

Zion's Advocate

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

Volume 21

Independence, Missouri, May, 1944

Number 5

The Abundant Life

There's been many a wreck on the rocks of strife
As we journey across the rough sea of life.
But a very small compass guides stateliest ships:
Let our compass be words from our Master's lips.

As we sail life's sea with our bark so frail,
We must weather both the storm and the gale.
Then let us trust in the God of love
Who watches o'er us from His throne above.

Let us choose him, as our Savior and guide,
To pilot our craft to the other side.
Then when we arrive at the haven of rest,
We can shout the hosannahs, the song of the blest.

—Paul G. Mercer.

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ZION'S ADVOCATE

Official Publication of the Church of Christ.

Headquarters on the Temple Lot, Independence, Mo.

EDITOR IN CHIEF, B. C. Flint, 209 S. Chrysler, Independence, Missouri.

ASSOCIATE EDITORS, Margaret Wheaton, 1101 W. Orchard, Independence, Mo.; Marion Denham Sprague, 424 E. Walnut, Independence, Mo.

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

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

Send all subscriptions for the Advocate, Tithes, Offerings, Consecrations and Donations to the Temple Fund and Storehouse to The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

Editorial

THE GOSPEL OF JESUS CHRIST

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek, For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:16, 17.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; **By which also ye are saved.** if ye keep in memory what I preached unto you, unless ye have believed in vain." (Emphasis mine, B. C. F.) 1 Corinthians 15:1, 2.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Galatians 1:6-8.

We have selected a number of scriptural passages wherein the term, "the gospel" is used. The idea being that with the myriad of proponents of what they term the "gospel of Christ," it is still possible that a correct understanding of the meaning, scope and results of the preaching of the gospel of Christ, may be had and that too, to the elimination of error, and also the setting up of the standard of Christ, as it has been designed it should be done from the beginning of time.

First, it may be well to notice the meaning of the word, "gospel." It is from the Anglo-Saxon "**godspell**" which literally means God's narrative, or a story of God, but which has been brought by usage, and the literal interpretation of God's story to mean "**GOOD NEWS.**" And since it has come to be known as the gospel of Christ, and is so called in the scriptures, it is the "good news" of salvation through the merits of Jesus Christ the Son of God, the Redeemer of God's creation, and the Savior of mankind.

Hence since the meaning of the word "gospel" is good news, what more wonderful news could possibly be committed to mankind than that which would have to do with his present and eternal welfare? And what better source from which to receive this good news than from our kind Father in heaven, from which we sprang, and by whom we were created.

This very thought would naturally carry with it the idea that of whatever it might be composed, it would be, first, Godlike; and secondly, adapted to man's every need; and furthermore, that it would be of that order that it would fit into man's life in such a way that it would, in no sense, be foreign to his experiences, nor separate him from life in the highest and best sense of the word. Because we are told by our Master: "I am come that they might have life and that they might have it more abundantly." John 10:10, and also this; "In vain do they worship me, teaching for doctrines the commandments of men." Mark 7:7.

This then presupposes that God himself intended to formulate the plan and use His own method of carrying it into effect. And this He did by sending His Son into the world to live that man might have the benefit of a perfect example; and also to die to bring about the atonement for original sin; and also to have incorporated into such a plan, a means whereby man might have a remission of his personal sins. In other words the introduction into the world of a perfect system that would bring about perfect results. Hence the warning that, "though we or an angel from heaven preach ANY OTHER gospel unto you let him be accursed." Any attempt by man to manipulate or improve, according to his own ideas, the gospel of Christ as a divine and perfect plan, would defeat their own ends because they would destroy the perfectness of the gospel plan. Jesus, speaking of the gospel in Matthew 24:14, speaks of it as "**THIS**" gospel, indicating a definite plan, and one endorsed by him. This **IS THE** gospel. It was prepared from before the foundation of the world, because it was also a part of God's plan to make man in His own image and to endow him with intelligence and so make him a responsible creature, and by the exercise of his free agency to accept the consequences of his own actions. And further, as a matter of foreknowledge, He (God) knew that by the exercise of his agency man would sin and bring about the "fall of man," and so make a plan of redemption necessary; so we read that, "All that dwell upon the earth shall worship Him whose names are not written in the book of life, of the lamb slain from the foundation of the world." Revelations 13:8. So, since Christ was a lamb slain from the foundation of the world, that fixes the time of the beginning of the gospel, and makes plain the announcement of the angels to the shepherds that the birth of Christ was a message of joy to ALL people.

Christ and his gospel plan is the beginning, the center and the end of God's plan for man's salvation; hence, it is the "good news" for man, coming from God; and has for its final object the culmination of God's purposes for man's eternal welfare. By a summing up of what is stated in our introductory texts, we learn that, first the gospel is the **POWER OF GOD UNTO SALVATION.** Being the power of God it is divine. The word "UNTO" indicates purpose or goal,

and since it is "unto" salvation, salvation is the goal, not some material or temporal benefit or reward, to be enjoyed in this life, because salvation is something to be realized as a result of obedience to the gospel.

Second, we are told that we are "saved" by the gospel. Hence it again is indicated that salvation is what the gospel of Christ was introduced into the world to accomplish. We may be in a saved condition in this life, if we are living a consistent gospel life, and have complied with the principles of the gospel, and not to have tried to climb up some other way, which according to Christ in John 10:1, would make of us "thieves and robbers." But, salvation in its full culmination, is that reward for faithful living that is to be enjoyed at the end of the race, and not something that pertains to this life. "He that shall endure unto the end the same shall be saved." Matthew 24:13.

And finally, "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" plainly indicates the conception Paul was able to attain from his conversion and contact with the Spirit of God. To try to substitute or give something either temporal or divine that is not in accordance with the gospel of Christ, entails a curse. No extenuating provisions are indicated. It then behooves us to examine carefully that which may be called to our attention as being the gospel of Christ. Compare it with the teachings of Christ and refuse to be deceived by the teachings of men, unless they conform strictly to the divine plan as given in the scriptures, because Jesus says, "In vain do they worship me, teaching for doctrine the commandments of men." Matthew 15:9.

If we claim today to be preaching the gospel restored, we are committed to the divine plan of the Bible and not to any philosophy of men. To be consistent we MUST conform to that which is found within the confines of the gospel of Christ as taught by Christ and his apostles both among the Jews and among the others of the lost sheep of the house of Israel. God grant that we may measure up.

B. C. FLINT.

Letters

Wyandotte, Michigan, March 31, 1944.

Dear Brother Flint:

I have never before written you a letter for the Advocate, but I presume that there is always the first time, so I will now take that privilege.

It always affords me a great deal of pleasure to read the letters from the saints in different parts and especially to see that the faith of our scattered and isolated members is still hanging on. May God bless them all.

We have been enjoying the Spirit of the Lord in our meetings of late, (although we usually do to quite an extent), and while interest has never reached a fever heat, there still seems to be people who are interested. Good prospects, as I once heard it expressed, "timbers for the temple." This seems to be a perpetual need in the church, and I am inclined to believe that, "Now is the appointed time. Today is the day of salvation."

I do not know what the general attitude may be, but judging from the way I see it a lot of non-going church members can sure hide behind one "A" ration coupon. I sometimes think of the lost sheep of the House of Israel, and the cost of finding them. I truly believe that if the calculation of dollars and cents were omitted we would find that they had not wandered far beyond a safe distance, and the reclaiming of them would not be a terrific cost compared to the joy and comfort that would be derived from the experience.

The word of the Master is still booming like words over a P. A. system, when he told of the excuses that was offered by those who were invited to the wedding supper.

Do we not hear men today, who in their neglect of gospel matters, use the nearest excuse behind which to hide and conceal their guilt? I once heard a man say that a pole could not be concealed by a toothpick.

Where is that man who walked from Michigan to Independence to attend a conference, and in his thirty days of travel preached as many sermons? Luckily he had no "A" ration book behind which to hide. The ghost of that man haunts the idle shepherd. Where are the two men who walked fifteen miles, ate only a loaf of bread, and preached the same night? The memory of these men's work will live forever.

I am inclined to believe that the greatest wealth lies in unwasted energy, and surely no energy spent in God's work can be accounted as wasted. Were our time and energy devoted entirely to God's work instead of part time occupation as it has been so often made, is it not logical that the reward in that case would be on a full time basis? "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." What then can be the expectations of a part time worker?

I am not in doubt then, concerning Christ's statement about the "many mansions," nor the reason for those mansions. "Lord speak to me, that I may speak in living echoes of Thy love. As Thou hast sought, so let me seek Thine erring children, lost and lone."

In closing I should like to say: How beautiful our ledger would appear were there no entries in red, but that all pages would appear in blue.

Respectfully your brother in gospel bonds,
IVAN J. INCH.

218 Hausman, Toledo, Ohio.

Dear Brother Flint and Advocate, Independence, Mo.:

It seems like a long time since I have written anything much for the Advocate. It is not because there has been nothing to write, but more for a lack of time than anything else.

Since moving to this section of the country I have had the pleasure of meeting with some of our people in Michigan on two different occasions. Our people in Michigan seem to make good use of what is known as an all-day meeting and I surely approve of them myself after having been to them. My first experience of that kind outside of General Conference was in Wyandotte, Michigan, just out of Detroit one Sunday just before Thanksgiving Day. That was the day they cele-

brated making the final payment on their new little church building, which in itself is a delight. Some weeks after that meeting we heard that two of our apostles were going to be at the monthly all-day meeting in Flint, Michigan, so Arthur Smith, Jr., and myself undertook to make the trip.

No trip I ever take seems to be a success unless some small detail goes wrong just to keep it from being perfect. Brother Arthur and I had planned on going together, but our plans seemed to have gone awry at the last minute. But in spite of that, we managed to catch the bus to Flint on Saturday evening. Brother C. W. Morgan, who had just got off work at 11 p. m., was kind enough to come down to the station and take us to his house for the night. It still is sort of a puzzle to me where Sister Morgan put us all, but we slept well. Perhaps I should mention that the two apostles we went to hear were Brother Leon A. Gould and Brother T. J. Jordan who were passing through on their way to Minnesota and Canada. They, too, stayed at the Morgans.

The all-day meeting started out with Sunday school in charge of one of our younger brothers, Brother Graves. In the senior class that day were two apostles and about four or five elders which made the discussion lively. The parable of the ten virgins was the subject for study.

After the Sunday school session the 11 o'clock preaching hour was occupied by Apostle Jordan who exhorted the people that we, as a church and as individuals, have need of examining ourselves. We must find where we stand with God, with an eye to perfecting ourselves and conforming with God's will in all things.

At the noon meal, the table virtually groaned with the repast that everyone had brought. I was reminded of the term "scripture full"—"my cup runneth over."

After a short recess we had a very novel (to me) type of meeting wherein all of the visiting ministry were placed on the rostrum and each gave a few words of admonition or encouragement to the congregation. That is another thing I like, for it seems more like the Old Jerusalem way.

At four in the afternoon, by request of the local pastor, your correspondent held forth for an hour on the necessity of living a good life and having charity.

As if the table had not groaned enough at the noon meal, it took up its complaint against the weight of food at the evening meal. I am sorry that I could not do justice by it all.

At the evening service Apostle Leon A. Gould was the speaker. His subject was the relationship between temporalities and the spiritual gospel.

In order to be of more effective service in my position as church secretary, I have been studying shorthand nights at the Toledo University. For practice I tried writing the sermons of the other brethren. I learned that there were in the group there, some of the young sisters who could doubly outshine my rather elementary knowledge of the subject of speed writing. Some day I hope to equal their skill, although at times it looks hopeless.

These all-day meetings get in my blood and I must return to them when circumstances permit and I would like to see them used more regularly in other places. It binds the people together. My apologies to the Michigan State reporter if I have encroached on her territory.

Your brother in Christ,

FOREST E. MALEY,

General Church Secretary.

Oklahoma City, Okla., March 23, 1944.

Dear Brother Carl:

Your postal card that came a week ago and your letter which arrived yesterday surely gave me quite a surprise. Your change of mind and mental attitude does not seem to harmonize with former expressions, (in former letter you made the kind statement that we are friends and if I have my way about it we will remain friends). Your change in the manner of greeting—"Mr. Maloney, Dear Sir" does not express warm friendship—perhaps your "friendship" was not supported with a firm and secure foundation.

I considered that I had a full right to furnish further reasons for my faith and belief in the Divine birth and conception of the Christ; furthermore I considered that I had full right to publish my letters to you in our church paper.

I have this morning reread both letters; they both contain a clear firm expression of my faith; a matter that I am glad to submit. Your doubts and unbelief are not justified and I have no desire to compromise with those ideas. My regards for you as a man is not changed by your recent writings. As stated in my letter of November 28, at its close I feel willing and contented to leave you to think, believe and decide all questions according to your "own free moral agency."

There is no thought in that expression to give offense. You have no just rule, law or platform on which to stand to support your unbelief in the divine character of the Christ, and my hope and effort has been to encourage you to accept that faith; but in the turn you have taken you have dimmed any hope I might have had, so I leave it all with you.

Still hoping to remain your friend,

R. M. MALONEY.

P. S. In a few days I will return your book "The Unique Status of Man." I read it completely and thank you for your favor.—R. M. M.

EXTRACTS FROM LETTERS

In sending Sister Froyd's obituary, Bishop J. A. Sweem of Hamilton, Missouri, makes this kind and encouraging comment, "We enjoy reading the Advocate, there are so many good gospel messages in it. I like to read the letters from the saints too."

We wish to take advantage of our brother's statement about liking to read letters from the saints, to again urge upon one and all that he is not alone in this desire to hear from the saints. So let us have a real letter department in our little church paper.

We do receive many personal letters commending our editorial policy and course, but most of them are merely personal in their nature; and while we appre-

ciate them, and thank the writers, yet we feel that good newsy letters about your desires and activities will be enjoyed by all.

Another thing, while we have, from the beginning of our occupancy of the editorial chair, solicited constructive criticism, we have had JUST ONE actual complaint in the two years and better, of our occupancy as editor, and that was from a sister who was chagrined because certain private circulars which had come into her hand, were not published in the Advocate. We informed her that these circulars were evidently not intended for publication, for we knew nothing of their existence till we received our copy through the mail.

Another encouraging thing that we feel the saints generally will be interested in is the fact that our paper is constantly growing, new subscriptions coming in regularly, and the paper is in no distress financially. Considerable money for the Advocate still comes into my hands without any solicitation from me, and for which I wish to thank the donors, and ask God's blessings upon them. I, of course, immediately hand it over to our Business Manager.

Thank you and God bless you all,
THE EDITOR.

NOTES

At the urgent request from the saints at Houston, Missouri, the editor and his companion went there recently and held a series of missionary meetings, extending over two Sundays. We found a ready welcome, and while the weather was very inclement, a fair attendance greeted us at each service, and we are requested to come back later when weather is more settled and hold more meetings.

Our meetings were held in the Oak Hill school-house, but the community is building a new community church. Our people there are having a large part to do with its construction, and we are solicited to return as soon as we can and continue the work thus started. We have some very fine saints there, and it would seem that there are others who are not far from the door of the kingdom.

There are the Mercers (with whom we found a splendid missionary home), Sr. Stark, Sr. Kirkwood, the Darrahs, and the Keeney family further down the river. They, and the entire neighborhood, made us very welcome. May God bless them all.

INDEPENDENCE ITEMS

Independence is still in the United States. You are wondering? You have not heard from us in so long. We are struggling along this first month of spring just like my scrawny lilac bush to shoot forth and blossom against the foe and enemy of all growth and beauty, reaching for the warm sunlight of sustenance and fruition.

Our services, while not largely attended, have been of a spiritual order and the "faithful few" have been faithful indeed. Under the guidance of our pastor, Wm. F. Anderson, we are struggling for love and unity.

March has passed. April with her sunshine and

tears is here, budding and blooming. Thousands of visitors and home folks in our city are attending the Conference at the massive Auditorium. It makes us lonesome—something missing—not to hear from and see our brothers and sisters.

Easter Sunday was a beautiful day. Our little church was filled. Brother Gomer T. Griffiths, whom so many of you know and love, preached a wonderful sermon on faith with splendid sympathy and conviction. He is almost ninety, yet has the alertness and freshness of a man many years younger. The special Easter music and solos were beautifully rendered.

Twenty-one of our boys are in the armed service of our country; and one of them, the son of Brother and Sister Roy Frisby, has recently been called upon to give his life. The memorial service of Roy will be held Sunday afternoon, April 16. Our sympathy goes out to his wife and the bereaved parents.

Our late visitors of the ministry are Apostles Richard M. Maloney of Oklahoma City, and James E. Yates, of Phoenix, Arizona.

Sister Wentworth of Bemidji, Minnesota, stopped via Independence on her way back to her home from Oklahoma. Another visitor was Sister Mary Johnston of Davis City, Iowa.

METTA L. ANDERSON.

WEDDING BELLS

A very beautiful church wedding was solemnized on the Temple Lot, Church of Christ, Thursday evening, April 13, 1944, when Cpl. William Allen Sheldon, son of Mr. and Mrs. Arthur Sheldon, of Independence, Missouri, was united in marriage to Miss Doris May Babcock, daughter of Elder and Mrs. Clyde Babcock, of Black River Falls, Wisconsin, who drove down from Wisconsin to attend the wedding. The bride's father gave the bride away.

The groom's brother, Arthur Sheldon, Jr., acted as best man. Miss Irene Yates acted as brides-maid. Apostle B. C. Flint said the words that bound these two splendid young folks in the holy bonds of matrimony.

The bride wore white satin and carried red roses. The groom was, of course, dressed in his uniform. The bridesmaid wore tea-rose lace and carried carnations. Sisters Edna Smith and Marion Sprague sang "O Promise Me." Harold Buseth was pianist, and played the Lohengrin wedding march as the bridal party marched into the church.

Cpl. Sheldon, who is also an elder in the church and one of the church's splendid upstanding young men, has been in the service for the last year and a half and has been recently stationed at Boca Raton Field, Florida. He is also a grandson of the late Apostle T. J. Sheldon, of the Church of Christ.

The bride is one of the young sisters in the church from Wisconsin. She is the fourth generation in the church, both she and her mother being baptized by Apostle Flint in their youth. The bride is also a granddaughter of Brother and Sister Nelson Tucker, of Black River Falls, Wisconsin, who are among the old standbys of the Church of Christ in Wisconsin.

The Advocate extends to the young couple the deepest wishes of felicitation, and hopes for a long and happy life. Our prayers go with them to this end.

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, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

THE BREAKDOWN OF THE AMERICAN HOME

By M. R. DeHaan, M. D.

"And these words which I command thee this day shall be in thine heart.

"And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as the frontlets between thine eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates.

"And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not,

"And houses full of good things, which thou fillest not, and wells digged, which thou diggest not, vineyards and olive trees, which thou plantest not; when thou shalt have eaten and be full.

"THEN BEWARE LEST THOU FORGET THE LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

"Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name."—Deuteronomy 6:6-13.

These were the words of Jehovah God through Moses his prophet and the deliverer of the children of Israel. They were about to enter the promised land of Canaan and Moses, soon to be taken from them, is giving them some final instructions concerning their conduct and obedience which would assure them the unbroken blessings of the Lord in the land. He warns them against idolatry and mingling with the nations round about, and then in the passage we read he voices the greatest safeguard of any nation, THE PRESERVATION OF THE GODLY HOME. After all the words of the Lord given to them by Moses, the Lord says, "And thou shalt teach them diligently to thy children." The teaching of the word of God from generation to generation is the greatest guarantee of liberty, blessing and freedom, which any nation can possess. The destiny of nations is in the hands of parents, fathers and mothers, far more than in the hands of diplomats and rulers. It was Israel's failure to keep the words of the Lord which resulted later in the judgment of God upon the nation.

Application Today

But we are not primarily interested in ancient history at this time, even though inspired, but want to make a modern up-to-date application for today. Our nation, too, was founded upon the principles of Christ, and when the early settlers came and the Pilgrims set-

led the land it was in search of religious freedom that they left their countries and came to the wilds of America. It was a religious people who settled this land, not Pagans. They held to the principles of Christ and Christianity and God did bless in a remarkable way, so that the history of our fair land is one of unprecedented blessings all along the way. But the words of the Lord came to us also, that if we depart from the word of the Lord, and when we have become prosperous we forget Him, then too, his judgments must, and will fall upon us. Let us as Christians turn the searchlight of self-examination into our own hearts and ask ourselves if we as a church of Jesus Christ are not largely responsible for the plight of the nation today. The altars have been broken down, the Bible neglected, the training of our children left to others and a deadly dry-rot has infected us, until I earnestly believe that the Lord has permitted the present crisis to come, in order to awaken those of us who name the name of Christ to repent and confess our sins, to build the broken altars, to give more attention to the spiritual welfare of our children, to enthrone Christ once more in our homes and to make the Bible the FIRST BOOK in the house rather than the daily paper, the movie magazines, and much of the printed rot of some of our magazines of today.

God Has Prospered

Surely God warns us too in the words of Deuteronomy, "When thou hast eaten and art full THEN BEWARE LEST THOU FORGET THE LORD THY GOD." Oh, Christian men and women, you have as great a part in the present struggle as those at the front. If we continue to allow the home to degenerate, and our children to be spiritually neglected, history can only repeat itself. The downfall of nations in every case has always been preceded by the debauching of womanhood, and especially motherhood and the resultant breakdown of the home. The alarming increase in divorce, and the awful flood of juvenile delinquency, the increase of crime and wickedness and violence and drunkenness, the amazing prevalence of profanity and the unchallenged frequency of suggestive jokes and stories in our magazines and over the radio, all speak more eloquently than I can of the lightning-like speed of our moral deterioration. (In our next installment of Dr. DeHann's Article we will give statistics he furnishes from official records.—Editor.)

The American Home

Where is the home of yesteryear, where never a filthy joke was cracked, and children respected parents; and the home was more than a roof and a table and a bed? I thank God for the old-fashioned simple but godly home where I was born and reared. I thank God for a mother who knew how to pray and tell the story of Jesus. She never drank a cocktail, never

smoked a cigarette. She never saw a movie in her life, and did not know what lip-stick and fingernail polish were, but she KNEW CHRIST, and I owe my salvation under God more to her influence and father's, than any other one factor or all other factors in the world combined. My parents practiced the words of Moses in Deuteronomy 6, so that they truly spoke of the things of God, when they sat in the house, when they walked with the children in the way, when they lay down and when they arose. Before and after every meal, time was taken to bow our heads for prayer and three times a day the Bible was read with the whole family and as a reward for their faithfulness, they saw all of their children serving the Lord. Oh, the heartache and the heartbreak which would be prevented if some of you mothers and fathers had perpetuated a family altar in the home, with the Bible as the text book and Christ as the center. Your heart would not be bleeding as it is now. I do not want to make it harder for you, but I say these things especially to those of you who can still remedy the situation.

What Is a Home?

Webster defines a home as follows, "the dwelling place of a man and his family." Not a "stopping place," but a dwelling place. The old fashioned home is fast going the way of the dodo. Because of the industrial age in which we live and the revolution of the machinery of modern times, it is becoming more and more difficult to maintain a home. I do not mean a house, but a home. There was a time when home was the most sacred and cherished place in all the world. But today we are reminded of the little boy's definition of home. "Home," he said, "is the place where Dad sleeps and eats, when he does not eat and sleep somewhere else." Even the good old songs about home are gone and have been replaced by the modern jazz of the brothel and the tavern. Say, do you remember when we used to sing that song, "Home, Sweet Home?" When I was a boy we sang it in school, in Sunday school, at home and in our social gatherings. I wish someone would revive that song again. Remember it? "Mid pleasures and palaces, though we may roam,

Be it ever so humble there's no place like home,
The stars from the sky seem to welcome us there,
Which seek through the world, is ne'er met with else-
where.

Home, home, sweet, sweet home
There's no place like home, Oh, there's no place like
home."

Do you remember the time when we had those beautiful mottos hanging on our walls? Those mottos in three colors, with flakes of silver in them and all embroidered by hand that read, "God bless our hoppy home." And there over on the other wall hung a faded one that grandmother made which read, "Home Sweet Home." Yes, that is ancient history, and the only place you will find one now is up in the attic with the rubbish. Where are the homes now where father spends the evenings with the children and teaches them the words of the Lord and coaches them for the Sunday school lesson? Listen, father, how long since you have done that? How long since you have knelt with those children in prayer? And then we wonder at the in-

crease in juvenile delinquency and the breakdown of the whole moral fabric of the nation. I declare, that I have as much faith in the young people of today as of any other generation. Human nature does not change. The trouble lies with the parents, for God's word is still true, "train up a child in the way he should go and when he is old he will not depart from it." Today the parents and especially the fathers are seldom home. Today it is the club, the lodge, the gymnasium and the golf course. Mothers who should be home with their children are all over town. Their children seldom see many of them. Mother belongs to the club, the P. T. A., the W. C. T. U, the G. A. R, the society for the prevention of cruelty to cats, the garden club, the Rebekahs, the Sarahs, and the Jezebels. Dad belongs to the Kiwanis, the Rotary, The Improvement Association, the Business Betterment Club, the league to stop war, the Elks, the Moose, the Lions, the Owls, and the Eagles, and all the other clean and unclean birds and beasts of prey. If he is a farmer he is a member of the Grange, the Society for breeding better pork, the prevention of scale, the association for lengthening the milk producing life of cows; and the children—yes, the children are often the ones to be neglected. Listen friend, I have no objection to some of these social and business affiliations of yours, but if it is done at the expense of your children, you are making the biggest mistake of your life.

Life More Than Meat

Life is more than meat. No parents have a right to bring children into the world if they do not intend to make it their life job to make them the best of citizens and dedicate them to Christ and His cause. Your responsibility is FIRST to your children for no one else can take your place. Yet, today, many parents—yea, I fear most parents—leave the education of their children to unbelievers, and their moral and spiritual development to the preacher, the Sunday school teacher, who can never have the same interest and do the job as well as you can. Feeding, clothing, giving shelter and all the necessities and luxuries of life to your children is not all, or even the most important. Parenthood means more than that. An animal will feed and protect her young, and stay in the same pen with them.

Now all this is given only in the spirit of concern for the welfare of YOUR home. You may resent many things I have said but remember that: "What a man soweth that shall he reap." And you Christians who read this, you should never rest nor cease your praying until you KNOW that your children are saved, for that is the only sure safeguard for your future. You, father, sitting at your radio right now, you have not spent a single night all this week with your family. This morning they got up without you and they were sent to Sunday school but you were too tired to go. You were out bowling with the "bunch" last night, and this morning you are too tired. So you thought you would listen to the radio. Shame on you! You ought to be in church with those youngsters right now. For many of you it is not yet too late to get ready. Oh, I fear that if the Lord does not come soon this old world is doomed unless we Christians bestir ourselves. And when the crack of judgment comes, and doom falls it

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The Standard Bearers

STORIES OF THE RESTORATION

Printing the Record

The manuscript of the Book of Mormon was completed and placed in the hands of Egbert B. Grandin, publisher of the *Wayne Sentinel*, at Palmyra, New York, in August, 1829; and the printing was completed in March, 1830. The entire typesetting was done under the supervision of Mr. John H. Gilbert who has this to say about it:

"I was the principal compositor of said Bible, commencing on the same in August, 1829, and finishing the same in March, 1830."

The real test had now come. The opponents of the work, by then, had time to organize their forces, and every effort known to the ingenuity of man was resorted to, to prevent the record being printed and given to the world as a part of the true word of God. As said in an earlier story, the very fact of the bitterness of this opposition was, in itself, mute testimony to the divinity of the work. Impostures are rising and falling every day, and little attention is paid to them. Yet here was a circumstance that, if it was an imposture, was the most colossal and audacious ever attempted. A young uneducated boy attends a religious revival, becomes interested, is confused over the disunity that appears among the ministers who had conducted that revival when the division of the converts came up for decision at the close of the revival; in his confused state of mind he goes to the Bible in an effort to clarify the situation; there he reads, in James 1:5, a promise that if any lack wisdom they might ask of God with assurance that they might receive an answer. Believing this promise, he goes to the woods near his home to be alone with God in prayer; has a vision in which the Father and the Son appear to him and give him instruction (that, up to this day, has never been proven as being unscriptural;) he is told that the confusion in the diversified types of sectarian worship is the work of man and not of God, and that God proposes to reinstate His work anew in fulfillment of scriptural promises concerning our day, and that he (Joseph Smith), may have a hand in the work if faithful to God; is admonished to live a righteous life (a thing in itself hardly compatible with fraudulent practice). He is told by an angel who visited him later in his room, after he had retired, that there was a record made up of metallic plates hidden in a hill near his home; that these plates contained the sacred writings of the ancient Americans, whom archaeology has shown were once very numerous on this continent, that these ancient Americans were descendants of the house of Israel, and that in time this record would come forth and reveal the real character and line of descent of these interesting people.

Later, by the power of God and his willingness to comply with the commands of God, these plates are delivered into his hands, together with the means of translating them; all being directed by the Lord, exactly like the Bible story shows work of this kind was done in

olden times, not a single detail being unscriptural. Yet, if it was all a fraud, there would be a slip somewhere and the imposture would be self-evident, as all impostures are. Yet, after more than one hundred years, that slip has not been made, and that, too, in the face of the frantic efforts made at the time of its inception to hinder and thwart it.

Of course, in any event it is to be expected that there would be a normal amount of opposition to it, as is always true of any new movement. But the facts are that it seemed that the very powers of hell were turned loose in a mad effort to destroy not only the work, but the young prophet as well. From the moment it became known that he had made the claims he did, his life was in danger, and many an attempt was made to destroy him.

One writer speaking of this phase of the matter has this to say, "If he were an imposter, deliberately and coolly inventing and pertinaciously propagating a falsehood, there is this much to be said: that never was an imposter more cruelly punished than he was, from the first moment of his appearance as a prophet to the last, Joseph Smith, in consequence of his pretensions to be a seer and prophet of God, lived a life of continual misery and persecution. He endured every kind of hardship, contumely, and suffering. He was derided, assaulted, and imprisoned. His life was one long scene of peril and distress, scarcely brightened by the brief beam of comparative repose which he enjoyed in his own city of Nauvoo. In the contempt showered upon his head, his whole family shared. Father and mother, brothers, wife and friends, were alike involved in the ignominy of his pretensions, and the suffering that resulted. He lived for fourteen years amid vindictive enemies, who never missed an opportunity to vilify, to harass, and destroy him; and he died at last an untimely and miserable death, involving in his fate a brother to whom he was tenderly attached. If anything can tend to encourage the supposition that Joseph Smith was a sincere enthusiast, maddened with religious frenzies, as many have been before and will after him—and that he had strong and invincible faith in his own high pretensions and divine mission, it is the probability that unless supported by such feelings, he would have renounced the unprofitable and ungrateful task, and sought refuge from persecution and misery in private life and honorable industry."—Smucker, pages 182, 183.

Thus speaks one of Joseph Smith's bitter but honorable opponents, and he well describes the class of persons interested in the destruction of the gospel work entrusted to Joseph Smith and his associates.

In the printing of the record, this persecution and the associated efforts to destroy were at their height. It became necessary for some one to remain constantly in the printing office while the printing was going on to protect the record from manipulation and destruction. Oliver Cowdery did this daily. Also the manuscript

was never left in the print shop over night but was constantly under the care and protection of some one interested in seeing the work finished and God's commands carried into effect; and many are the interesting stories as to how God's protection was over the work that enabled the servants of God to get it out. Time after time when it seemed that the manuscript was in real jeopardy, some miraculous event intervened to prevent its being lost or destroyed.

A sample of the general attitude toward the work by these malcontents is found in the following from Mother Smith's history: "Oliver Cowdery commenced the work immediately after Joseph left, and the printing went on very well for a season, but the clouds of persecution again began to gather. The rabble, and a party of restless religionists, began to counsel together, as to the most efficient means of putting a stop to our proceedings.

"About the first council of this kind was held in a room adjoining that in which Oliver and a young man by the name of Robinson were printing. Mr. Robinson, being curious to know what they were doing in the next room, applied his ear to a hole in the partition wall, and by this means overheard several persons expressing their fears in reference to the Book of Mormon. One said, 'it was destined to break down everything before it, if not put a stop to,' and 'that it was likely to injure the prospects of their ministers,' and then inquired, whether they should endure it. 'No, no,' was the unanimous answer. It was then asked, 'How shall we prevent the printing of this book?' Upon which it was resolved by the meeting that three of their company should be appointed to go to the house of Mr. Smith, on the following Tuesday or Wednesday, while the men were gone to their work, and request Mrs. Smith to read the manuscript to them; that, after she had done reading it, two of the company should endeavor to direct her attention from it to some other object, while the third, seizing the opportunity should snatch it from wherever it should be kept and commit it to the flames."

Then they counseled among themselves what should be done in the event that the book should be printed in spite of their efforts to destroy it, or prevent it being printed. They agreed that in that case they would do all they could to swear false witnesses to tell of interviews with the Smiths that would show the work as being understood by them (the Smiths) as being a hoax, and also do all they could to prevent the sale of the book.

When Oliver came home in the evening and related all that he had learned, it was decided that Mother Smith should be given the custody of the manuscript and to hide it according to her known sagacity. Here is her story: "Oliver," said I, "I do not think the matter so serious after all, for there is a watch kept constantly about the house, and I need not take out the manuscript to read to them unless I choose, and for its present safety I can have it deposited in a chest, under the head of my bed, in such a way that it will never be disturbed." I then placed it in a chest, which was so high, that when placed under the bed, the whole weight of the bedstead rested upon the lid." She then

tells of the serious thoughts that filled her mind while her head rested upon that precious document. She says, "Soon after I went to bed I fell into a train of reflections which occupied my mind, and which caused sleep to forsake my eyelids till the day dawned; for, when I meditated upon the days of toil, the nights of anxiety, through which we had all passed for years previous, in order to obtain the treasure that then lay beneath my head; when I thought about the hours of fearful apprehensions which we had all suffered on the same account, and that the object was at last accomplished, I could truly say that my soul did magnify the Lord, and my spirit rejoiced in God my Savior. I felt that the heavens were moved in our behalf, and that the angels who had power to put down the mighty from their seats, and to exalt them who were of low degree, were watching over us; that those would be filled, who hungered and thirsted after righteousness, when the rich would be sent away empty; that God had helped his servant Israel in remembrance of his promised mercy, and in bringing forth a record, by which is made known the seed of Abraham, our father. Therefore, we could safely put our trust in him, as he was able to help in every time of need."

The above beautifully expressed faith in God, that comes as a part of our heritage from those pioneers in the gospel restored in these latter days, seems to fit in so nicely with the true spirit of this latter day work, that we are glad to include it in our story.

The subsequent events suspected in the narrative, as told above, all were really undertaken, but without success. The sublime faith of those engaged in the work triumphed.

HARMONY OF CHARACTER

A man may take a dollar or a half-dollar and hold it to his eye so closely that he will hide the sun from him. Or, he may so focus his telescope that a fly or a boulder may be as large as a mountain. A man may hold a certain doctrine very intensely—a doctrine which has been looming upon his horizon for the last six months, let us say, and which has thrown everything else out of proportion, it has become so big itself. Now, let us beware of distortion in the arrangement of the religious truths which we hold. It is almost impossible to get things in their true proportion and symmetry, but this is the thing we must be constantly aiming at. We are told in the Bible to "add to your faith virtue and to virtue knowledge, and to knowledge balance," as the world literally means—**balance**. It is a word taken from the orchestra, where all the parts—the sopranos, the basses, the altos and the tenors, and all the rest of them must be regulated. If you have too much of the bass, or too much of the soprano, there is want of harmony. That is what I mean by the want of proper focus—by the want of proper balance—in the truths which we all hold. It will never do to exaggerate one truth at the expense of another, and a truth may be turned into a falsehood very, very easily, by simply being either too much enlarged or too much diminished.—Henry Drummond.

THE BREAKDOWN OF THE AMERICAN HOME

will not be for any other reason than that we have forgotten the source of all our blessings. It will come, not because of the war primarily, not because of inflation, not because of our mounting debt, not because of the wrong administration, but because the Christian home and the American home have broken down. Because the altar fires have gone out. Because a generation of children is growing up today whose only memory of father is of a man whose sole interest was to make money and get ahead in THIS life. It will come because the only memory many children will have of a mother will be the vision of a giddy, painted, card-playing, highball-sipping, cigarette-smoking woman who called herself their mother. Brought them into the world and had not a thought for them of the world to come.

Parents, listen to me. Will you resolve today that you are going to do right by your own children. Now, do not resent what I have said, but take it in the spirit in which I have prayerfully given this message. I have no other motive than to help you. Take those children to church where the gospel is preached. Go with them and put them in Sunday school under a "born-again" teacher. Set up your family altar. Find some time each day as far as it is possible to get the family together to read a portion of scriptures and to pray together. Urge upon your children the need of being saved and show them the simple plan of salvation. Every parent should lead his own children to Christ. And it can be done **IF YOU START EARLY ENOUGH.**

Then having shown them the way, teach them. Teach them the word. As they develop, tell them the mysteries of life. Do not leave your children to pick up the knowledge of sex and life from others or on the street. Tell them the truth before anyone else gets a chance to tell them. How parents have failed to teach their children this most important thing! You might as well tell it to them straight, for somebody is going to tell them anyway.

"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early and sit up late, to eat the bread of sorrows, for so he giveth his beloved sleep. Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."—Psalm 127.

The very first command God gave to man after he had been created and blessed of the Lord was, "Be fruitful, and multiply, and replenish the earth, and subdue it."

From time immemorial the ancients considered childlessness in the home a definite sign of the displeasure of the Lord, and the ancient patriarchs prayed fervently for children, that their name might be perpetuated in the earth. All through the scriptures the blessing and dignity of motherhood is exalted and extolled and the refusal of assuming the responsibilities

and blessings of parenthood are vigorously condemned. The Bible is replete with examples of the displeasure of the Lord and His judgment upon those who refused the God-given privilege of rearing a family. The prophet Isaiah prophesies in the 53rd chapter, that the contemporaries of Jesus would conclude that He was under the curse of God because He left no physical seed, when they are made to say in Isaiah 53:7, "Who shall declare his generation? for he was cut off out of the land of the living." And David cries out in Psalms 128, "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold thus shall the man be blessed that feareth the Lord."—Psalms 128:1-4.

It is a far cry from those days to these in which we live, when modern civilization looks upon families of children as a calamity, and the responsibilities of parenthood too great a burden for these days, and are taught to glory in the heinous sin of placing personal comfort and pleasure before the God-given blessing of rearing a family. It is getting high time that preachers and teachers were raising their voices against the awful extreme of modern birth control, planned families, and infanticide. When the history of this age is complete and the last entry has been made, we shall find that more than any other thing, the present distress of the nations and our own nation, was caused by the breakdown of the home, the degeneration of old fashioned motherhood and the neglect of fatherhood.

There is nothing on earth which is more like heaven than a family, a happy family of father, mother and children. That is the picture of life in heaven for the godhead itself is a family. The mysterious teaching of scripture that there is but one God, but that he consists in three persons immediately suggests a family. God is a family. He consists of three persons, Father, Son, and Holy Spirit. The Father begat the Son and he is called therefore the **ONLY BEGOTTEN** of the Father. God is one God and yet is a divine family, a heavenly society of three persons. When God created man, Adam, He created him in His own image. This implied not only that Adam would be a trinity in unity even as God, and would consist of three parts, a body, a soul, and a spirit, but it implied also that God saw in Adam, the very unit of society, the family life. Not only then was Adam created in God's image, but the first family was created in the image of the Godhead. In Genesis 1:27 we read, "so God created man in his own image, in the image of God created he him; male and female created he **THEM.**" Note the word "**THEM.**" Eve was not created until the next chapter but God saw the whole family in Adam, and says when he created Adam "male and female created he them." God saw in Adam not only one man but He saw in him His own image of the God-family, a unit of society. | For in Adam was a rib which would later be builded into a wife, and in Adam too was the germ of his offspring and the children which should be born to him.

Male and female created **HE THEM.** Why male and female? The answer is obvious, for in God's mys-

terious program and plan, it is through the husband and the wife that the race is to be perpetuated, and mankind is to fulfill God's order of being fruitful and multiplying upon the earth. So when God created Adam, he created a family in the image of God. Anything therefore, which breaks down the family is an insult to the image of God, and a sin which God will visit with judgment. No wonder Satan tries to disrupt the family by every means at his disposal. He knows that when the home goes, everything else must go as a matter of cause and result.

The Purpose of the Family

From the foregoing we see what the real purpose of the family is. The marriage institution, commanded by God himself when He said, "It is not good that the man should be alone, I will make a helpmeet for him," is therefore a means of fulfilling God's purpose for which He created man. Three purposes are clearly suggested. First, the marriage relationship is for mutual help and fellowship. God says, "I will make an helpmeet for him." They are to work together and mutually assist one another. For this very reason marriage should only be contracted between parties whose interests, and ideals, and beliefs are the same. How can two walk together except they be agreed? For this very reason mixed marriages are forbidden. No born-again believer has a right to enter into marriage with an infidel. Scripture is clear on this, not only in the Old Testament but in the New as well. Listen:

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion has light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of the living God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Corinthians 6:14-18.

Marriage is for fellowship and communion, and therefore no believer should ever think of being yoked with an infidel. They have too few things in common. Now the fact that often the unbeliever is saved afterwards does not justify the act, since these are the exceptions and not the rule. Some of you, if you could testify today, could tell stories about the dangers of mixed marriages far more eloquently than I can, for you could speak from bitter experience. And in this connection, let me state charitably that marriage between professing Christians of different faiths is often equally dangerous. Where the religious beliefs are radically different, only sorrow and disaster can be expected.

Moses in his instructions to Israel said, "Thou shalt not plow with an ox and an ass together." Two oxen teamed up together may do fine work and the same of two asses in a team, but the nature of the ox is so different from the nature of the ass, that they cannot work in the same harness. The ox may be a fine ox, and the ass may be the best of its kind but they do not belong

together. Be not unequally yoked together with unbelievers. Oh that God's children would heed this command. What sorrow and suffering would be prevented.

Marriage is, first of all for fellowship, and there must be agreement. Which brings us to the second great purpose of the home, and the relationship of husband and wife, and that is to:

Bring Up Children For God

We have already seen what God says about the blessing of obedient parenthood. But how can parents train their children aright if they themselves are unequally yoked in disagreement? I have seen too many instances where the mother insisted on going to one assembly while the father insisted upon going to his church, and the children were left in the middle. Of all places, you should be united in the choice of a church home. And it is the poor children who suffer. I am assuming, of course, that Christians, true believers, do have a family of children if God be pleased to grant them this blessing. I could write volumes about the evil results of childless marriages. I mean, of course, those instances where children are not wanted, and have nothing but sympathy for those who are not able to rear a family. The present fad, increasing with alarming speed, of smaller and smaller families is an evil which is cursing our nation. God created every normal man and woman with a deep God-given longing to love children and when this God-given impulse is deliberately and voluntarily thwarted, there is something missing in those lives which limits and stunts and often completely ruins their usefulness in other social spheres of life. The joys, the problems, the responsibilities of parenthood are as necessary for the development of full manhood and womanhood as food and drink are to the physical body.

Social Effects

It is a well known fact and proven by ample statistics that childless homes are often unhappy homes, because of this very lack of children on whom to bestow those inane paternal and maternal longings. Is there anywhere in all this world a picture of deeper, purer devotion than a faithful mother crooning her baby to sleep on her bosom, or the father who rushes without thought of self into fire and water and death for his son? Those who are not fathers or mothers know nothing of the devotion we have for our children. They know nothing of the planning, the dreaming, the sacrificing, which only a parent knows. Statistics prove that an overwhelming number of divorces proportionately, come from homes without children.

Spiritual Effects

But the greatest joy of all comes when these children whom God has given us are saved and we know that they are bound for heaven. I remember the joy when my children were born. I thought there could be no greater happiness. But when they were born again through faith in Jesus Christ we experienced a joy, even greater.

You have brought them into the world but what about them after this life is done? You are so concerned about their temporal welfare and so anxious to do everything to assure them success in this life. And have you been so short sighted that you have looked

no farther ahead than just these few brief years here below? May God help you to vow, that you will not rest until your children are safe, not only for this life but above all for the life to come.

A Scotch saint lay dying. Slowly life ebbed away and the glow of heaven shone upon his face and as the mists closed in and the light became dim he called to his wife and said, "Mary, are the children all inside, it is getting dark?" and she replied, "Yes Sandy, the children are all in." A moment's silence and he said, "It is getting dark, is our son John in?" and she said, "Yes, John is in." "Is Robert in?" "Yes, Sandy, Robert is in." "Is Mary in?" "Yes, Sandy, Mary is in, too." And then after a moment, "Is William in?" and again the answer, "Yes, William is in, too." "Then shut the door Mary, and let's go to sleep, for they are all in." And with that his eyes closed and he slipped away into the mansions of light in the joy of knowing that he would meet them all again.

Is your John in? Is your Mary in? And Jane, and Ruth, and Peter, and Nancy, and William, and Joe, and Carl, and Elizabeth, and Ethel? Are they all in? If they are not, then bestir yourself my friend, and claim the promise, and bring them in.

But here is the personal question, Are YOU IN THE ARK? Soon the door will be shut and you left out in the night unless you heed his invitation.

"Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Revelation 3:20.

(From radio talks by Dr. DeHaan, of Grand Rapids, Michigan, and published by his consent.—The Editor.)

HOW DO WE KNOW THE GOSPEL IS TRUE?

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:16, 17.

"I know the gospel is true" is a common expression among the people of the Restoration.

The question arises, "How do we know?" Is it possible that the statement "I know" is just a habit? The writer has heard the expression from every division of the Restoration, from the people of Utah to the least group or division of the movement, and many times we have been caused to wonder how the claim could be made by every group when they are so far separated in their understanding of that which God would have. Does God accept of every division of the Restoration in their varied beliefs, or just how can it be determined? Each division lays claim to being the chosen ones, and each calls the other apostates. Surely the confusion is very great.

When Joseph Smith went into the woods to pray, he asked the Lord which of all the churches he should join. You, dear reader, know the answer; yet here we are as a people divided and subdivided, each accusing the other of being out of the way. Just what better are we, as a Restoration movement, than the various divisions of Christianity were in the days of Joseph Smith? The honest inquirer after truth contacting the various groups of the Restoration might well go to God

as did Joseph Smith and ask, which of all these divisions are acceptable to you? Which shall I join? I wonder what the answer would be. The gospel is true. But have we as a people in any way demonstrated it to ourselves or to the world?

We fail to give each other credit for being sincere, or honest; and oppose each other strenuously. Jesus said "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one."—John 17:20, 21. That which would be the greatest evidence of the truth of the gospel would be in a united people.

We might find it profitable to turn to the scriptures. I invite you to read the 13th chapter of 1 Corinthians and study it carefully, and let each determine the amount of charity we have for the other groups, and for each other. The spirit of charity has been forgotten; love between the groups is a lost art; intolerance has replaced it.

How are we to know the gospel to be true? Can we make the claim because the sick has been healed? Many churches claim to have healing of the sick; they also claim to have the gospel. Do we know because of the gift of tongues? Other churches claim to have that gift, or the gift of prophecy, or miracles. Many groups make the same claim; so, we must find some other means of determining the truth of the gospel to ourselves as well as to others. Someone might say, I have an evidence within myself. Yes, and members of each of the various groups make the same claim. Could you convince the inquirer that you had a complete knowledge of the gospel being true just because you had an inward conviction? The fact that we know, will be ineffective of itself. We must evidence it in our lives.

"This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 1-5:12, 13. "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Read in this connection Romans 5:5, also Galatians 5:14, 22, using these texts as a measuring rod, not for the other fellow, but for self.

Turning to the Book of Mormon we find more advice.

"And they all cried with one voice, saying, Yea, we believe all the words which thou has spoken unto us; and also, we know of a surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually." Mosiah 3:3. Read also the next three verses. The manifestation of the truth of the gospel is in the lives we live and our attitude toward each other and toward all people "that they might become friendly to one another, and that there should be no contentions in all the land (CHURCH) which the Lord their God had given them. Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish," Mosiah 12:3, 4.

The Restoration people have come far short of the

standard, and of giving evidence of the "gospel being true." We have failed to demonstrate even to ourselves that "our hearts (LIVES) have been changed" to the extent that "we have no desire to do evil." Alma 12:176. Can we as a people be distinguished from other people because of our righteousness, or do we indulge in the same activities and pleasures as do the world? "Come out of her, my people, that ye be not partakers of her sins." Revelation 18:4, also 2 Corinthians 6:17.

By our lives we manifest to ourselves, and to those we meet, when we say, "I know the gospel is true because of the change it has wrought in me."

We are living in the closing scenes of the world's enactments. The purpose of the Restoration has not yet been accomplished; the time is short in which to accomplish all that has to be done. Let contention and division cease, and strive for a unity in righteousness, "Forgetting the paths already trod, let us with vigor wend our way" towards the goal set. We cannot as a divided people accomplish that which the Lord had in mind in the restoring of the gospel through Joseph Smith. Read the early revelations, those that came in 1829 especially. There must be developed somewhere a group who will adhere strictly to the teachings of the Christ. We must not fool ourselves by saying, "I am doing the best I can." That is not sufficient. Christ has asked implicit obedience to His directions. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." Matthew 5:20.

O my people, hear the message
That to you this day I give.
Cease your quarreling and contention,
For in me ye move and live.
By my power I have led you
Through the struggles of the past,
And if faithful to your mission,
I will crown you at the last.

If ye love me, build my kingdom;
Work together one and all.
If divided, ye shall suffer,
And the house ye build shall fall.
Harshness, jealousy, and envy,
Hath brought weakness and distress.
Human weakness calls for pity;
Love, repent, and find sweet rest.

Tear not down another's structure,
Hoping thus to build thine own.
Each shall answer for their conduct
When they stand before the throne.
Honor comes to those who honor;
Faith to those who me obey.
Keep the law that I have given;
Soon will dawn Millennium's day.

In hope of final victory,
Wm. F. ANDERSON.

THE EVERLASTING COVENANT

Liberty to the Captives

By Apostle James E. Yates

The great Prophet Isaiah, in chapter 61 of his mighty prophecy, gives voice to the culmination of God's **Climax Promises of the Ages**, to be wrought out through the "**Everlasting Covenant**." The prophecy reads: "The Spirit of the Lord God is upon me, **because** the Lord hath annointed me to preach **good tidings unto the meek**; He hath sent me to **bind up the broken-hearted**, to proclaim **liberty to the captives**, and the **opening of the prison to them that are bound**." (Emphasis by the writer.)

The word of the Lord then proceeds to promise unto "**them that mourn in Zion**, beauty for ashes," and **joy**, instead of **mourning**, and "the garment of **praise** for the spirit of heaviness."

The sure word of prophecy then goes on to declare the sure **covenant of the Lord**, that for former "shame" the Lord's people shall have "double" in rejoicing; and that instead of "confusion" such as now curses mankind, they shall "rejoice in their portion."

In proof that the "**portion**" here promised in God's everlasting covenant is to include the good things of this earth, the covenant declares, "Ye shall eat the riches of the Gentiles," etc. In further proof that the prophecy of promise in the everlasting covenant includes the material things of this earth for the Lord's people, note the language: "**For I the Lord love judgment** (just judgment, of course) **I hate robbery**. I will direct their work in truth, and I will make an everlasting covenant with them. For as the earth bringeth forth her bud, and as the garden causes the things that are sown in it to spring forth, so the Lord will cause **righteousness and praise** to spring forth before all nations."

Then in the 9th chapter of Isaiah's prophecy revealing the greatness of **God's everlasting covenant**, we read: "Of the **increase** of his government and **peace, there shall be no end**."

The works and designs and purposes of God are never abandoned by him when only half or partially done. His great covenant embraces the bringing of his vast plans throughout the ages, to a **glorious finish** at the last. The designs, and purposes, and promises, of his eternal covenant, **will not fail**.

When Isaiah the prophet, living seven hundred years before the birth of Christ, looking ahead by the power of God's Holy Spirit saw the birth of Christ to be, he declared: "Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called, **Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace**."

Here was the Divine foretelling of that birth event, which was to take place more than seven hundred years later. At the expiration of that time, the glorious birth of the babe in an humble stable-manger in Bethlehem of Judea, became an actual reality. In that birth event, we now have the proof that Isaiah spake with more than mere human insight, when under the illuminating power of God, he so accurately foretold that miraculous birth. But later,

when the powers of hell moving in the hearts of wicked men caused the crucifixion of Jesus Christ the Redeemer and **Prince of Peace**, then it was that the further promise that **"Of the increase of his government with judgment and justice"** for the nations, seemed to be blasted. His followers, looking upon the sad events of his cruel death, their hearts filled with woe, said: "But we trusted that it had been he which should have redeemed Israel." In his death, their hopes seemed to have expired also. But when his resurrection was announced and the proofs of that marvelous and glorious truth accumulated, the hope of his disciples revived again. He had told them: **"I will build My church."** He had built and organized that church with twelve apostles serving as the highest ministerial authority therein. There is no word of God in existence throughout all the commandments of the Lord throughout the ages, which says, or justifies, the human assumption that God hath set in the church first, a Pope; though thousands of good people are deceived into such beliefs. The same certain and unqualified fact is equally sure concerning the disastrous error of a "first presidency" **over the twelve**. The plain enunciation of the word of the Lord is: "God hath set in the church **first** apostles." After that, in the Church of Christ as built by him before he ascended to his Father, the word of the Lord names "Prophets, evangelists, pastors, teachers, deacons, helps, governments, and diversities of tongues."

But that divinely-arranged organic structure of the church with its crown of twelve stars serving as the highest ministerial authority therein, went into the "wilderness,"—an eclipse of total spiritual darkness. The apostasy of the church which Christ had built, as she went into the darkness of the "wilderness" did not all come about in one day, nor in one year.

It came about by gradual departure from the standards of the Lord, here a little and there a little, until at last the sad departure of the church into apostasy was complete. In other words, the church preserved much of her right and holy structure, and of her sincere and devoted membership, and of her spiritual blessings from the Lord, for many long years after Satan had decoyed her into making her first departures toward apostasy.

Departure from truth, into error, and on into deeper evil, is always a departure from light into deeper darkness, little by little. But the darkness of spiritual death for the organization of the church, or for the individual, is always a certain end of the way for all who will not be careful to **"live by every word"** that proceedeth out from the mouth of God."

The indifference to seemingly small departures from the "straight and narrow way" soon brings about an inability to even know, or to discern exactly where that way is. So when the apostasy of the church was complete in about 570 A. D., the hope among men that **"of the increase of his government there shall be no end,"** once more stood at low ebb.

But let us be reminded again today that the same **everlasting covenant** of God which declared the birth of the Redeemer so many years before the actual event, also declares with equal certainty the glory now soon to be demonstrated that of the "increase of his government with **judgment, justice and peace** there shall be no end."

God did truly "lift up a standard on the mountains" in America, when at the end of the 1260 year period of the Apostasy foretold, the gospel was restored to the earth in the year 1830, and when according to the records of the latter day restoration, the "Church of Christ" was once again officially organized according to divine appointment, and with the Lord's instructions renewed for "first apostles, secondarily, prophets," etc.

But when Satan, the arch deceiver, once again persuades that the arrangement of a "First Presidency" **FIRST**, and over the Twelve, is but a small and inconsequential item, and that though it may of course be just a **little deviation** from the Lord's instructions in the matter, and that said deviation is harmless, the arch deceiver is thereby leading with longer strides from the "straight and narrow way," and into deep, and deeper darkness than many of the Lord's people acknowledge or discern. However, such is but another renewal of the sad, sad story of the temporary victories of deception over many who are not sufficiently alert to the dangers hidden therein.

These situations cause many of the Saints to become discouraged, and to repeat the age-old expression which but gives sorrowful indications of a wavering faith when they say in their own hearts: "We trusted it had been He who would redeem Israel"; or—We trusted that the Restoration would have been the means for the redemption of Zion.

If any believer in the gospel of Christ as the power of God unto salvation, or in the Church of Christ of these last days, as his officially organized instrument among men, with **"first** apostles, secondarily prophets," etc., for the redemption of Zion, should by reason of many sad events in this present time, feel their faith wavering as to the fulfillment of all the promises of God made to us in his everlasting covenant, let them turn to Isaiah 9, and paragraph 6, about the **"increase"** of his government with judgment and justice, in a righteous government that shall have no end. Then let every one whose faith may have been inclined to waver as to the actual reality of that glorious fulfillment of God's everlasting covenant, in all that has been promised, find a place for secret prayer and there fall upon their knees and ask God in the name of his son, Jesus Christ, for his direct renewal to you by his Holy Spirit, of the evidence which gives blessed witness of the truth of all these glorious things yet to be; and verily, thus saith the Lord, that spiritual renewal and assurance will be given of God to every honest and duly penitent soul thus seeking renewal of spiritual testimony direct from their Lord to them, unto the increase of our righteousness.

(To be continued.)

JUST A FEW GEMS

Doing Good a Blessing to Ourselves

If we view this microcosm, the human body, we shall find that the heart does not receive the blood to store it up; but while it pumps it in at one valve, it sends it forth at another. The blood is always circulating everywhere, and is stagnant nowhere. The same is true of all the fluids in a healthy body; they are in a constant state of expenditure. If one cell stores for a few moments its peculiar secretion, it only retains it till it is perfectly fitted for its appointed use in the body; for if any cell in the body should begin to store up its secretion, its store would soon become the cause of inveterate disease; nay, the organ would soon lose the power to secrete at all if it did not give forth its products.

The whole human system lives by giving. "The eye cannot say to the foot: I have no need of thee, and will not guide thee." For if it does not perform its watchful office, the whole man will be in the ditch, and the eye will be covered with mire.

If the members refuse to contribute to the general stock, the whole body will become poverty-stricken, and be given up to the bankruptcy of death. Let us learn, then, from the analogy of nature, the great lesson that, to get, we must give; that to accumulate, we must scatter; that, to make ourselves happy we must make others happy; and that, to get good and become spiritually vigorous, we must do good and seek the spiritual good of others.—Spurgeon.

Purity of Character

Over the plum and apricot there may be seen a bloom and beauty more exquisite than the fruit itself—a soft delicate flush that overspreads its blushing cheek. Now if you strike your hand over that, and it is once gone, it is gone forever; for it grows but once. The flower that hangs in the morning, impearled with dew arrayed with jewels—once shake it so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell lightly upon it from heaven.

On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended in a beautiful, fantastic picture. Now lay your hand upon the glass, and by the scratch of your fingers, or by the warmth of the palm, all the delicate tracery will be immediately obliterated. So in youth there is a purity of character which, when once touched and defiled, can never be restored—a fringe more delicate than frostwork, and which, when torn and broken, will never be re-embroidered.

A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do so, even were he to wash them with his tears. When a young man leaves his father's house, with the blessing of his mother's tears still wet upon his forehead, if he once loses that early purity of character, it is a loss which he can never make whole again. Such is the consequence of crime. Its effects can not be eradicated; they can only be forgiven.—Beecher.

JOINT REUNION

A joint reunion will be held at Bemidji, Minnesota, July 19 and 23, inclusive, by the concurrence of the Western Canada mission and the Minnesota reunion committee. Provisions are being made to care for those who come, in a modest manner, befitting the times. Those who find their hearts prompting them to come, with a desire to enter into spiritual and devotional activities along constructive lines, are invited to write members of the committee, R. F. D. 1, Bemidji, Minn.

Mrs. B. A. Winegar, Mrs. L. A. Gould, Mrs. B. N. Wentworth, Committee.

Oklahoma City, Okla., May 10, 1944.

Dear Editor:

Just as a matter of personal enjoyment and to express sincere appreciation for the contents of this tardy number of Zion's Advocate, I wish to relate the encouragement received.

The lateness of the April issue did not seem to deprive it of splendid reading matter. Oh, no, I cannot repeat or rewrite the whole mass of lines that was so rich and valuable in gospel doctrine. Well, I might commence by referring to the letter of Sister Flint to her friends overseas. That should be accepted as comforting expression. Yes, Arthur Smith wrote a nice letter to "Nez," but surely he must have cold feet in that cold north country.

Brother Anderson made a good effort to cool the fever of "All Things Common," but the little "Why Separate," and the mention of certain ones started a bonfire in Shell City, and the Arimat gives Will a severe shaking. Well I do not know how or when this conflict will end, if ever.

I received a large measure of joy reading the article, "Stories of the Restoration." That article takes us face to face with the sunlight of glory when the Restoration spoke in the divine language of angels. It was a happy reminder of a lifetime experience of the divinity of the Book of Mormon and the angel visit to Joseph Smith. Some months ago I furnished the Advocate with a few lines under the caption, "Valid Testimony." These stories of the Restoration furnish us VALID TESTIMONY, and on such testimony and evidence our hopes and efforts will be richly rewarded, if we keep in line of duty.

The articles you have furnished the readers of Zion's Advocate should be a comfort and joy to the readers.

Then there is another article in the April Advocate that, to me, is valuable, and should be read and studied; "The Kingdom of God," by Orson Pratt. That article in my opinion contains firm sound doctrine. There may be one brief statement that is "out of line." Taking it as it reads it clogs my mind. Seems to conflict with my lifetime "tradition." You should know that that is too much for anyone to endure, to have their tradition shattered or broken. On page 59 reference is made to the "human body." It says it is animated by the "human spirit." It may be possible that the writer supposed or concluded that the "spirit" was

human because it is in the human body. If that be so then men would be wholly human. Then I wonder if, being "wholly human" will be the same as being "wholly mortal"?

Some of our Christian neighbors of other churches contends that man is "wholly mortal." I deny that. I cannot believe that man is wholly mortal. The body of man is mortal, but the spirit of man is immortal. That makes man of a dual nature.

The Christian doctrine teaches that the spirit of man returns to the God who gave it. It lives on and on, receiving the reward it has labored for.

That wording referred to about the **human body** and **human spirit** does not destroy the value of the whole article, but points of doctrine should always be correct.

Perhaps this may be considered altogether too critical and exacting, and to expect every writer and every preacher to be perfect and make no mistakes is folly. So far I have never met one like that, never got sight of one, not even in a mirror.

These critical comments remind me of a poetical expression I learned nearly sixty years ago.

We none of us know one another,
And oft into error may fall;
Then let us speak well of another,
Or not speak about them at all.

Hopefully yours,
RICHARD M. MALONEY.

SECURITY

I have trod the narrow path
With feeble steps and slow;
I may have wandered far from right,
And erred as thou dost know.

Yet through it all thy helping hand
Guides me to ways of grace;
And at the close of life's hard way,
Grants me a resting place.

A place where always peace doth dwell,
The faithful and the true;
Where sin and sorrow cannot come
And skies are always blue.

And while I gaze with bated breath,
And view the troubled sky,
I well do know that thou canst save,
And ever standeth nigh.

To listen to my feeble prayers,
Perchance my song of praise,
And guide me in life's righteous paths,
'Til I shall end my days.

L. W. Maley, Jan. 6, 1943.

HELD MEMORIAL SERVICE

Pfc. Ray Frisbey, Who Died in Aleutians, Honored Sunday at Church of Christ (Temple Lot)

Memorial services for Pfc. Ray O. Frisbey, U. S. Army, C. A. (A. A.) who lost his life March 10, in Amchitka Bay, Aleutian Islands, were held Sunday afternoon, at the Church of Christ (Temple Lot), under the auspices of the American War Dads.

Elder W. F. Anderson was in charge of the service, assisted by Chaplain C. G. Closson and President Everett Miller of Independence Chapter No. 3 of the American War Dads. A tribute was given by Prof. J. N. Hanthorn. An American flag was presented to the family by J. W. Highley on behalf of the War Dads. Music was by a trio composed of Mrs. Margaret Wheaton, Mrs. Edna Smith and Mrs. Marion Sprague. They sang "One Sweetly Solemn Thought" and "Abide With Me." Mrs. Sprague, soloist, sang Carrie Jacobs-Bond's "I've Done My Work." Mrs. Harry Mann was accompanist.

A poem written by Mrs. Sprague was read, after which a gold star was placed upon the flag by Mrs. Charles N. Denham, representing the Army Mothers.

Pfc. Frisbey's wife, Mrs. Betty Frisbey, and two small sons live at 2305 Hall Road. His parents are Mr. and Mrs. Roy A. Frisbey, Mayes Road.—From Independence Examiner.

WHEN I AM GONE

If it should ever come to be
That my blue star should turn to gold,
Don't take the star of blue away,
But place the new one on the old;
And leave a little edge of blue
To frame the "Absence-token" there:
'Though mortal eye could not behold me,
Memory can keep me here.

For "what-I-have-been" is not taken
With the body to "Beyond,"
But stays to peep around the sorrow
In a heart that's true and fond.
And if the God above who made me
Thinks my work on earth was fair,
He will place a gold star for me
On His service flag up there.

—Marion Denham Sprague.