Baptism; What is it? Its purpose

By Leon A. Gould

Dear Sister:

In response to your letter of recent date I write somewhat upon the subject of baptism, with quotations and citations from both the Book of Mormon and the Bible.

Baptism is a three-fold ordinance, instituted by the Lord for the salvation of mankind. In support of this I quote first from 1 John 5:5-8:

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ: not by water only but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

Turning to St. John the first chapter, we find that the "Word" is Christ.

If we can understand that there are three in heaven, the Father, the Son (or Word), and the Holy Ghost, and that these three are "one God"; then we are able to grasp the fact that there are "three that bear witness in earth, the Spirit, and the water, and the blood," and that these three are "one baptism." That as it takes the "three" persons to form the "one God," so it requires three functions to form the "one baptism."

Paul wrote to the Ephesians in his 4th chapter thus: "One Lord, one faith, one baptism"; yet he also wrote to the Hebrews, in the 6th chapter "Of the doctrine of baptisms"—*baptisms* in the plural. And Paul and John agree. There is no contradiction, when we understand it. Baptism is plural in form, because there is the baptism of the water, and the baptism of the Spirit, and the baptism of the blood; and these three constitute the "one baptism" that is essential to salvation. There is no other. No other will do. Every other baptism is man-made, and without efficacy so far as salvation is concerned.

Now let us turn to the Inspired Translation of the Bible, and read a very simple explanation of the "doctrine of baptisms" that is easy to understand. Adam had asked the Lord this question: "Why is it that men must repent, and be baptized in water?" And in answering this question, the Lord explained the "doctrine of baptisms" which is the *one* and *only* baptism. First he told Adam that he had forgiven him his sin in the garden of Eden, but that as his children grew up, sin conceived in their hearts, and he gave Adam a law and a commandment to teach his children, "that all men, everywhere, must repent, or they can in on wise inherit the kingdom of God."

And he continued: "Therefore I give unto you a commandment, to teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit which I have made, and so became of dust a living soul: even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of Mine only Begotten; that ye might be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory.

"For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified."—Genesis 6:54-63.

Here the three-fold baptism is explained, and the purpose of each function.

Christ emphasized the importance of this birth into the kingdom of heaven in his conversation with Nicodemus in John 3:3,5, when he said:

"Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom."
(To be continued.)