

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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ALONG THE WAY

Perhaps "Musings would be a better caption, or "Gleanings" or just plain "Thoughts." Anyway I am not an "Editorialist", so I'm going to say in a few paragraphs the little things that come to my mind "Along The Way."

The very fine article entitled "Our Salvation" in May's issue and signed "Selected" was written by our young Bro. Rolland D. Sprague who has just recently been ordained to the office of Elder. He is our assistant pastor. He is a fine young man with a wonderful future.

In going over "once more" our last Advocate we find a number of misspelled words. I'm sorry. We will be more careful this time.

One of our brethren who has been in the hospital for many weeks, sick unto death, one day became very distressed and discouraged. In his grievous condition murmured and complained. The fellow in the bed next to his let him go on for a while patiently listening. When he had finished he said, "I complained too just like that, but one day I was in an office and I saw a little sign which read like this—I complained about my shoes, then I saw a man with no feet." That taught me a lesson I shall never forget.

Bro. Charlie Reed is better now, God blessed him miraculously. He spared him to his wife and his two dear children. He does not complain, that little sign his friend saw stands out before him, yet Charlie's eyes are almost sightless. Ask the Lord to make the speck of vision he has stronger. Since I wrote the above I found this little poem.

The sun was shining in my eyes
And I could hardly see
To do the necessary task
That was allotted me.

Resentful of the vivid glare,
I started to complain;
When all at once upon the air
I heard a blind man's cane.

In the general office and in the council room of our little "White Church" are large attractive signs which read like this—

Not what I can get out of it
But what I can put into it
For what I get out of it depends on
What I put into it.

And Brother Trowbridge is working very hard from early morn till, many times, late at night.

Perhaps not all of you have read General Geo. Washington's vision that was shown him in cold, dreary, Valley Forge so long ago. How appropriate for our Heavenly Father to give to the Father of Our Country this insight, and for our profit. I think this vision has been published once before in our Advocate but it is so appropriate at this time of our world's enactments that we feel to publish it again.

Westley Bradshaw heard the vision from Washington's own lips.

Those of you who write poetry send in your compositions. We would like to have "Our Poets Corner" filled each month. Exercise your talents. Write your letters to the Advocate now so we can begin next issue with a good start. Missionaries tell us of your "doings."

Bro. B. C. Flint tells us he is real busy with his work. He held a weeks series at Black River Falls, Wis. in the school house there, and had it very well attended. From there he went to Milwaukee for a week or so, with splendid prospects there.

THE VALUE OF A SMILE

It costs nothing but creates much,
It enriches those who receive it, without impoverishing those who give,
It happens in a flash and the memory sometimes last forever,
It creates happiness in the home, fosters Good-Will in business, and is the counter sign of friends,
It is rest to the weary, daylight to the discouraged, sunshine to the sad, and Nature's best antidote for trouble,
It cannot be brought, begged, borrowed or stolen, for its something that is no earthly good to any one till it is given away,
And if, in the hurry and rush of the seasons, you meet some one who is too weary to give you a smile, leave one of yours,
For no one needs a smile quite so much as he who has none to give.

Selected.

IF WE ONLY UNDERSTOOD

Anonymous

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
Purer than we judge we should,
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim, eternal roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where now we blame?

Ah! we judge each other harshly,
 Knowing not life's hidden force;
 Knowing not the fount of action
 Is less turbid at its source.
 Seeing not amid the evil
 All the golden grains of good;
 Oh! we'd love each other better,
 If we only understood.

"THAT THEY MAY BE ONE"

*Selected and copied by Sister Asenath Dew,
 of Chico, California.*

Jesus prayed for the oneness of his people. St. Paul laid great emphasis on the essential unity of the body of Christ, and had much to say about the correlation and harmony that should exist among the various members of this body. Evidently this was in the mind of Christ and the great apostle to the Gentiles a matter of supreme importance. According to them the progress of the kingdom of God and the salvation of the world depends upon it.

Jesus prayed for his disciples that "they all may be one," "that the world may believe that thou hast sent me." Paul considered it a crime to disturb the peace of the members and to introduce seism into the body of Christ. He said to the Romans, "So we being many, are one body in Christ, and every one members one of another." Then again, "Be kindly affectioned one to another, with brotherly love, in honor preferring one another."

There can be no doubt that harm has come out of bickerings, strife and jealousies that have existed among professed followers of our Saviour. Church has been arrayed against church, altar has been builded against altar; one part of the body has preyed upon other parts, often rejoicing more over one proselyte from a rival denomination than over the accessions from the world. Instead of helping one another and, like different regiments of an army, supporting one another in a concerted attack upon the strongholds of Satan, they have often fought each other more than they have fought the world, the flesh and the devil.

When one church enters into a conflict with the forces of evil and tries to press the battle against sin, the others stand back without part or lot in it, and sometimes busy themselves in hindering the work and trying to defeat the purpose of their sister church. This unholy rivalry and internecine strife have shaken the confidence of the world in the religion of Christ, prevented concerted action and left the world in wickedness to this day.

And it is safe to say that these divisions seldom arise over matters that are essential to the salvation of souls. Ordinances, church government, external forms and methods of doing things—these have been the occasions of nearly all the differences between the various religious bodies of the world. In proportion as men drift away from real spirituality and lose the spirit of Christ, do they magnify and contend for these externals and non-essentials. But as men and women get close to Christ they get close to one another. Unity among themselves is secured

by oneness with the Master.

It is folly to suppose that any sort of unity can be secured on the basis of general doctrinal agreement. On the essential doctrines of Christianity there is not much difference, but concerning minor matters men will not and cannot agree. All may be equally honest in their pursuit of truth, but where the scriptures have left matters in obscurity because of their non essential character, men will differ in their opinions so long as they think for themselves.

Is unity among Christians, then, an impossibility? No. There may be unity in the midst of diversity. We can be one in spirit while each holds his own view concerning controverted points. We can agree to disagree about some things and stand shoulder to shoulder in pressing the battle against the powers of darkness. If Christians would quit trying to find how many points of difference there are between them, and give themselves to an honest effort to find the points of agreement, they would be astonished to find how close they stand to their fellow Christians of other churches.

BEGINNING THE DAY

God answers prayer; sometimes when hearts
 are weak

He gives the very gifts believers seek;
 But often faith must learn a deeper rest,
 And trust God's silence when He does not
 speak.

For He whose name is love will send the best,
 Stars may burn out nor mountains will endure,
 But God is true, His promises are sure
 To those who seek.

—Myra G. Plantz.

HOPE

As the influence of the sun upon the earth; or the light of the moon upon the blackness of the night; So is the hope to the soul, it is hope that enkindles the spirit when dimmed by disappointments, and chilled by the cold touch of despair. It is the boon of heaven to man, and serves as a faithful pilot to guide him through the dark avenues of life, nor ever shrink from the parts assigned it. Mankind are all inspired by this kind soother of anxious toil it is coeval with our creation, and as lasting as our existence. In childhood it amuses; in youth it encourages and animates; in manhood it promises greater prerogatives and more eminent distinctions; and in the declivity of life, it strengthens and supports—it strews roses on our pathway to the tomb, and although the pleasures and allurments of earth may cheat, hope still clings to us with enthusiastic fondness; nor does wane with the decline of our existence, but travels through nor quits us when we die. Sweet harbinger of joy. Life without thee, were a world without light—a deathlike song—a frightful dream. Where could we flee in adversity but to thee? When sorrow and sadness pour upon us like a mighty deluge—when grief corrodes within the heart—when cares perplex the mind, and disappointments bring their train of melancholy,

or despair fixes her talons deep upon the heart; it is hope alone that can light up the dark paths of life, and bear us up from shrinking under the heavy hand of affliction. A well founded hope presents the future illuminated by its own unfading radiance; it refers us to a nobler world than this—to the beautiful shores of immortality; and when the last convulsive throb of nature ceases to beat within the breast; hope with radiant finger points to realms of everlasting felicity and joys unspeakable.

—Ladies Magazine.

WASHINGTON'S VISION

Strange Forecast of the Destiny of the American Nation

"I do not know whether it was owing to the anxiety of my mind or what, but this afternoon as I was sitting at this very table, engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing exactly opposite me, a singularly beautiful female. So astonished was I—for I had given strict orders not to be disturbed—that it was some moments before I found language to enquire the cause of her presence. A second, third and even fourth time did I repeat the question, but received no answer from my mysterious visitor other than a slight raising of the eyes. By this time I felt a strange sensation spreading through me. I would have risen but the rivited gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensation, and grew luminous. Everything about me appeared to rarefy, the visitor herself becoming more airy and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensation which I have sometimes imagined accompany dissolution. I did not think, I did not reason I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn!'" while, at the same time, my visitor extended her arm and forefinger eastwardly. I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated, and I beheld a strange scene:—Before me lay stretched out on a vast plain all the countries of the world—Europe, Asia, Africa and America. I saw rolling and tossing, between Europe and America, the billows of the Atlantic, and between Asia and America lay the Pacific. Said the mysterious voice as before, "Son of the Republic, look and learn!"

"At that moment I beheld a dark, shadowy being, like an angel, standing, or rather floating in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America and with his right

hand, while he cast upon Europe some with his left. Immediately a dark cloud arose from each of these countries and joined in mid-ocean. For a while it remained stationary, and then moved slowly westward, until enveloped America in its murky folds. Sharp flashes of lightning now gleamed through it at intervals, and I heard the smothered groans and cries of the people of America.

"A second time the angel dipped from the ocean, and sprinkled it out as before. The cloud was then drawn back to the ocean, into whose heaving waves it sunk from view. A third time I heard the voice say, 'Son of the Republic, look and learn!'"

"I cast my eyes upon America, and beheld villages, towns and cities springing up one after another until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the voice say, 'Son of the Republic, the end of a century cometh! Look and learn!'"

"At this the dark shadowy angel turned his face southward, and from Africa I saw an illumined spectre approaching to our land. It flitted slowly and heavily over every village, town and city of the latter, the inhabitants of which presently set themselves in battle array, against each other."

"As I continued looking, I saw a bright angel on whose brow rested a crown of light on which was traced the word *Union*, bearing the American flag, which he placed between the divided nations and said, 'Remember ye are brethren!'"

"Instantly the inhabitants, casting from them their weapons, became friends, once more, and united around the national standard. And again I heard the mysterious voice, saying, 'Son of the Republic look and learn!'"

"And I beheld the villages, towns, and cities in America increase in size and number, till at last they covered all the land from the Atlantic to the Pacific, and their inhabitants became as countless as the stars of heaven, or as the sand of the sea shore. And again I heard the voice saying, 'Son of the Republic, the end of a century cometh—look and learn!'"

"At this the dark and shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and taking water from the ocean, sprinkled it upon Europe, Asia and Africa."

"Then my eyes looked upon a fearful scene. From each of the countries arose thick black clouds which soon joined into one; and throughout this mass gleamed a dark red light, by which I saw hordes of armed men, who moving with the cloud, marched by land and sailed by sea to America; which country was presently enveloped in the volume of the cloud. And, I dimly saw these vast armies devastate the whole country, and pillage and burn villages, towns and cities that I had beheld springing up. As my ears listened to the thunderings of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn!'"

(Continued on next page.)

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THE YOUNG PEOPLE'S DEPARTMENT

By Jean Richison

Upon being asked to give an account of the Young People's activities in the church, I felt that there was nothing to be said further than that the organization was under way, and that the young people who had responded would soon be receiving the actions of the committee at conference as a referendum. But the thought came to me, could I not say more than that? Have not the young people shown by their actions at the late conference that they are willing to unite and take upon themselves certain responsibilities in the church? Did they not express by their participation in the young people's business meetings a desire and need for an organization that will bring us closer together? There was, indeed, a strong bond felt between all the young people present, and if we can continue to feel that unity, though we are hundreds of miles apart, we can accomplish much.

Those of you who have a May Advocate please note the many times that the young people met in prayer-meeting. These prayer meetings were not forced upon us, nor were we coaxed to attend. The wonderfully sincere thoughts and desires expressed and the prayers that were offered by at least seventy-five percent of those present, and the constancy with which the eighteen to twenty attended

was responsible for the remarks of some of the ministry that the young people's activities were among the best of the conference. Is not this a grand beginning for the young people?

Let me urge all the young people who read this to become a more active member in your local, and if you are isolated, do not be discouraged, for the main purpose of our new organization is to reach out and contact all who are willing.

Brother Anderson baptizing Earnest H. Carlson, in Kilbuck Creek, August 27, 1939.

A letter from a little boy in Rockford, Ill.

One day Brother Anderson came to our house to hold meetings. As I listened I wanted to be like them. So I asked daddy, "What must I do to be like them?" He said, "Study and have faith." I want to be a minister so I asked them to baptise me. Brother Anderson said, "When you are old enough."

On August 27, 1939. Brother Anderson baptised me in Kilbuck Creek. I went into the water unclean and came out cleansed. I hope other little boys and girls will only listen and come to Jesus, for if we have faith He will guide us through all storms.

I am asking an interest in your prayers that I may be able to tell others the true story. And my prayers are for all.

Earnest H. Carlson.

406 Concord Ave.



"When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth, and blew a long and fearful blast."

"Instantly a light, as from a thousand suns, shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel—upon whose forehead still shone the word *Union*, and who bore our national banner in one hand and sword in the other—decend from heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who I perceived were well nigh overcome, but who immediately took courage again, closed up their broken ranks and renewed the battle. And amid the fearful noise of the conflict, I heard the mysterious voice saying, "Son of the Republic, look and learn!"

"As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it on America. Instantly the dark clouds

rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld the villages, towns and cities springing up where they had been before while the bright angel planted the azure standard he had brought in the midst of them, and cried in a loud voice to the inhabitants: "While the stars remain, and the heavens send down dews upon the earth, so long shall the Republic last!" and taking from his brow the crown on which still blazed the word *Union*, he placed it upon the standard, while all the people kneeling down said, Amen!"

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling, white vapor I had first beheld. This also disappearing I found myself once more gazing upon my mysterious visitor, who in the same mysterious voice I had heard before, said, "Son of the Republic, what you have seen in this interpreted:—Three perils will come upon this Republic; the most fearful is the

third, passing which, the whole world united shall never be able to prevail against her. Let every child of the Republic learn to live for his God, the land and the *Union!*"

"With these words the figure vanished. I started from my seat, and felt that I had been shown the birth, progress and destiny of the Republic of the United States. In *Union* she will have strength in disunion her destruction."

AN OPEN LETTER

(Continued from March Issue)

By Leon Gould

"Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of heaven."

Here Christ names the two essential functions of baptism necessary to give us an entrance into the kingdom of God.

Christ himself was born into this world as the sons of Adam are, with a body composed largely of water and blood, in which his spirit dwelt.

Christ himself was born into the kingdom of God, as he tells us we are to be born into the kingdom of God. He was born of water, and of the Spirit, being baptized of John in the river Jordan, and receiving the Holy Spirit as it rested upon him like a dove. He set the pattern, and expects no less of us. In fact, he told Nicodemus that no man could get into the kingdom of God in any other way, than to be born into it, as he had been, of water and of the Spirit.

And having been born into the kingdom of God, of water and of the Spirit, he was walking in the light, and in fellowship with God, his Father. And John tells us that.

"God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Now let us note:

"God is light," and at the head of the kingdom of God.

Christ, was born of water and of the Spirit into the kingdom of God; thus did he "fulfill all righteousness" (see Matt. 3:15), and walk in the light with God.

To the sons of Adam is given the promise that if they will be born of water and of the Spirit, they will be thus born into the kingdom of God, and walk in the light with God and Christ, by keeping his commandments, and thus they have fellowship with them, and with all who thus enter the kingdom of God.

And walking in this light, and having this fellowship, there is the promise that *then*, and not until then, "the blood of Jesus Christ his Son cleanseth us from all sin."

There is no promise that we may be born into this world more than once.

There is no promise that we may be born into the kingdom of God more than once.

Having been born into this world, we become heirs to all the conditions that go to make up this physical life, and as we develop we *see* (understand) these conditions.

Having been born into the kingdom of God, we become heirs to all the conditions that go to make up life in the kingdom of God, and as we develop we *see* (understand) these conditions.

And the promise is that as an heir to these conditions we will be cleansed from all sin through the blood of Jesus Christ his Son.

Water Baptism, Alone, Insufficient

Baptism in water alone will not cleanse from sin, because that is not the "one baptism."

When Ananias said to Paul, "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord," he did not say that the water alone would wash away Paul's sins. He said, "Be baptized"; and as we have shown baptism is a three-fold ordinance, the fulfillment of which brings the cleansing from sin. By the water we *keep the commandment*. That is necessary. By the witness of the Spirit we are *justified* in the belief that we have entered the kingdom of God, and by the Blood of Christ that meets us in these ordinances we are *cleansed* from sin. That is how Paul's sins were washed away.

When we study to learn what baptism is, we find that it is the new birth into the kingdom of God.

It is the ordinance of the gospel by which we bury the old man and his deeds, and rise to newness of life in Christ. For we read:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."—Romans 6:3-4.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:12.

It is the door into the sheepfold; for Christ says: "I am the door: by me if any man enter in he shall be saved, and shall go in and out, and find pasture."—John 10:9. And Paul says, "For as many of you as have been baptized into Christ have put on Christ." By being baptized into Christ, we put on Christ, and enter by him into the sheepfold, taking upon ourselves his name, by which name we shall be called in the resurrection.

It is the gate by which we enter into the straight and narrow path that leads to life eternal, which so many are unable to find. For we read in the Book of Mormon, pages 161-163:

"The Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son. . . .

"The voice of the Son came unto me, saying, He that is baptized in my name, to him will the Father give the Holy Ghost like unto me. . . .

"I know that if ye shall follow the Son with full purpose of heart, . . . repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism: yea, by following your Lord and your Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost. . .

"Wherefore, do the things which I have told you I have seen, that your Lord and your Redeemer should do. For, for this cause have they been shown unto me, that ye might know the *gate* by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire, and by the Holy Ghost. And then are ye in this straight and narrow path which leadeth to eternal life.

"And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask, if all is done? Behold, I say unto you, Nay; for ye have not come thus far, save it were by the word of Christ, . . .

"Wherefore, if ye shall press forward, feasting upon the word of Christ, and *endure to the end*, behold, thus saith the Father: Ye shall have eternal life.

"And now behold, my beloved brethren, this is *the way*; and *there is none other way* nor name given under heaven, whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the *only* and *true doctrine* of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen."

This is the *one* and *only* true doctrine of Christ, that men should repent, and be baptized of water, and receive the Holy Ghost, thus entering by the *gate* into the *straight and narrow way*, and continue in that straight and narrow way unto the end, and they shall be saved.

Law Applied to Members of Church in Transgression

But someone asks, What about those who fall into transgression, after they have gotten into the straight and narrow way? Well, what about it? Are they supposed to drop out of the path, kick around in the darkness awhile, then come in by the *gate* again? What provision is made for them? Let us see.

Alma had those conditions to meet. What did he do? Book of Mormon, in Mosiah 11:95—we find that Alma baptized; "and as many as he did baptize did belong to the Church of God" (or the Church of Christ—Mosiah 9:49), and there were many churches established in the land of Zarahemla, because their numbers were so great that they could not all hear in one assembly; but "notwithstanding there being many churches they were all one church; yea, even the church of God: . . . And now there were seven churches in the land of Zarahemla. And it came to pass that whosoever were desirous to

take upon them the name of Christ, or of God, they did join the churches of God; and they were called the people of God.

But there was another element that had to be dealt with. In verse 105 we read:

"Now it came to pass that there were many of the *rising generation* that could not understand the words of King Benjamin, being little children at the time he spake unto his people. . .

"They did not believe what had been said concerning the resurrection of the dead; neither did they believe concerning the coming of Christ. . .

"And they would not be baptized; neither would they join the church.

"And they were a separate people as to their faith, and remained so ever after, . . .

"And now in the reign of Mosiah, they were not half so numerous as the people of God; but because of dissension among the brethren, they became more numerous. For it came to pass that they did deceive many with their flattering words, who were in the church, and did cause them to commit many sins. Therefore it became expedient that those who committed sin that were in the church, should be admonished by the church."

Alma had to meet this situation; and it was a new problem to him, and he didn't know what to do about it, so he inquired of the Lord, and in the instruction given, we find this language, beginning with verse 129:

"For behold, this is my church: whosoever is baptized, shall be baptized unto repentance. And whosoever ye receive, shall believe in my name; and him will I freely forgive.

"For it is I that taketh upon me the sins of the world; for it is I that hath created them; and it is I that granteth unto him that believeth in the end, a place at my right hand. . . .

"Therefore, I say unto you, that he that will not hear my voice, the same shall ye not receive into my church, . . . and whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; and if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also;

"Yea, and as often as my people repent, will I forgive them their trespasses against me."

". . . and whosoever will not repent of his sins, the same shall not be numbered among my people: and this shall be observed from this time forward.

"And it came to pass that when Alma had heard these words, he wrote them down, that he might have them, and that he might judge the people of that church, according to the commandments of God."

There is not a word, or a hint, that the transgressor was to be "baptized for the sins and traditions of men"; or for "the cleansing of his garments." And there was not a hint of any such thing in any of Alma's teachings, before or after that instruction, notwithstanding the wresting of the scriptures by arch deceivers to the contrary.

Alma's Preaching

Remember then to whom Alma was called to preach—not the church alone.

He had these people who were children in the days of King Benjamin, but now were aged, and their descendants, and children, who were a separate people as to their faith, "and remained so ever after."

So when he stood before a congregation he had these people, and their rising generation, their children growing up, as well as the members of the church to consider, the same as we have today. And when we preach repentance and confession and forgiveness of sins through the merits of Christ to the members of the church, we may also at the same time preach baptism for those who are not of the church. Alma did the same in his day. It is good common sense, as well as good Christian teaching to do that.

The first fruits of repentance, for those in the church, is "confession" and a plea for forgiveness. And Christ said, he would "freely" forgive those who had taken upon them his name and become his sheep.

But Alma went forth and taught as he had been commanded, and at the same time his own son was out trying to tear down the church that Alma was trying to build up, and deceiving the people with flattering words.

And Alma went forth and preached to all, "both old and young," "the aged, and also the middle aged, and the rising generation; yea, to cry unto them that they must repent and be born again."—Alma 3:85,86.

But as we read his discourses, we find that he drew a line of distinction between those who belonged to the church, and those who did not. He commanded those who belonged to the church to repent, but said nothing to them of a rebaptism of any kind; but he did preach at the same time baptism to the world:

"And now, I, Alma do command you in the language of him who commanded me, that ye observe to do the words which I have spoken unto you. I speak by way of command unto you that belong to the church;"

"The Lord had commanded that the members of the church should repent, and he would forgive as oft as they repented, and this rule they were to observe from that time forth." Alma continues:

"And unto those who do not belong to the church, I speak by way of invitation, saying, Come, and be baptized unto repentance, that ye also may be partakers of the fruit of the tree of life."

There is the line of distinction in his teaching,

between those who belonged to the church and those who did not, as to their obligations. And he continues in the next chapter:

"And it came to pass that whosoever did not belong to the church who repented of their sins, were baptized unto repentance, and were received into the church."—Alma 4:2.

Now, see the line of distinction again:

"And it came to pass that whosoever did belong to the church, and did not repent of their wickedness, and humble themselves before God; . . . the same were rejected, and their names were blotted out."—Alma 4:3, 4.

After preaching in the land of Zarahemla Alma went to Gideon and preached the same things there, repentance and baptism for those who needed it, and admonition to keep the commandments of God to the church. He found them in good condition, and it is not recorded that he baptized any. At Melek he found many needing baptism, and they were baptized throughout all the land.

Then he went to Ammonihah, and found a rebellious people who said, "We are not of thy church, and we do not believe in such foolish traditions."—Alma 6:13.

This point we should consider, that it is bald assumption to claim that as Alma preached from place to place, and baptized from time to time, that he was preaching to those who already had been baptized, and was then rebaptizing them for the cleansing of their garments. It is too absurd to be considered by the rational mind.

The fact of the matter is that he was doing just as we are doing today, preaching baptism continually, because there is the rising generation which needs instruction, as well as others present who are not members of the church, and the invitation must be extended to them to Come, and be baptized, and join the Church of Christ.

Alma and Bible Agree

We refer again to the statements above, which Alma was commanded to teach to the church, i. e.:

"Whosoever transgresseth against me, him shall ye judge according to the sins which he has committed; and if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also;

"Yes, and as often as my people repent, will I forgive them their trespasses against me."

These statements are amply supported by the Bible. Let us quote:

"For if ye forgive men their trespasses, your heavenly Father will also forgive you"—Matt. 6:14.

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."—Mark 11:25.

"Forgive, and ye shall be forgiven."—Luke 6:37.

"All manner of sin and blasphemy shall

THE VERY FINE ART OF FORGETTING

Oh, is it worth while to remember too long
 The grievance that caused our small sorrow?
 It darkened our day and it silenced our song—
 Why carry it into tomorrow?
 Strange that we should choose to hold fast
 to our heart
 The thing that produces our fretting!
 'Twould surely be better to take up the art,
 The very fine art of forgetting.

be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him."—Matt. 12:31,32.

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—Mark 3:28, 29.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:1, 2.

He is propitiation for the sins of the whole world on condition that they are born into his kingdom of water and of the Spirit, because they have thus become heirs to the promises made to the children of the kingdom. And their baptism answers for all time; and he is their advocate with the Father, as oft as they repent and confess their sins in lowliness of heart. That is what he was in John's day; and the apostle writes, "Jesus Christ, the same yesterday, today and forever." He is still our advocate. He hasn't changed, nor gone out of business. And he never gave a commandment that the members of his church who had sinned should be rebaptized for the cleansing of their garments, either in former days or in latter days. All such teaching is a hoax and a cunning device of the adversary to lead astray.

Again, let us quote:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5:14, 15.

His sins forgiven? Yes. By rebaptism? No; not a word about rebaptism. His sins are forgiven on the same terms that all the members of the church may have their sins forgiven—"as oft as ye repent."

Now again:

"If we walk in the light, as he is in the light, we have fellowship one with another,

Forget the unkindness that rankled a bit,
 Forget the quick words that were spoken—
 Shall we let the friendship we've valued so long
 In one hapless moment be broken?
 And why do we take precious time to lament
 Our blunders that proved so upsetting?
 If there is no mending, let's try for a while
 The very fine art of forgetting.

Our yesterday's losses, our yesterday's fears,
 Mistakes—we have some way lived through
 them—

Our keen disappointments, our heartaches,
 our tears—

What profit us now to hold to them?

This world would be for us a happier place
 And there would be less of regretting
 If we would remember to practice with
 grace

The very fine art of forgetting!

and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:7-9.

Christ did not require his baptized believers to be rebaptized for the sins and traditions of the Pharisees, Sadducees, and Zealots of his day; neither does he require his baptized believers to be rebaptized for the sins and traditions of the Pharisees, Sadducees and zealots of today, nor for the "washing of their garments." His teaching and promise to his apostles as they partook of the Lord's supper was: "Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins."—Matt. 26:27, 28.

Many? What many? The many who have been born of water and of the Spirit, and walk in the light as he is in the light. The instruction is to administer it only to those who have thus entered the kingdom. How could it be effective to others? and they not permitted to partake of it?

The Inspired Translation makes it quite definite as to who the "many" are:

"Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins."—Matt. 26:23, 24, I. T.

If they "walk in the light, as he is in the light." The first works of the candidate for entrance into the kingdom of God are *faith* and *repentance*.

The first fruits of those works is *baptism*.

The first works of a church member in transgression, is a renewal of that *faith* and *repentance*.

The first fruits of that renewed faith and repentance, is *confession*.

And they both receive a remission of their sins.

The baptism for the remission of sins is effective and continues to be effective in both cases as long as Christ is the advocate with the Father.

And when the church at Ephesus, which had

been noted for her faith, and good works, and patience, fell from that high estate, and forgot her first love, she was admonished by John the Revelator to remember from whence she had fallen, and to repent, and do the first works; and the fruit of that first works, (a renewal of her faith and repentance), would be *confession* and *forgiveness*; otherwise he would remove her candlestick, and her name would be blotted out.

Christ being her mediator, and advocate with the Father, as oft as she repented she would be forgiven.

SHARING

We may know a lot of sadness as we journey on life's way;

Clouds may darken, hopes may vanish, hearts grow heavy at delay;

But there's one thing brings rejoicing, and it always lightens care—

It's the blessing God has given of the privilege to share.

We may sometimes think we've nothing we can share with anyone,

But our chances are so many every day from sun to sun.

In the morning there's the gladness of a pleasant, cheery smile

To begin the day—that's sharing in a way that's well worth while.

We can share by understanding, we can share by listening, too;

We can share by doing favors, we can live so fine and true

That we share ideals with others; we can share our faith and love,

And our living is a sharing if we rise our trials above.

Sharing of our time and efforts, sharing of our strength to bear,

Sharing gladly all our blessings, showing others that we care,

And by willingness in sharing our own burdens will grow less.

Sharing is the magic secret of the way to happiness.
Della Adams Leitner.

WHAT ABOUT ISRAEL. NO. 4

By B. C. Flint

(Continued from March Number)

In Genesis 48:5-20, we learn that the old Patriarch Jacob, (Israel) in the blessing of his sons adopts the two sons of Joseph, Manasseh and Ephriam, and places his name (Israel) upon them, and thus provides a blessing for them greater than that of any of the rest of his sons. This is also attested to in the 5th Chapter of 1 Chronicles. Hence in a study of the two boys we find the fulfilment of the promise made in Deut. 32:8, that in Israel God was to bound the whole human race of Adam, and we would naturally look to the history the race has made in order to locate and apprise the various promises made to them in particular.

This study therefore would be so obviously extensive, in that it would occupy the greater part of modern world history, as well as that of the past, that we can scarce do more than make a brief outline in this examination. Suffice to say that it includes not only the activities and destiny of present great world powers, but also furnishes the complete background for our own work of the great restoration.

In the blessing above referred to, Jacob crosses his hands and places his right hand on Ephriam the younger son's head, in token of the fact that his was to be the most outstanding history, and of him said, in verses 19 and 20 of Genesis 48: "I know it, my

son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying In thee shall Israel bless, saying, God make thee as Ephriam and Manasseh;

and he set Ephriam before Manasseh."

This was said in answer to Joseph's remonstrance that Manasseh was the older and should receive the first blessing. But again we read in Deut. 33:17;

"His glory is LIKE the firstling of his bullock, and his horns ARE LIKE the horns of unicorns; with them he shall push the people together to the ends of the earth; and they ARE the ten thousands of Ephriam, and they are the thousands of Manasseh."

Added to the above we have this in Jer. 31:9, and God is presumably the speaker; "For I am a father to Israel, and Ephriam is my first born."

These are but a few that show the place Ephriam was to occupy in the making of world history, but they must suffice for the present, but out of them we learn, these marvelous predictions.

First: Ephriam was to become; "A multitude of nations."

Second: there were to be the: "Tens of thousands of Ephriam."

Third: His horns were to be "like", "Horns of Unicorns."

Fourth: With them he should, push "The nations together to the ends of the earth."

Fifth: Ephriam was to be "God's first born."

We will look for these distinguishing marks as we proceed, but first we must note that the last we hear of him in a national way, is in 729 B. C., when the Northern Kingdom of Israel is carried away captive into Assyria, after over two hundred years of rejection of God's warnings through His prophets, as an idolatrous nation, with eighteen kings and one queen and all of the family of Ephriam. It is interesting to note, in this connection, that it was to the Kingdom of Israel, that the prophet Elijah came, the prophet who was to be a "restorer"

in the latter day when he again comes to Ephriam. 1 Kings. 17 and Malachi 4:5.

That Ephriam should thus make much BAD history before he began to forsake his idols, and repent, is indicated in the book of Hosea, which is devoted almost entirely to Ephriam's future. In it we read these very significant words; "Because Ephriam hath made many altars to sin altars shall be unto him to sin." Hos. 8:11.

We also learn from this prophet that Ephriam was to; "mix himself among the people," be "swallowed up,—among the Gentiles," be like a cake "not turned," a "silly dove without heart," (Hos. 7:8-11; 8:8-10.) He was to be a general wanderer, (colonizer) and boast of his riches; Hos. 12:8, and in the first part of the 14th chapter of Hosea, we read "O Israel, return unto the Lord thy God; for thou hast fallen by thy iniquity."

In the face of these facts it is hardly surprising that many of these proud, boastful characteristics, should follow them into whatever alignment they might make anywhere in the world, so why should we wonder, NOW when we see, one part of the family of Ephriam, loudly abusing another part of that same family, as is being done in Europe and Asia today? This is truly the day of Ephriam's redemption, and regeneration as we shall show, but he hasn't yet "cast off his idols" and repented as we find him doing in Hos. 14:8, and Jer. 31:18-21. We recommend a careful reading of both of these texts, which are too long to be given verbatim here. In this text in Jeremiah, we are told that after Ephriam's chastisement and repentance, that there would be "waymarks" whereby Ephriam should be known. These are becoming more apparent all of the time, as the nations who are Ephriam unfold their history.

Since, however, Ephriam should be lost, after his dispersion, as already referred to, "mixed among the nations, (Gentiles)", we naturally expect the prophecies to furnish some key by which we may begin to look for the promised "waymarks" and so we do. In Ezra 2:62, we learn that the lost part of Israel were to remain lost until a priest; "stood up with Urim and Thummim." And, in Ezek. 37:19, we learn that the "stick," (record) of Joseph" was to be found in the hand of Ephriam?" Very well, it is no news to Latter Day Saints to be told that the young seer of Palmyra literally and in detail fulfilled both of these predictions, so the time of Ephriam's re-entrance into the arena of world events came as a normal part of the great restoration of latter days. But Ephriam with the rest of the world was to regard these marvelous things as a "strange thing" Hos. 8:12; This also is very familiar history. Yet we are no longer alone, in regard to Ephriam's whereabouts, because since the coming forth of the latter day restoration, whole organizations have been formed, based entirely on Ephriam's present place in the world.

To recapitulate; Ephriam was to be a "multitude of nations". Not just one. He was only "one" from the days of Jeraboam to the time of the dispersion 729 B. C., so we must look for this "multi-

tude" later and under different circumstances. First, we examine the British Empire, and here we find some outstanding "waymarks" also the "multitude of nations;" in part. To be brief the British flag floats over nearly one fourth of the nations of the earth, or at least that much of the world's area. Here are the figures. In Europe; five nations with 47,888,000 population. Asia; eleven nations, with 327,229,000 population. Africa; twenty-five nations and 63,138,650 population. Australia; ten nations, with 6,398,000 population. America; nineteen nations and 9,547,648 population, and with a land area in all nations of 14, 972,000 square miles. And these are not very recent figures, but the best I have at hand, and in the light of which, and without regard to the merits or demerits of the present European conflict, it would seem that with that much of Ephriam, under one flag, dominating that much of the world already, it comes with ill grace for them to charge an attempt to dominate on the part of anyone, especially another part of the family of Ephriam, with only 208,830 square miles of territory and only 60,641,278, in population, but that is just a side thought.

In Ephriam there is to be included ALL of the civilized countries of Europe, particularly, and also of the Americas, lead by the United States. To this may be added, if we are to credit the findings of the English author Mackendrick in his; "Destiny of the British Empire and the U. S. A.," the Samuri of Japan. Here he says that Samuri is merely a perversion of the word Samaria, the Capital, of the Northern Kingdom of Israel, (Ephriam), and gives some very interesting facts to sustain his position. One in particular. He tells us that once a year, twelve Shinto priests, takes an object very like the "Ark Of The Covenant" of Israel, on their shoulders and march down to the water, dip their toes in the water, with the expectation that the water will part, failing in which they return the "ark" to the temple and repeat the performance the next year. Why they do this they cannot tell. Again they claim to be the descendants of the "Princess of On," and in Gen. 41:45, we learn that the Princess of On was Joseph's Egyptian wife, and the mother of Ephriam and Manasseh. So much for that, it is found on pages 205-213 of Mackendrick's book.

But back to the Ephriamitish "waymarks." England crowns her kings with the Lion of Judah, and the Unicorn of Ephriam. It is her great seal of state. Yet, I haven't found an Englishman who can give a real definite reason for this fact, any more than I can find an American who can tell us just why the Great Pyramid of Egypt is on the reverse side of our great seal. Yet both are "waymarks" of Ephriam, who was half Egyptian, on his mother's side, but who was made the outstanding representative of Israel, by Jacob's blessing. Gen. 48:16. England has pushed the nations together to the ends of the earth, with her "unicorn horns," as already shown. Then her kings are crowned sitting on "The Stone of Destiny," a stone that has been connected with ALL of Israelitish history, and was presum-

ably the stone that Jacob, (Israel) slept upon at Bethel and mentioned in Gen. 28:15-22, because it is there connected with Jacob's blessing as being for "all the families of the earth." This stone has been over 600 years in England; 980 years in Scotland, and 918 years in Ireland. This will bring us to about the time of the banishment of the prophet Jeremiah, and we are told that he fled to the islands of the sea. Whether this be true or not, the fact remains that, this stone has much significance, in the history of Israel.

This is all we have space for, with reference to England. But it should be sufficient, especially when we delve into England's antecedents, which also links her up with the rest of Europe. The Angles and Saxons were the northern tribes of the great Teutonic root stock, of which ALL of central Europe is a part. See Myer's General History pages 305, 307 and 339. Also Dicken's Child's History of England, page 13. Added to this the reigning house of England is the House of Hanover, (German). King George the fifth, was first cousin to the deposed Kaiser Wilhelm of Germany. Both being grandsons of Queen Victoria. In the light of all of which, it is sheer folly, for the sake of expediency, to try to make the English and Germans, two separate races of people, as is now being done by would be interpreters of prophecy, in an effort to explain present happenings. This very thing opens up a limitless field that space will not permit us to cover, but we too, will just give a few facts gleaned outside the realm of propaganda, that should show us that we, who are also Ephriam, cannot afford to become entangled with the family "scrap" of our relatives across the sea, because, since to us, as Ephriam, was given the place to begin, the restoration of Ephriam, so in like manner we should have no part in the disintegration of European Ephriam.

In the first place, the "Lion of Judah" through her monetary system is still using the Ephriam part of her subjects, as puppets with which to continue in control, and in proof of which we cite the fact that in December 1936 Dr. Schacht President of the Reich bank of Germany came to England and borrowed from Neville Chamberlain, then Chancellor of the Exchequer, the neat little sum of £56,000,000 or \$280,000,000, and in speaking of which the Reynold's News of London has this to say editorially.

"While British generals guarantee French security against Hitler, British financiers guarantee Hitler more money for armaments. The calculated result of Staff Talks is to create unsettlement in Europe, weaken the forces of peace in this country and secure an easy passage for the National Conservative Government's colossal rearmament programme. The calculated result of the Black Forest Money Talks, is to set the pot of European investment a-boiling and to secure rich dividends for Cannon Kings and High Finance. The certain result of Staff Talks and Money Talks is War. Europe has one hope of peace today.

The stain of German "inferiority" must be purged voluntarily by the Powers. Hitler (and Il Duce) must be faced by a new alliance at Geneva, an alliance strong in will to exercise its overwhelming collective resources against any peace-breaker, but an alliance which Germany can join—Meanwhile, the Bank of England and its puppet, Mr. Neville Chamberlain, must be told to keep out of Germany. The economic folly of Hitler's rearmament, which has destroyed German credit abroad, is no business of ours. The people of England must refuse to permit a return to the Gold Standard and a manipulation of British credit in the interests of private money lenders ready to provide Hitler with cannon which may blow British soldiers to bits on European battlefields."

Reynold's News, Dec. 15, 1935.

(Continued on page 111)

NEWS FROM DETROIT

Dear Brothers and Sisters:

Although we have no branch here, we feel you may like to hear from us, we enjoying reading the letters in the Advocate very much. First I will tell you something of what some of our youth are doing, and while their Club is not affiliated with the Church, they are doing fine work, in singing hymns, studying the Scripture. Lorraine, remarked one day, last winter, Mother, I am going to start a Choir, so she invited several of her school mates in and started on what has now grown to a membership of some 25 members, of fine boys and girls, from 12 to 18 years of age, they sang over the radio, out in the Church at Wyandotte, and last night they sang at the St. Lukes Methodist Church, at a young people's meeting, they represent ten different Churches in Detroit. It makes us feel very happy when we here the noise of their feet running up on the porch, for we realize there are many places others are attending which only lead our youth to destruction, Saints, pray for these young people that they may always work for their Master, and serve Him to the end.

We had the pleasure of having two of the young Elders, of the Utah Church visit us last week, we had a very pleasant visit, and an invitation to a dedication service at their new Chapel they were opening at 570 E. Grand Blvd. a very fine location, as any who have visited our City will know, not a great way from our famous "Belle Isle." We accepted the invitation, and was well repaid in so doing, we were well received, and met the District officials, fine men, received some fine advise, the trend of the speakers, was to live clean pure lives and to progress, to avoid putting any stumbling blocks in the path of others, not to carry tales from one place to another which would tend to hurt our brothers and sisters saying, that would destroy our very lives, and it would soil ones mouth more than tobacco, and, no! good Latter Day Saint, would use tobacco! we agree with them on that. The music was excel-

lent, those young Missionaries forming a Choir, much to be proud of, also piano and violin solos, two of the young choir, are coming up to sing for the young folks that meet here. We are still praying and hoping for a leader here in this City, may God soon see His way to send us such a man, for in this City are many souls hungriyng for the truth, and now, as never before we need to spread that glorious Gospel, can we not all see the trials and tribulations coming upon the earth as never before, the whole world is being involved, prophecy of the Prophets foretold coming to pass rapidly no time for contentions, and laying down the work entrusted, but the Church should be pressing on to higher grounds, sending out more missionaries, all working in union to do the will of the Master, Bishop Muir, of Chicago, stated that husbands and wives must work in union, helping one another, assist the man in his duty, oh! let us all get into this work with more love of God, in our hearts, and serve Him, more as He, would have us do, let us make this year one long to be remembered in this the Church of Christ, live the life more closely protrayed by Jesus, the Christ when He was here on this earth, let us fight off the satanic powers, pray for us, as we do for all God's people. I am sending you a letter written by one of

May God bless you all and His Church is my prayer.

Your sister in gospel bonds,
Mabel Burns.

STANDING BY

When trouble comes your soul to try,
You love the friend who just stands by.
Perhaps there's nothing he can do—
The thing is strictly up to you,
For there are troubles all your own
And paths the soul must tread alone;
Times when love can't smooth the road,
Nor friendship lift the heavy load.

But just to feel you have a friend
Who still stands by until the end,
Whose sympathy through all endures,
Whose warm handclasp is always yours—
It helps some way to pull you through,
Although there's nothing he can do.
And so with fervent heart you cry,
"God bless the friend who will stand by!"

INDEPENDENCE ITEMS

The young people's group sponsored an ice cream supper June 13 on the church lawn. This was the first of a series of socials planned to raise funds for the benefit of the League. The group has been meeting each Monday evening with an increasing interest and attendance. At the last meeting there were 35 young people present. With such a good start we expect great things from this enthusiastic group.

On Children's Day, June 9th, the morning service was in charge of the primary department of the Sunday School. The children had prepared a pro-

gram of songs and recitations around the theme "Suffer the little children to come unto Me." They were assisted by Irene Yates, reader, and Katherine Wheaton and Elma Margaret Richardson who sang a duet. Bro. Kenneth Smith delivered the sermonette preceded by a solo, "Do Not Forbid Them," by Sr. Edna Smith, Sr. Ora Derry was accompanist.

We were very happy to have with us on June 16, Bro. Keith Rogers, and Bro. Leon Yates of Arizona, who jointly occupied at the evening service; Brother Rogers speaking the first half, and Brother Yates the remainder.

Brother Leon seemed hardy a stranger although some of us heard him for the first time. His voice is so very similar to that of our own Joe E. Yates, his brother, and his gestures and his manner so much like that of his gifted father James E. Yates, that we felt he had preached for us many times before. The subject of his sermon was "Standards" and all felt the power of the spirit in it's delivery.

Our Wednesday evening and Sunday evening prayer meetings are being well attended and richly blessed. More interest is being shown by the young folks in these meetings. It is good indeed to hear their voices in testimony and in prayer. One young sister demonstrated the influence of the Lord's spirit on her when she gave us a word picture associating the broad way and the narrow way with a lesson in school when she was taught the way to bad health and the way to good health. She expressed a hope that she might always be able to choose the right way in all things. How readily we might all take her words home to ourselves, for how true it is that we guard our body's health with all diligence, eliminating from our diet any and all things which we know will harm us. But concerning our soul's health, we are prone to partake a bite of this poison and a bit of this drug with very little regard for the consequences. And occasionally when we have dipped too heavily into the destructive diet and our conscience strives to remind us by a little stomach ache of the soul, we run to the medicine closet of self-justification for a little tablet to kill the pain. And all too often it does.

May we as a church, discard our medicine closets as well as our poison brews of hate and our drug bottles of selfishness and jealousy, and face the facts. These things have no place here; we have not the time left for allowing pettiness to becloud the issue. Let us hear His commandments—and OBEY them, and we will not need to look further for the redemption of Zion. This is the work of the Almighty Father. It is "ours not to reason why; ours but to do or *die*." And how deep and irrevocable is the Death of the Soul.

Marion Sprague.

CALL FOR SOLEMN ASSEMBLY

Pursuant to conference instruction, when certain important matters were presented, that a Solemn Assembly be called to meet in August, (the exact date to be set by the Twelve) to consider such matters, by correspondence a consensus of opinion

has been reached that such call be made for August 1 to 4, inclusive; said Solemn Assembly to convene at Independence, Mo. This call is to all members of the Melchisedec priesthood. To accomplish the purpose designed, which is a unanimity of expression and action, upon matters of vital importance to the Church of Christ, it is essential that all come in a spirit of humility, in mighty prayer, and fasting.

Respectfully,
Leon A. Gould
Secretary Council of Twelve.

REPORT OF AUDITING COMMITTEE

Auditing Committee,
Church of Christ, Temple Lot,
Independence, Missouri.

Dear Sirs:

In accordance with your request, I have made an audit of the records of the Church of Christ, Independence, Missouri for the two years ended March 15, 1939 and March 15, 1940, and now submit my report thereon together with statements attached.

My audit embraced the verification of cash receipts and disbursements for the two years as shown by the records.

Cash in bank at March 15, 1939 amounting to \$119.37 and March 15, 1940 amounting to \$689.29 was checked to bank statements and with amounts obtained from the depository.

Cash on hand (Undeposited) amounting to \$205.75 at March 15, 1939 and \$196.38 at March 15, 1940 is the excess of receipts withheld from deposit for the respective years. Subsequent deposits of the undeposited cash were not specific amounts of prior receipts.

All available receipts issued for cash received were checked to the record and the distribution checked to the various accounts so far as could be ascertained from available information. All deposits as shown by the records were checked to the bank statement. All returned checks by the bank were checked to the record and the bank account reconciled with the amount shown by the bank at March 15, 1939 and March 15, 1940. Returned checks were examined for signatures and endorsements. It was noted that all checks were not endorsed by payees and that there were checks made payable to cash.

LOANS

Loans due from members amounting to \$439.75 at March 15, 1939 and \$595.50 at March 15, 1940 were determined by applying the transactions as shown by the record to the balance of \$204.00 contained in the report dated March 15, 1938. Some of these are open loans and others are covered by notes. Notes amounting to the net amount of \$335.00 were presented for my inspection. One note dated April 19, 1937 for the original amount of \$120.00, I am informed is not on the records, although two payments of \$10.00 each were recorded in May and June, 1938. Two of these notes are made payable to the Church of Christ, four to J. R. McClain, for the Church of Christ and seven to J. R. McClain.

GENERAL

The entire period covered by the cash record was footed and distribution proved and checked to total for each page. Numerous errors and omissions were found to exist.

RECOMMENDATIONS

I have been informed it is the intention of the Church to install a new system of bookkeeping. I recommend that adequate but not complicated records be installed. A simple set of records properly maintained will be of great value. A general ledger should be in use for posting from other records at the end of each month. Footings of records should be carried forward from page to page to end of month. A bank reconciliation should be made at end of each month. All cash received should be deposited intact and no disbursements made from cash receipts. An impress petty cash fund should be maintained, and petty cash disbursements to be made from the fund. When this fund is near exhaustion, it can be reimbursed by a check on the bank. The cash received and check record should be written up daily and deposits made at least every few days. I will gladly furnish any further information you may desire.

In conclusion, I desire to express my appreciation for the many courtesies extended during the course of my examination.

Yours truly,

O. W. Crain.

Schedule "I"

Church of Christ, Independence, Missouri
Statement of

CASH RECEIPTS AND DISBURSEMENTS

For year March 16, 1938 to March 15, 1939

Cash in Bank and on Hand, March 15, 1938:

Cash in Bank	\$ 773.59
Cash on Hand (Undeposited)	135.47
	909.06

Add-Cash Receipts:

Tithing	\$1937.07
Offering, Oblation and Missionary	50.70
Advocate Subscriptions	321.50
Tracts, Books, Quarterlies, etc.	81.99
Consecrations	1.50
Loans Returned	271.50
Temple Fund	87.75
Total Receipts	\$3661.07

Deduct-Disbursements:

Cost of printing and mailing Advocate	362.55
Cost of Tracts	38.84
Missionary Family Allowance	1456.86
Elders' Expense	353.39
General Office Expense	192.29
General Church Expense	216.29
Loans to Members	507.25
Temple Fund Expenditures	8.50
Total Disbursements	3135.97
	525.10

Less personal Funds included in bank

200.00

Cash in Bank and on Hand (Undeposited)			325.10
Cash in Bank, March 15, 1939 ..			119.37
Cash on Hand (Undeposited)			205.73
Statement of Funds at March 15, 1939			
	General Fund	Temple Fund	Total
Balance per Report dated March 15, 1938	285.84	423.22	709.06
Receipts during year	\$2392.76	87.75	2480.51
Loans returned during year	33.00	238.50	271.50
	\$2711.60	749.47	3461.07
Expenditures during year	2620.22	8.50	2628.72
Loans to members during year	55.50	451.75	507.25
	2675.72	460.25	3135.97
Balance March 15, 1939	35.88	289.22	325.10

Schedule "2"
Church of Christ, Independence, Missouri
Statement of

CASH RECEIPTS AND DISBURSEMENTS			
For Year March 16, 1939 to March 15, 1940			
Cash in Bank and on Hand March 15, 1939:			
Cash in Bank			\$ 119.37
Cash on Hand (Undeposited)			205.73
Add-Cash Receipts:			
Tithing	\$2049.88		
Offering, Oblation and Missionary		59.26	
Advocate Subscriptions		255.65	
Tracts, Books, Quarterlies, etc. ...		80.20	
Consecrations		3.30	
Loans Returned		225.25	
Temple Fund		96.04	
Storehouse		50.00	
Total Receipts			2819.58
			3144.68
Deduct Disbursements:			
Cost of printing and mailing Advocate		454.55	
Cost of Tracts		22.31	
Missionary family allowances		667.88	
Elders' Expense		315.72	
General Office Expense		159.37	
General Church Expense		227.18	
Loans to Members		381.00	
Temple Fund Expenditures		31.00	
Total Disbursements			\$2259.01
Cash in Bank and on Hand (Undeposited)			885.67
			689.29
			196.38

Statement of Funds
as at March 15, 1940

	General Fund	Temple Fund	Total
Balance per statement, March 15, 1939	35.88	289.22	325.10
Receipts during year	2448.29	96.04	2544.33
Loans returned during year		225.25	225.25
Storehouse	50.00		50.00
	\$2534.17	610.51	3144.68
Expenditures during year	1847.01	31.00	1878.01

Loans to members during year	30.00	351.00	381.00
Loans to members during year	30.00	351.00	381.00
	1877.01	382.00	2259.01
Balance March 15, 1940	\$ 657.16	228.51	885.67

Schedule "3"
Church of Christ, Independence, Missouri
Statement of Resources
as at March 15, 1939

Cash on Hand				
	Mar. 15, '38	Mar. 15, '39	Increase	Decrease*
Cash in Bank	\$573.59	119.37		\$454.22*
Cash on Hand (Undeposited)	135.47	205.73		70.26
Loans due from members	204.00	439.75		235.75
Total	\$913.06	764.85		\$148.21*

Statement of Resources
as at March 15, 1940

	Mar. 15, '39	Mar. 15, '40	Increase	Decrease*
Cash in Bank	\$119.37	689.29		\$569.92
Cash on Hand	205.73	196.38		9.35*
Loans due from members	439.75	595.50		155.75
Total	\$764.85	1481.17		\$716.32

SUPPLEMENT TO REPORT

Auditing Committee,
Church of Christ,
Independence, Mo.
Dear Sirs:

In my original report I omitted stating that when the books were first handed me for examination, I noted there had been numerous changes made therein in respect to reclassifications of loans, these changes being made in what appeared to be read ink. Also, there were some corrections made in a like manner. This is to inform you of the condition of the books when they were turned over to me.

Yours truly,
O. W. Crain.

WHAT ABOUT ISRAEL

(Continued from page 108)

This is only just one extract, among dozens of similar character in my possession, that should be eye-openers to Ephriamites in America. It proves all I have said, and shows that Ephriam over there, as well as Ephriam here, are still under our Judahistic masters. Because it is inconceivable, that Britain REALLY intends to destroy Germany, and so automatically forfeit this vast loan, of \$280,000,000.

Just close this brief outline with the statement of Ephriam himself as found in Hos. 14:4-9, and there we will learn that God has indeed designed to save Ephriam, and make him the great people promised. Also Jer. 31:18-21. and Zech. 10:6-12. This can ONLY BE FULFILLED when the united seed of Ephriam and Manasseh become the great people promised in their joint blessing in Gen.48:16.

"A multitude in the midst of the earth," and that will be in Joseph's land as described in Deut. 33:13-17. The land "shadowed with wings" our own beloved America, Not, U. S. A. Not Canada. Not Mexico, but ALL OF AMERICA, from north to south, as seen by the great seer of these latter days, Joseph Smith the prophet.

AN EXPLANATION FROM THE REFERENDUM COMMITTEE

At the last Ministerial Conference in April, the undersigned were put on this Committee; Brother J. R. McClain was continued on it as a member. He being the Senior member, we therefore supposed that he would call the meeting of the Committee. After the Conference, unknown to either of us, Brother McClain resigned. This fact came to our attention when it was too late to get the one Referendum Bill, presented to the Conference, in the May issue, as provided for in the rules. The question was then raised that if it was put in the June issue, it would not give any opportunity for discussion, before being voted upon. A second objection was also urged that the Bill was not legal, the matter of passing it in the Conference having been voted upon by all members of the Assembly, instead of just the Priesthood, as provided in the Referendum rules.

In view of these facts, and that it was the only bill to be sent out, and that the expense to be incurred, if it later proved to be an improper matter, would not be justified, we therefore, after consulting with members of the Twelve, and others, decided that it was wiser to let it go over until the next assembly, when its merits could be properly determined.

We express our regrets at the delay, but trust the membership will now fully understand the circumstances which caused it.

Ora Derry
R. B. Trowbridge

Manager Advocate, and Member Referendum Committee.

Just after the close of the Conference, Brother A. S. Wheaton tendered to the Twelve his resignation as Manager of the Advocate. By referendum vote among the Twelve, Brother R. B. Trowbridge has been selected to act as Business Manager of the Advocate until next conference.

Also, Brother J. R. McClain offered his resignation as a member of the Referendum Committee, and by vote of the Twelve, the two present incumbents, Brother R. B. Trowbridge, and Sister Chas. Derry, are privileged to choose a third member to act, if necessary.

Respectfully,
Leon A. Gould
Secretary Council of Twelve.

When another speaks, be attentive yourself and disturb not the audience.—Washington.

LITTLE THINGS

It takes a little muscle and it takes a little grit,

A little trhe ambition with a little bit of wit,
It's not the biggest things that count and make the biggest show;

It's the little things that people do that make the old world go.

"Friends and relatives gathered to the Reorganized Church of Jesus Christ of L. D. S. of Muskegon at 10:00 a. m., June 1, 1940, for the solemnizing of the wedding of Sr. Elisa E. Lake of Muskegon and Bro. J. David R. Holly of Grand Rapids.

Angus Lake, priest of the Church of Christ of Muskegon performed the marriage ceremony.

The bride was attired in a powder blue crepe dress with white accessories and carried a spray of sweetheart roses. She was attended by Mrs. Daisy Mabrey of Muskegon and Mrs. Gertrude Wade of Grand Rapids.

Wilhelm Goethe and Roy Wade both of Grand Rapids attended the bridegroom.

"The Old Rugged Cross," "Loves Old Sweet Song" and "Blest Be the Tie" was sung afterwards. Ice cream and cake was served in the basement of the church.

They will make their home in Fruitport, Mich. R.R. 1.

Both Sister Lake and Brother Holly are members of the Church of Christ.

SONG COMMITTEE REPORT

Our survey has caused us to arrive at the conclusion, that it would be too costly at this time for us to attempt to publish a song book. By the time we secured copyrights some of which would cost us fifty dollars and some even more. That with the cost of the plates and the publishing of them would cost around twelve hundred dollars. We therefore recommend the use of the Saint's Hymnal which will cost a dollar each in quantities.

I would like to add that in these most stressing times we feel that it would be most unwise to invest in such an undertaking. The new Saint's Hymnal is an attractive book larger than the old one, and has fine selections of hymns taken from the Praises and other books, and the cost would be nominal.

The time might come when we will be in a condition to have our own book, but until we do let us sing the good old standbys that we have sung as long as we can remember. Some day we will all sing a "New Song." Let us prepare ourselves to sing that New Song.

Metta Anderson, Church Chorister.

Politeness has been well defined as benevolence in small things.—Macaulay.