

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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CONTENTS

EDITORIAL	Page 130
THREE MEASURES OF MEAL	Page 130
SPECIAL NOTICE	Page 131
THE SOLEMN ASSEMBLY	Page 132
THE WORKS OF GOD	Page 133
WHAT ABOUT ISRAEL (No. 5)	Page 135
"THAT THE PEOPLE MAY KNOW"	Page 137
YOUNG PEOPLE'S DEPARTMENT	Page 139
LETTERS	Page 140
NEWS FROM THE FIELD	Page 140
EXTRACTS FROM LETTERS	Page 141
RULES AND MOTIONS AND RESOLUTIONS	Page 142
INDEPENDENCE ITEMS	Page 142
POET'S CORNER	Page 143
REPORT OF AUDITING COMMITTEE	Page 143
"THE EVENING SHADES ARE FALLING"	Page 144
THE BETTER WAY	Page 144

Editorial

GREETING

In undertaking to fill this important post, we are under no illusions as to the honor conferred nor the responsibilities imposed. We realize the utter impossibility of hoping to please everyone, and the possibility of being able to please no one. Hence we have dropped those two considerations into the waste basket at the outset, and propose to leave them there.

In the discharge of the duties devolving upon us we shall strive to have but one objective: The advancement of the cause of Christ. And when we have done the best we can in that direction, that is the best we can do, and whether it merits criticism or commendation, we shall leave the results to the arbitrament of time, and the final verdict to the August Judge who shall judge the quick and the dead.

Aside from the Editorial Department and the one under the auspices of the Bishopric, "That The People May Know," we wish to inaugurate one "Of General Interest," the contents of which will be of a more or less official nature, and an Original Article Department, in which the voice of the people may be heard. In this department writers will be permitted to present their views in an affirmative manner; but an article written for the express purpose of tearing down and overthrowing a previous article by a direct attack upon it, will not be considered. However, an article, on the same topic, with a foundation laid, and evidences brought in to build up an argument in an affirmative manner will be given due consideration, even though it may not agree with a former article. Whenever the availability of an article is in question, it will be passed upon by the board of Editors and, if its importance warrants, by the board of publication before being refused admittance.

Other departments we wish to inaugurate are one for News from the Locals, and News from the Fields, a Letter Department, and A Young People's Department. To make a success of these departments, and have them appear regularly, it will be requisite that the locals appoint a correspondent who will be prompt in sending in items of interest, and that the missionaries respond likewise; also that saints respond to the urge that comes to them to bear testimony of God's goodness to them in the many ways in which God blesses his people. By these means the members of the church will become better acquainted with each other, and be bound more closely in the bonds of Christian fellowship.

The work of the Editors will be greatly expedited if correspondents will observe the following instruction:

1. Send all matter for the Of General Interest and Original Article Departments to Leon A. Gould, R. F. D. 1, Bemidji, Minn.
2. Send all other matter, such as News from

the Locals, and from the Field, Letters, etc., with all miscellaneous matters, such as notices, marriages, and deaths, to Margaret Wheaton, 1101 W. Orchard, Independence, Mo.

3. Matters intended for a certain issue must be in the hands of the printer not later than the 20th of the preceeding month, therefore give your editors sufficient time by mailing early. *Don't* expect special consideration.

Leon A. Gould,
Margaret Wheaton,
Editorial Staff

THREE MEASURES OF MEAL

"Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—Matt. 13:33.

We well understand the power of leaven to spread through the matter in which it becomes active. And this represents the power of the gospel, if active in our lives, to spread and become active in the lives of those about us. "Ye are the salt of the earth:" said the Savior, "but if the salt have lost his savor, wherewith shall it (the earth) be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of man." The same is true of leaven that has lost its strength, it cannot become an active principle in the elements surrounding it. The saint who has become dormant and inactive has become likewise of no force in his community in the spreading of the gospel among his fellows, and is like the salt or the leaven that has lost its vitality.

"Beware of the leaven of the Pharisees," said the Savior. And after a little questioning, they understood that he spoke "of the doctrine of the Pharisees." Erroneous doctrine, then, is like leaven, too. But it is something to beware of. Something to shun. It is dangerous. As dangerous today as it was then, and it is not safe to listen to everyone. "A little leaven leaveneth the whole lump." It doesn't take much, that is why it should be shunned. Needful then that we be on our guard as to whom we receive leaven from. "By their fruits ye shall know them."

"The kingdom of heaven is like unto leaven . . . hid in three measures of meal." Why *three*? Is there any significance in the number? Would not this active principle hid in one measure of meal represent the truth as well? Or eight, or ten? The Savior had all these figures at his hand to use. Why select the number *three*? Let us see if we can discover a logical reason.

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—St. John 10:16.

One fold was at Jerusalem. The leaven of the

gospel was placed in that measure. That was one measure. Let us find another, that was not of that fold. There must be another measure somewhere.

Let us turn to the Book of Mormon, a history of the people who inhabited America at the time of Christ's crucifixion and to whom he appeared after his resurrection, and we read (Christ speaking):

"And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you. . .

"And verily, I say unto you, that ye are they of whom I said, Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd."—Book of Mormon, page 644. (authorized edition).

Israel, at Jerusalem, then was the first measure of meal in which the leaven of the gospel was deposited, and it spread throughout Asia and Europe.

And Israel in America, the Nephite nation being descendants of Joseph, was the second measure of meal in which the gospel leaven became active, and spread until all inhabitants of the land were affected thereby.

Now let us locate the third measure of meal.

"And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them."

"And verily, verily, I say unto you, that I have other sheep, which are not of this land (America); neither of the land of Jerusalem; neither in any parts of the land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them."—Book of Mormon, pp. 644, 645.

This should solve the problem. Here are the three measures of meal. In each of the three "folds" were found Israel by birth, and also as many as obeyed the gospel became Israel spiritually, by adoption. In the first measure were the Jews, in the

second, the Nephites, descendants of Joseph, who was sold into Egypt through Manasseh, and in the third, the ten lost tribes. This quite agrees with the statement of Christ, also, when he said:

"I am not sent but unto the lost sheep of the house of Israel."—Matt. 15:24.

The lost sheep of the house of Israel were found in all three "folds" or "measures", and through obedience to the gospel they become one fold, with Christ the shepherd.

Nephi foretold it six hundred years before, when he wrote:

"For behold, I shall speak unto the Jews, and they shall write it."

He spoke unto the "fold" at Jerusalem, and we have it written in the Bible.

"And I shall also speak unto the Nephites, and they shall write it."

He did? He spoke unto this "fold" also, on this continent, and we have his words written by them, and quoted above, from the Book of Mormon.

"And I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it."

And he told the Nephites here that he was going to these other tribes and that they should hear his voice, also. The third "fold."

And the result?

"And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews: and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews."—Book of Mormon, page 158.

The "words of the lost tribes" have not yet been brought forth, but the time is near when this will have its literal fulfillment.

And as it was in the days of Christ, so will it be in the latter day, the gospel leaven in these same "three measures" of meal, will leaven the whole lump, and the *three* will become *one* fold, with *one* Shepherd over them.

SPECIAL NOTICE

Will the saints in Michigan (or elsewhere, if possible) look through their clothing, old quilts, blankets, etc., and bundle up those no longer needed, and send them to The Temple Builders, care of Mrs. V. H. Burns, 978 Goldengate St., E. Detroit, Mich., so we can mend and cover quilts, also blankets for the less fortunate of our people who need help. Donations of materials for covering quilts, etc., will be thankfully received, also yarn to tie with. This will be our winter's work.

I have two quilts already finished to donate, and material for about two more, for some needy family. Those who are in real need of such aid please notify me (as convener of this work). This is our first appeal, but we wish to assist in this worthy manner of helping those of our number in need. We know God will bless all who help in this work. Thanking you in advance.

Mabel Burns.

Of General Interest

In this department will appear from time to time articles of an official or semi-official nature.

THE SOLEMN ASSEMBLY

"Sanctify ye a fast, call a solemn assembly; gather the elders, and all the inhabitants of the land, into the house of the Lord your God."—Joel 1:14.

The Solemn Assembly set for August first to the fourth, met at a critical time, as to the need for its services; and by the work of the Assembly a good and necessary service for the Church has been rendered.

However, other important work for which the Assembly was called—the consideration of matters delivered in a spiritual manifestation presented at the last April conference—this was by vote deferred till the day and date of April 10 of our next General Assembly, that date to be observed as a day of fasting and prayer by the whole Church for light and guidance from the Lord. For we must be guided from on high in order that the Church may continue to go forward according to God's will.

By reason of some of our very zealous but very erroneous proceedings, because of misunderstandings between brethren, three members of the Twelve, and one of the Bishops also, had been restrained from ministerial services since last conference time, and until this August 1, under a so-called "silence." This, the Solemn Assembly officially lifted and dissolved, leaving all these brethren free to officiate properly in their several callings.

In consideration of all angles of the task and general conditions surrounding the work of Editor in Chief of the Advocate, our dear sister Metta Anderson, beloved of the Church and of all who know her, resigned from that responsibility on August 1, and her Associate Editor, Apostle Leon A. Gould now becomes our Editor in Chief. We are sure that the readers of Zion's Advocate give to those who have served in the Church in this arduous capacity our sincere appreciation of their good work. Let us give to the present and to the future occupants of this important post as earnestly of the support of our prayers, as we at times may incline to dispense of our criticisms.

August 4, at the Solemn Assembly, was a blessed event at the Church on the Temple Lot. The Saturday service preceding had been marked by a sermon on the topic of the Temple, by Bishop Trowbridge, which was characterized by a very high degree of divine inspiration. Elder Harry R. Lewis, of Downing, Missouri, a former student of Grace-land College, and a present able representative minister in the Church of Christ, was in attendance at this Solemn Assembly. This brother had bade us good-bye the evening before, and had planned to go home Saturday morning. But Brother Lewis testifies that he was spoken to in a spiritual way of the

Lord, and directed to remain and hear the sermon mentioned. He did as directed of the Lord, and remained. He now assures us that from said sermon he received the very things which he came to this Assembly to get. He will doubtless tell the Church of all this, in due time.

The "blessed event" of this Sunday, August 4, was the spiritual birth by baptism, of five of the sons and daughters of Elder Joseph E. Yates and his wife, Floralice. The Sunday School closed fifteen minutes early in order that this baptism might be attended to before the Sacrament Service at 11:00 a. m. The names of those baptized by the writer, their grandfather are, sons: Vincent Wallace, Byron Almor and Wendell Gene Yates; daughters: Joy Oleta and Lillie Juanita Yates. Elder Charles Derry, pastor of this Central Church, was in charge of this beautiful baptismal service. It was conducted on the Temple Lot lawn at the rear of the chapel, and the baptisms were in the open font, which is located there for such purposes.

The Good Spirit was present in power at the Sacrament Service which followed. During an administration service for the benefit of Bishop John T. Ford and Elder S. J. Madden, one of the prayers being offered, merged into prayer in an unknown tongue. No interpretation was given, nor did one seem necessary, since the tongue was evidently a part of the prayer. Some comment later was that the tongue sounded like an Indian language.

On Sunday afternoon Apostle B. C. Flint, responding to an impromptu request, preached a splendid sermon. The confirmation of those baptized, was at the evening prayer service. Those officiating in the confirmation were Elders C. L. Wheaton, B. C. Flint, B. A. Winegar, Joseph and J. E. Yates. The sermon by brother Leon A. Gould, which followed, was a fitting climax to a day of blessed and profitable services in the house of the Lord.

Great credit is due to the sisters for the splendid manner in which they served the meals in the dining hall of the church all through this series of meetings of the Assembly. Without these material ministrations, the ministrations of the spiritual would of course be impossible. We are sure that our loving Lord will mete out of his blessings abundantly to our dear sisters for their faithful and unselfish service.

With faith in our God, who must be the source of all our strength, and in the ultimate success of the great cause of righteousness.

Sincerely your brother,

James E. Yates.

Original Articles

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

THE WORKS OF GOD

There are certain facts relative to the works of God worthy the consideration of every individual and every society: One, that he never works in the dark; his works are always done in a clear, intelligent way and another is, He never works in vain. This is not the case with men; but might it not be? When the Lord works he accomplishes his purposes, and the effects will be seen afterward. The works of man shine for a season, but time changes their complexion; and it endures but a short time, as nothing except that which is erected by him who created all things can remain when the corruptible is consumed.

I wish I had space to relate to you the faith of Enoch, and those who assisted him to build up Zion, which fled to God, on the mountains of which are the blessings of life forever more, to be held in reserve, to add another ray of glory, when worlds shall rock to their center and the nations of the righteous rise from their long resting place, and the blessed millions of the church of the first-born shout his triumphant coming, to receive his kingdom, over which he is to reign till all enemies are subdued; and also to write of the perplexities and discouragements which came to Israel for their transgressions; their organization upon the land of Canaan, and their overthrow and dispersion among all nations, to reap the reward of their iniquities, till the return of our savior to reign over all the earth.

But the dealings of God are so precise, in all ages of the history of the world whenever God has established his church among men, that should I wish to refer to any age, and particularly to the advent of our savior, and the ministry of the Apostles of that church, till it lost its visibility on earth; and was driven into darkness (or till God took the holy priesthood unto himself, where it has been held in reserve till the beginning of the first half of the eighteenth century), as a matter of right, in this free country, I may take this privilege.

The foregoing claim may be doubted by some, indeed by many, as an admission of this would overthrow the popular systems of today. I can not reasonably expect, then, that the large majority of the professors of religion will be willing to listen to my argument for a moment, as a careful and faithful investigation of the doctrines which I believe to be correct, and the principles cherished in my bosom, and believed by this church, by every honest man must be admitted to be true. When we can get people to look well into our religion, if they are honest they will embrace it.

Human understandings and the plans of men may be overthrown or destroyed by opposition. The

systems of this world may be exploded or annihilated by oppression or falsehood; but it is the reverse with the work of our savior. There is a power attendant on truth that all the designs of men can not fathom. It rises up in one place as quick as it is covered in another. Why? Because it is true that the vain cry of "delusion" from the would-be wise; the sneers of the giddy and gay world; the frowns of zealots, or the rage of princes, kings, or emperors, cannot prevent its influence. To do so is impossible:

That light which enlightens men, that intelligence which existed before the world was, will be recognized and that wisdom, in the devine economy, will be so prominent that it will be embraced, it will be observed, and must be obeyed.

Look at pure religion whenever it has had a place among men, and you will always mark the same characteristics in all its features. Look at truth, and you will find the same peculiarities are apparent. Those who have been guided by them have always shown the same principles; and those who were not, have sought to destroy their influence.

Religion has had its friends and its enemies; its advocates and its opponents. But the thousands of years which have come and gone, have left it unchanged. The thousands who have embraced it, and are now enjoying that full bliss held out in its promises, have left its principles unchanged, and its influence upon the honest heart unweakened. All the oppositions which have been brought against it have left its fair form unimpaired, its beauty untarnished; while its certainty is the same, and its foundation upheld by the hand of God.

So far as my acquaintance and knowledge of men and their history extends, it has been the custom of every generation to boast of or extol the acts of the former. I mean the righteous, those to whom God had communicated his will. There has ever been an apparent blindness common to men, which has hindered their discovering the real worth of individuals while resident among them. Jesus said a prophet was not without honor save in his own country and among his own kin. But when once deprived of them, their worth and counsel, they were ready to exclaim: How great were their qualities, and how precious is their memory. Even the Jews, whose former principles had degenerated, and whose religion was a mere show, were found among that class who were ready to build and garnish the sepulchres of the prophets, and condemn their fathers for putting them to death, boasting of their own righteousness, and of their own assurance of salvation (see Matt. 23:27). But in the midst of this clamor they rose up with one accord and shame-

fully betrayed and crucified the Savior of the world. No wonder the honest seeker has turned aside with disgust, nor marvel that God has appointed a day when he will call the nations before him, and reward every man according to his works.

Enoch walked with God, and was taken home without tasting death. Why were not all converted in his day and taken with him to glory? Noah, it is said, was perfect in his generation; and it is plain that he had communion with his Maker, and by his direction accomplished a work the parallel of which is not found in the annals of world history. Why was not the world converted, that the flood might have been stayed? Men from the days of our father Abraham have talked, boasted, and extolled his faith; and he is called in the scriptures the father of the faithful. Moses talked with the Lord face to face, receiving the great moral law, upon the basis of which the laws of all civilized governments are founded, led Israel forty years, and was taken home to receive the reward of his toil. Then Israel could realize his worth. Well was the question asked by our Lord, Matt. 9:15: "Can the children of the bride chamber mourn, as long as the bridegroom is with them?"

It is said that Jesus traveled and taught the righteous principles of his kingdom three years and six months, during which time he chose twelve men, and ordained them apostles, and the people saw and heard. They were particularly benefitted, many of them by being healed of their afflictions, of plagues and by the casting out of devils. They saw him walk upon the water! They saw the winds and waves calmed at his command. They saw thousands fed to the full with a pittance. And the very power of darkness trembled in his presence. And like others before them they considered it as a dream, or a common occurrence, till the time was fulfilled, and he was taken to the cross and offered up. Yet while he was with them he said; "You shall desire to see one of the days of the Son of Man, and ye shall not see it."—Luke 17:22. He knew that calamity would fall upon that people, and the wrath of heaven overtake them to their overthrow. And when that noted city was surrounded with armies, well may we conclude that they desired a protector to lead them to some safe place.

Since the apostles fell asleep all men who profess a belief in the truth of their mission, extol their virtues and celebrate their fame. It seems to be forgotten that they were men of infirmities and subject to all the feelings, passions, and imperfections common to other men. But it appears that they, as others were before them, are looked upon as men of perfection, purity, and goodness, far in advance of any since. So were the characters of the prophets held in the days of these apostles. What can be the difference in the reward, whether a man died for righteousness' sake in the days of Abel, John, the twelve apostles chosen in the days of Christ's personal ministry, or since? Is not the life of one servant of God equally as precious as the other? And is not the truth just as true?

But in reviewing the lives of men in past gen-

erations, we find that there were always excuses for not accepting their teachings. The people could see their imperfections; and were always ready to frame an excuse upon that for not believing. No matter how pure the principles, an excuse was had. And the following generation of righteous men, were condemned upon the same principles as the former; while the acts of the former were the boasts of the multitude, when in reality their doctrines were the same, and their righteousness no greater. But the grave of the former is considered to be holy, and his sepulcher is GUARNISHED while the latter is deprived a dwelling among men. Such is the inconsistency of man; and it has ever been their conduct toward the righteous in all ages since the creation.

When John the Baptist came among the Jews, he came neither eating bread nor drinking wine. (see Matt, 11:18). Mark, 1-6, says that his meat was locusts and wild honey. The Jews saw him, heard him preach, and were witnesses of his pure life and the soundness of the doctrines he proclaimed. But they wanted an excuse, and they soon found one: "He hath a devil."

The Savior came in form and fashion of a man. He ate, drank, and walked about as a man, and they said: "Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners."—Matt. 11:19. You see that an excuse was wanting, but not long wanting till it was found. Who among the self-righteous Pharisees would follow a man who would eat with publicans and sinners? This was too much, they could not endure it. An individual teaching the doctrines of the kingdom of heaven, saying that it was at hand, or that it had already come, must appear different from others, or he could not be received. He must be different in manners, and in constitution, if not in form, that all might be attracted by his singular appearance, or he was an impostor, a false teacher, a wicked man, and an accomplice of Beelzebub, the prince of devils.

If singularity would command respect, John would have been heard. To see one coming from the wilderness, clothed with camel's hair, drinking neither wine nor strong drink, yet eating no common food, must have attracted the attention of all. But there was one thing this man held in common with every other righteous man before him, for which he was hated and for which he lost his life: He taught holiness, and proclaimed repentance and baptism for the remission of sins, and declared that the kingdom of heaven was at hand, stepping in advance of the learned Pharisees, wise doctors, and self-righteous scribes, and declaring at the same time that the Lord's kingdom would soon be set up, it could not be borne. He must not teach, "He hath a devil." The Jews claimed to believe the ancient prophets, and follow the directions of heaven as delivered to the world by them; but when one came teaching the same doctrine, they would not hear.

I have heard men say, If I could see I would believe; but I have thought the reverse. If they

(Continued on page 136)

WHAT ABOUT ISRAEL (No. 5)*By Apostle B. C. Flint*

This series of studies in the story of Israel would be incomplete without a chapter on Manasseh, which has furnished the richest study in all of the Restoration Movement, and which has also marked this movement as unique among all religions.

It will be remembered that we have already discussed the unusual blessing that the old Patriarch Jacob, (Israel) pronounced upon the two sons of Joseph, Ephriam and Manasseh, and wherein he adopted them as his own and transferred his name Israel upon them, as found in the forty-eighth chapter of Genesis and the sixteenth verse, and also in the fifth chapter of First Chronicles and the two first verses, where it is made clear that the blessing that God had pronounced successively upon Abraham, Isaac, and Jacob, wherein through their seed all nations of the earth were to be blessed, and from them should come the kings of the earth, was to find its fulfillment in the two sons of Joseph, Ephriam and Manasseh.

We have also learned that the descendants of Ephriam were found to have cast their lot with the northern kingdom of Israel, and through that line the kings of the nation sprang. See 1 Kings 12, and 2 Chron. 10. But in 1 Chron. 5:23 we learn that Manasseh, the half tribe of Joseph, remained with the kingdom of Judah, and it is from there that we must follow him. In the Book of Mormon; Alma 8:3, we read: "And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph who was sold into Egypt by the hands of his brethren."

Furthermore, since we have learned that Ephriam was lost among the Nations (Gentiles), and was to remain unknown until a priest stood up with Urim and Thummim, Ezra 2:62-63, and from the further fact that there was to be a record of Joseph the same as there was to be a record of Judah, the only remaining descendants of Joseph who could carry on his record would be the house of Manasseh, because he DID NOT lose his identity, as Ephriam would do. In Ezek. 37:19 we learn that the "stick" (record) of Joseph was to be found in the hand of Ephriam, who would, in that day, be regarded as gentile, because of his having been lost among them. And, in the preface to the Book of Mormon we are told that the record was to be given back to Manasseh by the hand of the Gentile, all of which makes very clear the process by which Joseph's continued record should be brought to light in the latter day, or when the promises made to Joseph and his sons would find their fulfillment.

In support of the above we call attention to the following from the Book of Mormon, or "Stick of Joseph";—"And great were the covenants of the Lord, which he made unto Joseph; wherefore Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel;" 2 Nephi, 2:6-7. Again: "And now I, Nephi, speak concerning the prophecies of which

my father hath spoken concerning Joseph, who was carried into Egypt: For behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; And they are written upon the plates of brass." 2 Nephi 3:1-5. Again: "Wherefore, for this cause hath the Lord God promised unto me that these things that I write, shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph that his seed should never perish as long as the earth should stand." 2 Nephi 11:40.

Added to this we recommend the reading of Jacob 2:34; Alma 21:51-56; 3 Nephi 4:71-73; Book of Mormon 3:31-32; Ether 6:4-8, and many others. All of which identifies the Book of Mormon as the "stick" or record of Joseph. That this branch of the house of Israel would be voluminous in their writings is learned in the book itself, which declares that it is only a brief abridgment of their entire history. In Helaman 2:12-14, we read concerning this as follows: "And now there were many records kept of the proceedings of this people, by many of this people, which are particular and very large, concerning them; And behold a hundredth part of the proceedings of this people, yea, the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, their prophecies, and their shipping, and their building of ships, and their building of temples, and of synagogues, and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plunderings, and all manner of abominations, and whoredoms, cannot be contained in this work; But, behold, there were many books and many records of every kind, and they have been kept chiefly by the Nephites; and they have been handed down by one generation to another, etc, etc." Read also 3 Nephi, 12:1-5. Chronologically, we find mentioned in the Book of Mormon, these several sets of plates. (1) The Plates of Ether, containing a history of the earliest inhabitants of America, briefly abridged by Moroni, who incorporated comments of his own under the title of the Book Of Ether, (2) The large plates of Nephi, embracing the secular history of the Nephites and Lamanites, as engraved by the Nephites from 600 B. C. to 385 A. D. (3) The Small Plates of Nephi embracing the sacred history of the Nephites, as engraved by the Nephite Recorders and prophets from 600 B. C. to 385 A. D. (4) The record of Zeniff, containing the history of a colonizing group of the people of Nephi, returning to their former associates about 121 B. C. (5) The Brass Plates of Laban, secured by those leaving Jerusalem about 600 B. C. containing Hebrew scriptures and genealogies to the time of Jeremiah. (6) The Plates of Mormon, constituting an abridgment of the secular and sacred history from the large and small plates of Nephi, made by Mormon, with numerous comments and added history by himself, and with further additions by his son, Moroni.

Latter Day testimony concerning the above

facts are found in a dialogue that is alleged to have taken place between Orson Pratt and David Whitmer, and found on pages 738 and 739 of Tullige's History. It begins as follows: Question by Elder Orson Pratt, "Do you remember what time you saw the plates?"

Answer, by David Whitmer, "It was in June, 1829, the later part of the month, and the eight witnesses saw them, I think, the next day or the day after, (i. e. one or two days after). Joseph showed them the plates himself. But, the angel showed us (the three witnesses) the plates, as I suppose to fulfill the words of the book itself. Martin Harris was not with us this time, he obtained a view of them afterwards, (the same day). Joseph, Oliver, and myself were together when I saw them. We not only saw the plates of the Book of Mormon, but also the brass plates, the plates of the Book of Ether, and the plates containing the records of the wickedness and secret combinations of the people of the world down to the time of their being engraved, and many other plates. The fact is, it was just as though Joseph, Oliver and I were sitting here on a log, when we were overshadowed by a light. It was not like the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended

away around us, I cannot tell how far, but in the midst of this light, * * * * there appeared, as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors, i. e., the ball which Lehi had, and the interpreters. I saw them just as plainly as I see this bed, (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring the records of the plates of the Book of Mormon were translated by the gift and power of God.

The same account, somewhat embellished is found also in Journal of Discourses Vol. 19 p., 38; and in "LIAHONA" for January 10, 1928.

The striking similarity to the Egyptian that is found in all archeological studies in prehistoric America is accounted for by the fact that Ephraim and Manasseh were half Egyptian, their mother being the Princess of On whom Joseph married in Egypt. Gen. 41:45. This fact is unusually outstanding in the history made by the seed of Manasseh, in America, which is also outstandingly identified as Joseph's land by the statements made in Deut. 33:13-16, and Isa. 18:1-6.

Ephraim and Manasseh were born in Egypt, in the very shadow of the Great Pyramid so there is nothing strange about the fact that we find the Pyramid on the reverse side of the Great Seal of the United States and is reproduced on our dollar bills. Nor is it strange that so many of the ruins with which America abounds are so characteristically Egyptian in architecture. We will notice this later, but at present we will notice another important fact, concerning the language in which the Book of Mormon appears. The Nephites used both the Hebrew and Egyptian languages, and Nephi makes this statement: "Yea I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians." 1 Nephi. 1:1.

And in the Book of Mormon, chapter 4 verses 96 to 99, Moroni says that their writing was in "which are called among us the reformed Egyptian." See verse 98.

On this point some very interesting data has been given us by prominent students of American Archeology. First we will notice this by Delafield in his "American Antiquities" page 61. Quote: "On a review of the architectural evidence, we trace identity between the Mexicans and the Peruvians and the Egyptians, in (First) the coincidence in the pyramidal sarcophagi and temples, and their peculiar structure. (Second) The possession of the same architectural and mechanical genius which enabled them to remove masses which our mechanical skill has not attained to. (Third), the peculiarity of hieroglyphic inscriptions of the zodiac and planispheric sculpture in their sacred buildings. (Fourth) An identity of architectural and sepulchral decorations. (Fifth) An analogous construction of bridges. (Sixth), A singular analogy in the specimen given of their sculpture." On page 46, the same author speaking of similarity of language says:

(Continued on page 141)

THE WORKS OF GOD

can not see they will believe, or claim to at least.

I wish to assign two reasons why the messengers of truth have been rejected, First, the people saw their imperfections, and from that framed an excuse for rejecting them. Second, because of the corruption of their own hearts. When reproved, they were not willing to repent, but sought to make a man an offender for a word; or for showing friendship to sinners. They seemed to forget that the scriptures were given through men with imperfections, and subject to passions. It is a general belief that the ancient writers were perfect; that no stain or blemish ever appeared upon their characters while on earth. The same is said of the apostles; but James said that Elias was a man subject to like passions as we (themselves), and yet he had that power with God that in answer to his prayer it rained not for three years and six months.

I have made mention of our Lord, to show that individuals teaching truth, whether perfect or imperfect, have been looked upon as the worst of men; and that even our Savior, that great shepherd, was mocked and derided, and placed on a parallel with the prince of devils. And the apostles and prophets, though at this date looked upon as being perfect, were considered the basest of human kind by those among whom they lived.

It is not rumor, though it be wafted by every gale, upon which we are to found our judgment of one's merits or demerits. If it is, we erect an altar upon which we sacrifice the most perfect of men, and establish a criterion by which the "vilest of the vile" may escape censure. But let us as the servants of God be men, and go on to perfection, and not be continually doing things to hinder the onward march of the church.

J. E. Bozarth.

"That The People May Know"

By the consent of and with the approval and cooperation of the Editor, the Board of Publication, and the Business Manager, the space for this new department has been assigned to the General Bishopric of the Church and General Office Manager, and will be used and edited by them, that they may be able to keep you better posted on vital matters pertaining to our financial condition and the handling of the temporal affairs of the Church. We sincerely trust that the new adventure may be made both interesting and profitable to you and to God's work.—Business Manager of the Advocate.



"Hide-Away"—"The Cabin in the Pines"—"God's Own Filling Station" (Matt. 5-6)

Dear Fellow Workers:

I want you to take a good long look at this little cut of my Ozark refuge, from which I have been called back, to take up the task which I am now trying so very hard to do for the Church of Christ—for God's and the Church's sake. This little cabin, "refuge of mine," is located down in the Missouri Ozark "Sticks," in the pine forest along the Big Piney River. I was called to the Bishopric of the Church of Christ in 1934, by no uncertain call coming in a special prayer and fast service of the Conference of that year, through three separate and distinct manifestations of the Spirit; the first through a Bishop; the other two through two Apostles, one by vision, one by prophesy and one by an unknown tongue. They were all in harmony and were properly accredited by God's Holy Spirit.

At that time, however, there entered into the matter of my responding to the call an element which took the "arbitrator of time" to settle. To my own positive knowledge I was assured that the time for me to occupy was not yet come. For six long years I have stood ready at any minute to "answer to the call", when the Heavenly Father gave the word, and I could see any hope of successfully functioning. At the last General Assembly, that call came.

During my waiting years, ready at any time God said, to answer, I "went out into the wilderness to pray"—to pray for light and strength and the ability to qualify for my task. I found a wonderful refuge in this little camp. I built it largely with my own hands. After you have taken a good, long look at it and its peaceful setting, I want you to ask yourself: "What *must have been the urge* that would call a man who is past middle age (of natural men) to leave such a quiet, peaceful, holy refuge, like you can see in this picture, and to voluntarily take up

such a very difficult, distasteful, arduous task, as has been set before me, if it was not a positive, certain sacred knowledge, that God had called, and a strong and definite conviction that when God speaks, men can surely trust him. Oh yes, I can hear the dear old pine trees calling to me even today, but above it, and it comes so often, I can hear the clarion call of duty. May God give me grace and humility, wisdom and faith, courage and strength to acceptably answer to that call.

Let's see. What is our slogan?

MY GOSPEL INVESTMENT

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.

How many are trying to learn it? How many are remembering to use it, daily?

For our offering this month, "SO THE PEOPLE MAY KNOW", we have a very important message to bring to you. By permission of the Secretary of the Council of Twelve, we quote the following from his record: (Please remember that all of the Council of the Twelve were not present at the Solemn Assembly, but this action was taken by those who were present and the matter is now out for referendum to the balance of the Council).

The Secretary's record reads:

"Several other matters were presented by Brother Trowbridge as follows:

"(4) A document concerning the raising of \$5,000 for the Temple Fund, and asking permission for the Secretary to publish an article on the matter, etc.

"Proposition No. 4 was considered carefully and freely discussed by all members present, after which the following was adopted unanimously:

"Moved and seconded that, whereas, in a pre-

pared statement, Bishop R. B. Trowbridge asks for the approval of the members and of the Church, and of all who are interested in the cause of the Latter-Day Zion, the approval of a call concerning the building of the Temple, therefore, be it hereby declared that the Council of Apostles do so approve, and that we once more call to the attention of the Church, the fact that God has not withdrawn his Commandment concerning His Temple which is to be built upon the consecrated "Spot"; and we are confident that the work will be done, when in sufficient meekness, humility, righteousness, and obedience, the Lord's people will proceed with that task. Carried unanimously."

Now dear Saints and Friends, I am sending you the same document for your prayerful consideration and reaction.

I want your approval and consent, and help also, to raise the \$5,000 referred to in the following document. May I have it?

Be it resolved:

That we, the ministry of the Church of Christ (Temple Lot), now assembled on God's own chosen, sacred, dedicated and historically designated "Spot" for His Temple in this, and authoritatively appointed "Solemn Assembly" of His Ministry, hereby commit ourselves, our lives, our time, our talents, and all that we have or possess, to the honestly carrying out of the following tentative program!

(1) That, according to all the "law and the prophets", to which God's people have always been instructed to look and to obey, we are solemnly convinced that the "set time" has come, when "the time of the Gentiles has been fulfilled", and that the major work of the ministry of Christ's Church should now be directed to the task of reclaiming and gathering together the "Lost sheep of the House of Israel", *Lost*, not necessarily in degradation and sin, but "lost" in a maze of doubt and uncertainty, caused by a human disposition to fail to "hearken to the voice of the Lord," and by the faults and mistakes of the leaders of the people in following humanly substituted "theories and principles and doctrines of men."

(2) We believe that beyond a shadow of a doubt, that "Time", God's own appointed *great* and *dependable* arbitrator of truth or error, has now clearly and definitely shown that the entire Church of the Restoration has made, at least, one vital and tremendous error, in not more carefully heeding or carrying out more promptly and more fully God's own definite and specific command, given in the very beginning of the latter-day work (Sec. 94, Doc. & Cov., and elsewhere), to "build my Temple", and to "do it speedily", so that Christ might "come to

it" (See Mal. 3-1, and elsewhere), to "instruct His ministry" in doctrine, in principle, in theory, *and in all things pertaining to the establishment of the Kingdom of God on Earth.*

(3) We believe, and now admit, that those necessary instructions of our Lord and Master are now very much needed and absolutely the only thing that can bring about a condition of unity and peace, and an understanding of our sacred task of not only saving the Church, but also the poor old sick world from its own destruction.

(4) That we may put to the test God's promise made to this Church, in a revelation given to it in 1930, through Apostle James E. Yates, that when the sum of \$5,000 shall have been "accumulated in the treasury," come before me again in prayer for my further instructions, we do now pledge ourselves and our united efforts to the task of accumulating this five thousand dollars, that we may at this time show our worthiness by our willingness to receive the instruction given and move out in preparation to perform the task so long overlooked by the entire Restoration Church, viz., the building of God's Temple.

(5) And that we may thus show our sincere repentance for the mistakes of the past and our sincere determination to "return unto the Lord that He may return unto us," as He has offered and promised to do (see Mal. 3:7), we hereby pledge ourselves to the above program, asking God's rich blessings upon us in our sacred task.

Sincerely and solemnly submitted,

As I see it, this is a very serious and important matter. I should like to have such a united approval and backing in the matter, that we may be able to raise this entire \$5,000 by the time of the meeting of the next Ministerial Conference and "Solemn Assembly" in April next.

Some may think the raising of this amount is not an important feature of our work. We surely believe that the setting of this task before the Church was nothing more or less than simply a test of our sincerity and willingness to, "Hearken unto the word of the Lord." God told Abraham to take Isaac to the mountain as a sacrifice. He told Naaman, the leper, to "dip seven times in Jordan." He told the Children of Israel to "walk around Jerico seven times." Why? To test their faith. He surely told us to "raise \$5,000", if we wanted further instructions, and what have we done in response, to show our faith in God? It may be said, "the money has been raised and wasted." That may be true, in the past—but *now* we are determined to "accumulate" that much and that *not one cent* shall be used for other purposes, until we have put God's instruction and our efforts to obey, to an honest test. In fact, in our new books the "Temple Fund" is to be rehabilitated to its full amount, out of general funds, before even the missionary allowances are to be returned to normal amounts.

Again we ask—and ask in deep sincerity—*Are you ready to help in this task?*

Very sincerely,

R. B. TROWBRIDGE,

General Office Manager.

Do more than exist—live;
 Do more than touch—feel;
 Do more than look—observe;
 Do more than read—absorb;
 Do more than think—ponder;
 Do more than hear—listen;
 Do more than listen—understand;
 Do more than talk—say something.

Young People's Department

THE YOUNG PEOPLE'S MOVEMENT

By Jean Ritchison

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 a 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 the *May Advocate* please note the many times that the young people met in prayer-meetings. 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, were 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 more active members 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.

What Is It?

Some have asked, "Just *what* is this Young People's Organization?" So we shall begin at the beginning.

On April 13, 1939, Brother Clarence Wheaton introduced a document at General Conference, reading:

"Recommendation for provision for young people's activities:

"Whereas, there is a growing need for provisions to be made for a greater recognition and consideration of a department in the Church that will provide for more adequate expression and activity for the young men and women of the Church, therefore be it

"Resolved, that a committee of five consisting of members between the ages of 16 and 25 be appointed to make a survey by contacting the young people throughout the Church, and reporting to the Council of Twelve an outline and plan of operation for in-

augurating a department for their more active participation in the work of the Church, with these general thoughts in view:

"Name of department.

"Object and goal of the department.

"Officers of the department.

"Rules governing the department.

"Meetings and conventions of the department."

Those of us on the committee who were present, were not sure just what it all meant; but it was necessary for us to get a consensus of opinion from the young people of the Church as to their needs (if any) for a department of this kind in the Church. We therefore formulated a questionnaire from the suggestions in the document.

Because of so many addresses being incomplete, we did not receive a great number of replies; but the intense interest in an apparent need for such an organization was clearly stated by every one of those who responded.

It was not until then that I, and perhaps several others, fully realized to what an extent the young men and women in the Church eagerly desired the association with one another, wishing to be of service to each other and to the Church, and to promote acts of charity; being anxious, also, to study the Scriptures, and Church History, so that they might be well informed, and firm in the beliefs of the Church of Christ. All these thoughts, and many more, were expressed so earnestly that we all were most pleased to learn of the ideals and motives of our young members.

We discovered by the answers received that there was absolutely no tendency toward a department which would separate us (even eventually) from the body of the Church; but all favored unity amongst us, for the purpose of activity within the Church—in Church affairs, not in worldly activities.

I hope that this will help dispel any anxiety or skepticism which any one may have felt concerning the purpose of this new department.

—From the Northern Missions Bulletin.

I will strive to raise my own body and soul daily into all the higher powers of duty and happiness, not in rivalry or contention with others but for the help, delight and honor of others and for the joy and peace of my own life.

—John Ruskin.

LETTERS

AN ECHO FROM THE SOLEMN ASSEMBLY

(The following letter addressed to the Office Manager, expresses in general the thought of so many who attended the Solemn Assembly that we give it place for the benefit of those unable to attend.—Editor)

Downing, Mo., August 9, 1940.

Bishop R. B. Trowbridge,
Independence, Missouri.

Dear Sir and Brother:

I wish to take this opportunity to thank you for your hospitable friendliness while in your city.

In retrospect, I wish to say that never in my years of membership in the Restoration movement have I felt more keenly that God's hand is leading. While some of the adjustments we must make, from time to time, are unpleasant, nevertheless, "truth" must be served. We have, since 1830, often swerved from the paths designated, yet the chastening hand of God has sifted from us the dross and error and left, too often, only a few to rebuild on the ruins of the structures that we have erected in honor of human folly.

"His House" we have left unbuilt, despite His commands to do so. It seems to us out here, that the psychological hour to move forward has struck. After hearing your able discourse upon Saturday morning it has been even more forcibly impressed upon me that the time to counter attack has come. True the forces of doubt have assailed us; falsehood and human error have scattered us. But the "eternal truth" remains, the *Temple Must Be Built*. May God give us a part in its erection.

I failed to get some *Temple Advocates* while there. I wish to give some out here to some people who have asked for more information on this subject. Would you have Miss Virginia mail me two or three? Inclosed find stamps for postage.

We are pleased with the start you have made down there, and I returned feeling repaid for my trip.

Yours in bonds,
Elder Harry R. Lewis.

Detroit, Michigan.

To The Advocate:

I note the fine notice of the State Organization conference, which was sent in by Sister Morgan; but, she left early, one of the Sunday's services was not included in her report. Brother Wm. Postma was the speaker, and under the Spirit of God gave us a wonderful sermon.

I also had the pleasure of enjoying a fine spiritual prayer-and-testimony-meeting at Brother and Sister Bowman's home, on the following Wednesday night, at Grand Rapids, with a fine group of saints.

We had the pleasure of having Brother and Sister Ritchison, and their daughter Jean, with us for a few days; and Brother Anderson dropping in, we had a spiritual feast, with twenty-two out on Sunday morning, at our home. Brother Anderson truly gave us much to ponder over, and we were greatly blessed by the four sermons delivered while

he was with us. I love to read of the blessings to others, and so like to pass ours on, that they may be helped, as we are helped by the experiences of others. We need the prayers of the saints that we may prove faithful until the end.

Your sister in Christ,
Mabel Burns.

Chicago, Ill., August 18, 1940.

Dear Advocate:

It has been some time since my last letter, and my heart has gone through the great sorrow of parting with my mother of Monterey, California.

As I am engaged in nursing here in Chicago, could not be with my four sisters, all of California.

Mother, Mrs. Amy Harris Voshell, was born July 25, 1856 and died July 23, 1940. She was a member of the Reorganized Church of Jesus Christ of L. D. S. for many years.

Brother Richmond of Salinas, California preached the sermon. I indeed feel alone here in Chicago and must lean harder on my Savior for comfort and strength.

IN LOVING MEMORY

We shall meet but we shall miss her,
There shall be one vacant chair;
We shall long for home and mother
Her devotions and her prayer.

Many years through pain and pleasure
She had led our youthful feet;
Teaching in the Master's service
Peace and Joy would be complete.

Though we for a time are parted
And we miss her loving prayer,
In our Heavenly Home Eternal
She will wait to meet us there.
Your sister in bonds and her daughter,
Irene Frishkorn.

NEWS FROM THE FIELD

J. E. Bozarth, Houston, Mo., July 24: We had a full house Sunday evening; but since then our attendance has been small; but we will hold over another Sunday. We had a good meeting in Ferguson, Mo., near St. Louis, holding over two Sundays. Baptized a fine woman and left others almost ready to enter the fold.

Leon A. Gould: On my return trip from the Solemn Assembly, I stopped between trains at Council Bluffs, and Minneapolis, and contacted as many of the saints as time permitted. I believe there is a feeling of optimism and encouragement all along the line, justified in the light of developments. Several names have been given in for baptism at our reunion in Bemidji which will be held September 1, 2, and 3. At Council Bluffs we found Sister Barhyte in need of administration, at Minneapolis, Sister Hatcher likewise, who was suffering from injuries received in an automobile accident, and at Bemidji, Sister B. A. Winegar, also was presented to the Lord for his blessing through the ordinance of his house.

Also, we found, at the home of Brother and Sister Fred Winegar, a lovely little daughter born August 5th.

EXTRACTS FROM LETTERS

Grant M. Moore: I was pleased to note Washington's Vision in the last Advocate. I remember reading it some thirty years ago, in the *Saint's Herald* I think. I want to give it place in my scrap book. However I would like to know its original source of publication. Would like to attend the August meeting at Independence but for the expense. But I am hoping and praying that much good will be accomplished.

J. E. Bozarth: Another month will soon pass into the boundless ocean of eternity, where nearly six thousand years have gone before. And what touches the mind like an electric shock is, that it will never return. Whether it has been well improved or not, whether the principles emanating from him who hallowed it have been observed or not, or whether in common with the lot of many, it has been heedlessly spent, is not for me to say. One thing I can say, It can never be recalled. It has gone to assist in filling the measure decreed in the mind of God, till nature shall have ceased her work, and time its revolutions; when its author shall have completed the gathering of the obedient, and with them we shall enjoy the Sabbath that shall never end. My heart responds with the happy millions who are in the presence of our Savior, and are past the power of temptation, in rendering thanks unto the Lord.

Asenath Dew: I have been a member of the restored gospel for a number of years; but for some time there were obstacles in the way, that I could not tithe. In the last few years I have been able to do better, and I have been greatly blessed in more ways than one. My health has improved until my pains have left me, and I feel like a different person, although I am well up in years. I have God to thank for it. And I know if all would pay tithes and do as God tells us to do they would receive greater blessings. Some who have little may say, Oh, I don't have enough to pay tithes on, it is such a small amount. But we will receive our blessing on small amounts as well as large, if it is all we can do. The woman who cast in her mite, it being all she had, was greatly blessed. My income is small, but if I pay all I can God does not expect more. If anything happens one month that I cannot pay, I let it run and make it up the next month. If some are not paying tithing, I am sure if they will begin doing so they will soon see they are receiving blessings in some way, that they were not getting before. Try it, and put your trust in God, and he will do just as he says he will, in Malachi 3:10-12.

James M. Anderson: "Alone with God!" This has been my lot for some time, but events have brought about a happy change. About forty-five years ago, by both that which was written in the scriptures by divinely appointed prophets, and visible evidences around me, I was made to realize that the restoration of the gospel should come out of the

Wilderness of the Dark Ages, and the 1260 years should end. I came down out of the mountains to look for the church of Christ. I found an organization in San Francisco with a familiar name, and under three protests was permitted to join. Soon after, I found another church in Oakland bearing a similar name, but different. This suited me better, and I was baptized by an elder who proved to have authority from the original apostles of the Church organized April 6, 1830, and of which God said through the prophet, this is the only church upon the face of the whole earth with which I God am well pleased. After many vicissitudes, and the death of my wife, I did some missionary work among my own people the Indians, making three trips, and finding some of the Lamanites interested, but meeting much opposition. I have been much alone, but through correspondence with the Church of Christ on the Temple lot, I was directed to a branch of the church only a few blocks from my home, with Brother Levi Hemenway in charge. So I am no longer alone.

WHAT ABOUT ISRAEL

"It is the opinion of the author that further investigations and discoveries in deciphering Mexican hieroglyphic paintings will exhibit a close analogy to the Egyptian in the use of two scriptural systems; the one for monumental inscription and the other for ordinary purposes of record and transmission of information. We find three species of hieroglyphics common to Mexico and Egypt."

Bancroft's "Native Races" Vol. 5 p., 62 "Resemblances have been found between the calendar systems of Egypt and America, based chiefly upon the length and division of the year, and the number of intercalary and complementary days."

"Sacred Mysteries" by Le Plongeon, page 113: "The ancient Maya hieratic alphabet, discovered by me, is as near alike to the ancient hieratic alphabet of the Egyptians, as two alphabets can possibly be, forcing upon us the conclusion that the Mayas and the Egyptians either learned the art of writing from the same masters, or that the Egyptians learned it from the Mayas."

"The shape of the temples (in Yucatan and Central America) was that of the Egyptian letter 'M', called Ma, a word that also means 'place', 'country', and by extension, the "Universe." The Egyptians adopted it, therefore, not because they believed, as Dr. Fanton suggests, that the earth was square or oblong; for they knew full well that it was spherical, but because the sign of the word, 'ma' conveyed to their minds the idea of the earth, as the word 'earth' represents it to ours. But 'ma' is also the radical of Mayax: and likewise, in the Maya language it means 'the country', 'the earth.' Ibid page 33.

Donnelly commenting on the Landa Alphabet says: "It would appear as if both the Phoenicians and Egyptians drew their alphabets from a common source, of which the Maya is a survival, but did not borrow from one another. They followed out different characteristics in the same original hiero-

glyph, as for instance, in the letter 'B', and yet as I have shown that the closest resemblances exist between the Maya alphabet and the Egyptian signs (of this system), in the c, h, t, i, k, l, m, n, o, q, and s; eleven letters in all; in some cases as in, n, and k, the signs are identical; the 'k', in both alphabets, is not only a serpent with a protuberance or convolution in the middle! If we add to the above the 'b' and 'u', referred to in the "Proceedings of the American Philosophical Society" for December 1880 page 154, we have thirteen letters out of sixteen in the Maya and Egyptian related to each other. Can any theory of accidental coincidences account for all this? And it must be remembered that these resemblances are found between the only two phonetic systems of alphabets in the world." Atlantis p. 232.

Much more might be presented, concerning the similarity between the Egyptian and Maya languages, that would add to the position taken that the ancient Americans were truly of the seed of Manasseh, according to the claim made and already referred to in the Book of Mormon itself. However, we think the above sufficient to establish that point so will now notice briefly some things concerning the matter of architecture, that is equally striking, as the following will show: "But what are the nations of the Old Continent, whose style of architecture bears most resemblance to that of the remarkable monuments of Chiapa and Yucatan? The points of resemblance will, probably be found neither numerous nor decisive. There is indeed, some analogy both to Egyptian and Asiatic style of architecture in the pyramidal, terrace-formed bases on which the buildings repose, resembling, also the Toltec and Mexican teocalli. A similar care, also, is observed in the people of both hemispheres, to adjust the position of their buildings by the cardinal points. The walls in both are covered with figures and hieroglyphics, which on the American as on the Egyptian, may be designed, perhaps to record the laws and historical annals of the nation. These figures, as well as the buildings themselves, are found to have been stained with various dyes, principally vermilion, a favorite color with the Egyptians, also, who painted their colossal statues and temples of granite." "Conquest of Mexico" by Prescott. Vol. 2, page 403.

In speaking of the languages involved, Mr. Prescott says that, while so far there hasn't been the success desired in deciphering the hieroglyphics on the Mayan temples, that there is a strong possibility of there arising another Champollion, with a Rosetta stone, with its trilingual inscriptions, by which a complete story of the ancient Americans may be had.

(To be Continued.)

RULES AND MOTIONS AND RESOLUTIONS

The writer of these lines is perfectly willing for Rules and Resolutions to be made to govern and control human conduct when we can not find provisions already supplied in the written word of God. Many zealous efforts have been made to legis-

late, make rules and laws to govern the Christians' conduct.

We don't need any new strict rules to point us to the way of life in Christ Jesus the Lord. His word, and the teaching of His first ministers is recorded in the New Testament.

The disposition of humanity is to constantly drift away from the old standards out into the fields of the world.

Drifting into Apostasy, forsaking God, marks the trail of humanity all along the road of travel. It is not the more sinful and wicked that has been the greatest hinderance to God's work in ages past, but those who seemed to be the most religious. The self-righteous Pharisees in the days of Christ were the chief hindrance to his work in establishing the gospel of the Kingdom.

The zealous religious people who lived in the early centuries were the storm and tempest that destroyed the primitive church.

Human inventions—new rules, new methods, new doctrines, new system of church government; until the First Church was obscure and lost during the Dark Ages.

In the Restoration there was Divine instructions given to re-establish the church upon the same foundation that had supported the Primitive church. Latter Day Saints of every group and class have rejoiced in contending for the "Old Jerusalem Gospel." That expresses a *sameness*. Then in late years we have real joy in singing: "The Old, Old Path." "Faith of Our Fathers" is another thrilling and inspiring song.

There is ample provision in the written word of God for all our needs and counsel to keep us in the narrow way without being burdened with a list of human inventions. Our very best defense is the *one* used by Jesus when he was "tempted by the devil." "It is written." Our duty and our obligation to God—and our duty and obligation to each other is carefully and clearly defined in *that* which we find "written." We don't need any modern strict rules or zealous resolutions as supplements to what we have.

If I can be in harmony with what we have "written" I shall have joy and confidence in making the grade.

Hopefully yours,

Richard M. Maloney.

INDEPENDENCE ITEMS

The month of August has truly been a time of rich harvest for us here, for seven souls were garnered for the Master during that time. On Sunday, August 4, five young people, the children of brother and sister Joseph Yates were baptized by their grandfather, James E. Yates. They were Vincent, Byron, Wendell, Joy, and Juanita Yates. They were confirmed at the evening prayer service under the hands of Brethren J. E. Yates, Joseph Yates, C. L. Wheaton, B. A. Winegar and B. C. Flint. Sunday, August 18, another baptismal service was held in which Virginia and Billy Sheldon were inducted into the kingdom. These two fine young people are grandchildren of the late Apostle T. J.

Sheldon, and we rejoice that they have chosen to make themselves one with us. The baptisms were performed by Bro. K. J. Smith, and the confirmations under the hands of B'ren. B. C. Flint, K. J. Smith, J. E. Yates, and W. J. Williamson. May the entire lives of these seven young people be blessed with the fullness of the Spirit that attended their births into the kingdom of God.

We have been very fortunate in having Apostle B. C. Flint and Sister Flint with us the past few weeks. Brother Flint is complying with the request for a series of meetings, and for the past two weeks has been discoursing on the subject "World History in the Light of Prophecy." Much interest has been manifested in the series, both within our own group and among outsiders.

The Ladies' Aid which was discontinued some time ago, has been revived. The ladies plan to meet each Thursday and do whatever their hands find to do, toward lifting the weight of financial burden on the church. A bake sale will be held on September 14, the proceeds of which will be used for local expenses. Sister Ethel Holcomb was elected president of the group, Sister Margaret Wheaton, secretary, and Sister Edna Smith, pianist for the ensuing six months.

The young people's group has held its regular meetings according to the schedule adopted at the outset. They will sponsor a watermelon supper on the church lawn, Friday evening, August 23.

Bountiful rains and the untiring effort of Bro. Elmer Hunter and others have done much to improve the appearance of the Temple Lot, which had become sadly neglected due to the lack of funds. Time was when the Lot was the beauty spot of Independence, and how happy we would be to see it restored to that condition once more.

Marion Sprague.

POET'S CORNER

Note: Brother Moore writes that in putting these verses together he tried to follow the plan of the honey bee as it goes from one flower to another and gathers the nectar. So he went over the different songs of the past and gathered a few gems, hoping that those who read them will feel the same beautiful Spirit that came to him as the verses took form.—Editor.

MEMORIES OF OLD SONGS

By G. M. Moore

I was thinking last night of some sacred old songs,
That we sang in the days long ago;
And it seemed like the time hadn't been very long
Since they set my young heart all aglow.

I fancied that time had turned back in her flight,
Back over the years that had flown,
And had made "me a child again, just for tonight,"
As I listened to "Home, Sweet Home!"

Then down at the church, from the steeple above
Came the tones of a clear ringing bell;
And the children were singing a song that I love:
"Oh come to the Church in the Dell."

I thought of the "ninety and nine" that lay
Secure in the Dear Shepherd's Fold;
I thought of the one that had "wandered away"
Far out on the mountains so cold.

I thought of "my wandering boy tonight;
The boy of my tenderest care;
The boy that was once my joy and light,
The child of my love and prayer."

My fancy then pictured a beautiful land,
The far-away home of the soul;
Where no storms ever beat on that glittering strand,
"While the years of eternity roll."

Then over my soul came "one sweet solem thought;
It came to me o'er and o'er."
I was "nearer my home today, today,"
Than e'er I had been before.

How sweet to my soul are the old songs of yore!
They are dearer than ever to me!
Oh stay! Let me weep while you whisper once more,
Christ's "love paid the ransom for thee."

HOW TO FORGET

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being glad
And cheering people who were sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long
Because he's busy doing wrong.

Rebecca Foresman.

REPORT OF AUDITING COMMITTEE

Church of Christ (Temple Lot)
Independence, Mo.

Greetings:

Your committee appointed by the late Ministers Conference to obtain the services of a competent and disinterested accountant to audit the financial records of the General Office of the Church of Christ from March 15, 1938 to March 15, 1940 wishes to present the following report:

We obtained the services of a public accountant, Mr. O. W. Crain of Kansas City, Mo., at the rate of \$.75 per hour. It required a total of fifty-six hours to go over the records. Telephone calls necessary for getting information about the records amounted to \$.35, making the total cost of the audit, \$42.35.

ZION'S ADVOCATE

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We have learned since the audit was made that a part of the financial records was not turned over to the committee and the auditor, although Rolland Sprague of the committee in company with the auditor, Mr. Crain was assured, by J. R. McClain at the time they called for the records, that they were receiving all of them.

Your committee is sorry to report an incomplete audit, but it does not feel to continue the audit without further instructions.

Your committee wishes to call attention to the recommendations made by the auditor, Mr. Crain.

Respectfully yours,

N. F. Denham

Roland Sprague.

Of the Committee.

Through some misunderstanding this report failed to reach the editor in time to get into the Advocate with the report from the auditor.

The item entitled "Supplement to Report" which followed the auditor's report in the July number of the Advocate was not a report of the Auditing Committee, as it was not received by the Committee, but was solicited and turned in by J. R. McClain, without our knowledge and consent. In due respect to all who are concerned in this matter we wish to state: Consulting those with knowledge of auditing work we find that it is proper and right to make corrections in these books as long as the original figures are not blotted out and it is for the purpose of making the books balance.

N. F. Denham

Roland Sprague

"THE EVENING SHADES ARE FALLING"

The evening shades are falling,
They seem falling fast, to me,
And yet, as the day is closing,
The dawn of a brighter, I see.

This may seem like a paradox,
To those who do not know
That sweet and comforting Spirit,
Vouched sure to us, here below.

As we've worked in life's earthly garden,
And found how the weeds all grow,
We have tried to heed God's caution,
To "beware of the seed, that we sow",
And now, as the night approaches,
When the summons home we will hear,
Thank God we can meet it gladly,
To meet Him will bring us no fear.

We know full well, in life's testings,
We have not always stood
With courage and faith unwavering,
And met our tests, as we should.
But the Dear Lord knows our weaknesses,
And in His loving sight,
We are children,—mortal beings,
Who want to do what is right.

So now, as the time draws nearer,
And the shadows begin to fall,
Our hearts go out in gladness,
To hear that dear sweet call,
And all fear and worry vanishes,
And sweet peace comes to me.
We'll gladly come, Dear Father,
To be, and to work with Thee.

"A breath from the Ozark Sticks."

THE BETTER WAY

I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than merely
show the way.
The eye's a better pupil and more willing than the
ear;
Fine counsel is confusing, but example's always
clear;
And the best of all the preachers are the men who
live their creeds,
For to see the good in action is what everybody
needs.
I can soon learn how to do it if you'll let me see it
done.
I can watch your hands in action, but your tongue
too fast may run;
And the lectures you deliver may be very wise and
true,
But I'd rather get my lesson by observing what
you do.
For I may misunderstand you and the high advice
you give,
But there's no misunderstanding how you act and
how you live.

Author Unknown.