

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 23

Independence, Missouri, January, 1946

Number 1

I Shall Have Faith

I shall have faith though a mountain may stand,
Seeming impassible; at His command
I shall go forward expecting that He,
Who promised a pathway, will clear one for me.

I shall have faith though an ocean may rise,
Hiding the opposite shore from my eyes.
I shall not falter for I have been shown
That God never fails to take care of His own.

I shall have faith, placing all I hold dear
Under His care; there is nothing to fear.
Night has no terrors; storms cannot appall;
Shadows are veils that the sunbeams let fall.
Dawn scatters darkness; it brings a new day
And I shall have faith because God walks my way.

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ZION'S ADVOCATE

Official Publication of the Church of Christ.

Headquarters on the Temple Lot, Independence, Mo.

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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

1946

This is the year of our Lord Nineteen Hundred and Forty-six. Nineteen and a half centuries have passed over the heads of the human creation since there came into the world, its king, its example, and its creator. That king came into the world with a mission. That mission was to teach, and to set the example of how to live in a world of human beings. It taught that the basic truths necessary to that end was love, forbearance, sacrifice, justice and equality. In all of these he set the example, and even on the cross, placed there by his own creation's failure to understand, he sought only their good, and while in physical and mental agony, he cried out, "Father forgive them for they know not what they do."

Yet, NOW after all of this span of time, mankind has not only failed to learn the lesson, but it has spent this long span of time in seeking new devices by which to work out its own destruction. And instead of "love," "forbearance," "sacrifice," "justice" and "equality," being the controlling forces in the lives of humans, we have hatred, selfishness, greed, war, and general destruction, being multiplied with each passing generation, and to what end? Have any of the problems, (so called, for want of the sane admission that mankind DO NOT WANT to be kind, loving, and generous) been solved by the methods we have employed? Let the monuments of dead human bodies piled up on the countless battlefields of the world answer. No, after all of these centuries we are deeper and even deeper in the mire, from which NO ONE of our devices have ever or will ever extricate us. We are minded just here to quote from an editorial in the Minneapolis Tribune, September 6, 1940. It was addressed to the "Fathers of Cannon Fodder," and runs as follows:

"Most of the boys, who today fall, or soon will fall within the conscription age range, are the sons of men who fought in the World War. Do these fathers want their sons to go through the

same filthy horrors they went through in 1917 and 1918? If they do not, they should make it unmistakably plain that the United States shall not send their sons to wallow in the red muck of Europe.

"These veterans of the World War, these fathers of the potential veterans of the present war, know what they went through. They have memories of seeing their comrades die slowly and horribly in No-Man's-Land, groaning for hours, begging for a sip of water, while machine gun bullets swept over them, making rescue impossible. They have memories of their comrades blown to bits or draped in bloody tatters on barbed wire entanglements. * * * It was all very inspiring and thrilling when Caruso sang, "The Yanks Are Coming." It was all very soul-stirring when Pershing was quoted, "Lafayette, we are here." But there is nothing thrilling about the dirty drudgery and death of the trenches. And what did it all amount to? The veterans of the war, the fathers of today, may well ask this question. When the firing ceased, they were taunted for their late arrival at the front, and Uncle Sam was referred to, in Europe, as Uncle Shylock. President Wilson was tricked, deceived and betrayed, and the war into which he brought us so fervently for a just peace, turned out to be a war to sow the hatreds for another war, the harvesting of which has just begun. This war as it goes on with its cumulative horrors, atrocities and outrages, will shock those feelings which we hold most sacred. Lord John Fisher told the damning truth about war when he said, "MODERATION IN WARFARE IS IMBECILITY." There will be no moderation in this war, not until the Maginot and Siegfried lines are choked with dead. There is no decency, no humanity, no recognition that the opposing forces are made up of human beings. It is not conceivable that the men who went through all this a generation ago, will send their sons to these insensate massacres called war."

From the date of the above quotation it will be seen that this was written while humanity was sanely thinking about the folly of using the destruction of human beings and material property necessary to human life, as a means of settling our difficulties. It was before the hysteria of war, and the inflammatory propaganda always a part of war hysteria had come upon us and swept away all sane thinking and reliance upon Christian principles. And in this we were not alone. The common people of our present allies were of the same mind as we will show, and in proof of which we will give extracts from British sources of even an earlier period, that shows that the common people of our present allies were in the same mind. In an editorial in the London Daily Herald, which claims the largest circulation of any newspaper in the world, we have this in its issue for March 13, 1935, under the caption, "NO WAR."

"In the negotiations of these days there is one factor which must have decisive weight. That factor is the mind and will of the British people.

And of that mind, of that will, we are convinced there is no question. It is that the Rhineland affairs shall not be either occasion or pretext for war. There is no real issue at stake worth the immeasurable misery, worth the cataclysmic and unpredictable consequence of such criminal folly. Yet there is, and not only in irresponsible quarters, talk of war, and of this country at war, as a conceivable outcome of the London talks. For the British people such an issue is not only undesirable. It is excluded. * * * And the British people, though ready to honour their obligations, are not ready to fight for a lawyer's quibble. Legal subtlety may find in the treaties legal justification for an attack on Germany. But more than an assertion of a legal right to make war is needed to justify war itself. What justification could there be? What argument that is not repellent both to sanity and to conscience? "If, it is said, Germany is permitted to do this thing without "punishment," then in another year, in another two years, she will really attack. It is wiser, therefore, since there is legal opportunity, to attack her now, instead of waiting. That is the doctrine of preventative war, a doctrine denounced as one of the most evil manifestations of the militarist spirit. Is it now to be adopted in the name of peace? Twenty years ago the pretext was "war to end war." Today there is talk of "war to stop war." It is the height of insanity; the insanity of a man who commits suicide to avoid death." * * *

Moreover, were war to be launched, what then? What good would it do? What would it solve? Assuming victory, ignoring the cost, the end would be another dictated peace, and then? Therefore we say—and we know that we speak the mind of the British people—that the very idea of a solution by war is inflexibly excluded."

We have an abundance of like material from the British press, but will give just a small part to show that war is regarded the same among all right thinking Christian people. And having had the privilege of being in Britain during these tragic pre-war years when this terrible struggle was brewing, we know that this talk about Britain being unprepared and taken unaware in this war is silly, as the above quotation, which is one among many of similar character, clearly shows. In short, from the same London Daily Herald for April 8, 1936, we are given these figures. "There were being spent in Britain for war preparation the huge sum of £260 per minute night and day for fifteen years."

Added to the above we have the most searing denunciation of war ever penned, and from the great Field-Marshal Lord Allenby, wherein he says: "It is often said that war is in accordance with the law of nature, that men has always fought and always will fight, that human nature cannot be changed." "But human nature is not a bad nature. It need not be changed, but it can be trained and guided by education and example to its betterment." * * * In the end war is not a satisfactory method of settling disputes. Ordeal by battle brings lasting benefits to neither com-

batant. Wars have been usually waged in the olden days for the spoils of victory, increase of territory, acquisition of wealth, even glory to the victor. The lust for expansion is not yet dead, * * * It is likely that unless a successful effort in the right direction were made, soon the present social system would crumble in ruin. We find the cleverest brains everywhere busily experimenting with new inventions for facilitating slaughter; building more horrible engines of destruction; brewing more atrocious poisons, designing more monstrous methods of murdering their fellow-men and women. The contention that non-combatants are respected no longer obtains. Until lately politicians and statesmen, who are the authors and initiators of war could feel safe in their homes, surrounded by their families. That happy security will be theirs no longer." Western Mail and South Wales News, April 29, 1936.

It will be remembered that it was the noble Gen. Allenby that was the instrument, whom, through Christian forbearance and prayer was able to save the city of Jerusalem during the first world war without a shot being fired on either side.

Again in proof that Britain was fully cognizant of the situation we have a lengthy article in the London Daily Herald for March 15, 1936 entitled, "What Next In Europe?" in which the whole course of Hitler in reoccupying the Rhineland is discussed, and it virtually exonerates him for refusing to negotiate with Germany's former enemies, saying that he took the only course left open to him, while at the same time showing the evils and folly of such a course, and in support of the idea makes this clear cut statement of the case. "Doubtless the law is on the French side—they made it to suit themselves. But to pretend that any just and equal system of law has governed Europe since 1918 is rank hypocrisy. Europe is ruled by force, by steel and gold, by alliances, armaments, and the inequality of economic resources, etc."

How prophetic all of the above quotations are, and they are only a very meager part of what may be introduced, and they prove beyond the shadow of a doubt that war and the spirit of war are deliberately used without the least compunction, by our law makers and statesmen. Men seemingly WILL to war, and that too against all the finer sensibilities of the race, and absolutely against the plain mission of the Christ. And with the passing of time we are confronted with evidence that not only is this true, but every conference, every international treaty whether in the making or already regarded as being law, is fairly bristling with war-making possibilities. So long as militarism has the human race in its grasp, the principle discussions will have to do with the engines of destruction and their ownership. Today instead of the battle lines of the olden days where ONLY the combatants faced each other in mortal combat, it is the liquidation of entire communities, men, women and children, in an indiscriminate mass by bombs. In short there is no such thing as war methods that are not atrocities. War itself is an atrocity. And to hold trial over so called "War criminals," could never be anything but a farce.

Has such a system been in vogue following the Civil war between the states, some of the noblest men of the South leaders would have been sacrificed, as war criminals.

So summing it all up, we are entering the year 1946 without ANY assurance of a future world of peace, with love as a ruling factor. Christ has become dethroned and Mars rules in his stead. Yet amid it all, it is still a fact that God has seen fit in these latter days to cause to be restored to the human race the same old gospel of His dear Son. For a hundred years this evangel of love and peace has been present among men, but how has IT been treated? Have the saints of the restoration risen so very far above their neighbors, in demonstrating the gospel as being a message of love and forbearance? Do we not allow ourselves to be stampeded by the hysteria that surrounds us, and so become a part of it. Saints, what shall we do in 1946?

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NOTICE

Explanation and Appeal.

We are made aware of the fact that our procedure of membership recording of the general church in many instances has been neglected, partly because of our absence at times during the year from the office and the recorders desk there, and partly because of misunderstandings of officiating members of the ministry in properly reporting or seeing that report is made by members of their locals to which this responsibility is delegated, and partly because of the unnecessary delay in forwarding the General Recorder's mail from the Post Office Box of the church, operated by the Business Manager.

Therefore, having no desire to declare blame or place responsibility upon the shoulders of any, but with the knowledge of our own responsibility we offer the following with the hope of improving relations, procedure, and feeling between those in the field and the General Church Recorder's Office. First, we would address our appeal to all people wishing to contact the General Church Recorder or General Church Office regarding matters of or pertaining to membership records to write direct to the General Church Recorder at his home address, 209 South Chrysler, Independence, Mo., until General Conference convenes again April 6, 1946.

Matters of Reporting.

Second, all membership received by transfer should be accompanied by the presentation of our form entitled "Application for Membership" properly filled out by the member of the ministry officiating signed by the "applicant" and certified by minister officiating in reception of transfer or, if in a local organization, certified by the Presiding Elder and an associate, signed by local clerk and giving date of reception. The local clerk should then forward the application to the General Church Recorder retaining the stub with information thereon, entering the registry number on the stub received from the general church recorder's office. All local clerks should insist upon reception of registry number as this becomes a permanent identification!

Further, all membership received by baptism should be accompanied in like manner as the "trans-

fer" on form entitled "Application for Membership" signed by the party baptized information filled in by the officiating minister, if in local organization certified by the Presiding Elder and Associate at the bottom signed by local clerk with date of reception. Local clerk should proceed in like manner as in transfers, insisting on registry number, as this is a permanent identification.

Next, all withdrawal papers should be forwarded to this office and in like manner **all re-instatements** should be promptly forwarded with proper certifications.

All Blessing of Children items: Full name, son or daughter of, Father, Mother (giving maiden name also) place of birth, county, city, state. Blessed by Elders, date, etc., should be sent to this office.

And last but not least, we would appeal to the local organizations or churches to forward their report giving membership, withdrawals, gains by baptism, gains by transfer, losses by death, changes of address, name and address of Presiding Elder, name and address of local clerk, number of children blessed in past year, expulsions, etc., on or before convening of conference April 6, 1946, (We have heard from a few). May we go forward in God's work on the strength of the promise of the future.

General Church Recorder,
K. J. SMITH.

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INDEPENDENCE NEWS

We have been having our first heavy snow storm of the season. All the grass, shrubbery and trees are covered with a beautiful white blanket, even the dirty, ugly places have become places of beauty. Many, especially those who have lived farther north, are in hopes that the snow will stay on so we can have a white Christmas this year.

Apostles Anderson, Wheaton and Flint have spoken for us during the past month. The thoughts that seem to run through all the sermons are, "Love for God and Love for each other;" "Unity in our desire to do the Father's will;" "All our thoughts and deeds should be constructive, not destructive."

Dr. Thomas C. Romney of the Church of Jesus Christ of Latter Day Saints gave us a very interesting lecture on his visit to the Holy Land.

Brother Wm. Anderson was called to Hamilton, Mo. to preach the funeral sermon for Sister Ford, wife of Bishop Ford. Services were held in Hamilton and also in Lamoni, Iowa, where she was laid to rest. Our sympathy goes to Brother Ford in this his time of sorrow. Sister Ford was a dear sweet little lady whom we shall miss when Conference comes again, for we always looked forward to seeing her then.

T. Sergt. James W. Rufe, who has been stationed in India for many months, has come home again and has been discharged from the army. T. Sergt. Rufe is the son-in-law of Brother and Sister Wm. F. Anderson.

Brother and Sister Harvey Bell and family of Ava, Mo., spent the Thanksgiving holiday here with their daughter and her husband, Brother and Sister Leslie Case. They also visited with another daughter, Miss Edith Bell.

Brother B. C. Flint was called to Ava, Mo., to preach the funeral sermon for Brother John Bell, father

of Harvey and Archie Bell. Also attending Brother Bell's funeral from Independence, were his two granddaughters, Miss Edith Bell and Mrs. Irene Case and her husband, Leslie Case. Mrs. Edna Smith and Mrs. Ora Derry went to help with the music. We pray God to give comfort and cheer to those who have been called to give up their loved one, especially his companion who is left lonely by his going.

Brother Kenneth Smith has returned home from Ava, Mo., where he has been for some time. He came back with his brother Alex. Smith and family and Gene Gould and family, who, after a short visit at the Smith home, continued on their journey to Bemidji, Minn., to spend the Christmas season with relatives there. Sister Darlene Smith and Gene Gould are son and daughter of Brother and Sister L. A. Gould.

Christmas will soon be here again, followed so soon by the New Year, and another year will have passed into history. As we look back over the year I wonder if we are satisfied with the progress we have made. Have we improved every opportunity for doing good that has come our way or have we stepped aside and let them pass us by? Our ministers have told us many times that a great work lies just ahead of us, that we must prepare ourselves if we desire to help do that work.

May we take this means of wishing all the readers of the Advocate the Season's Greetings of a Merry Christmas and a Happy New Year.

ORA BUTTERWORTH DERRY.

OBITUARIES

John Francis Bell, son of Thomas and Eunice Bell, was born at Portsmouth, Shelby County, Iowa, October 29, 1870, and passed away at his home near Ava, Missouri, November 27, 1945. Age 75 years and 29 days.

He was united in marriage to Rena Jane Gatrost, March 11, 1896. To this union were born five children; one daughter and four sons.

He united with the Reorganized Church of Jesus Christ of Latter Day Saints in his early years. In 1928 he transferred his membership to the Church of Christ (Temple Lot), remaining with this church until his death. His last words were on the gospel he believed and had accepted.

He was a great lover of children and always had many friends among them where ever he lived.

He resided in five different states, Iowa, Nebraska, California, Oregon and Missouri, during his span of life and worked at his trade of blacksmith and wheelwright as long as his health would permit.

He leaves to mourn his death, besides his widow, who has been his constant companion for nearly fifty years, four sons, Perry C. of Crawford, Nebraska; Walter D. of Ethete, Wyoming; Harvey J. and Archie F. of Ava, Missouri and nineteen grandchildren, also many friends in every locality in which he lived.

Funeral services were conducted in the beautiful Klingensbeard Funeral Home, at Ava, Missouri, Sunday afternoon, December 2, 1945. The sermon was by Apostle B. C. Flint, of Independence, Missouri, of the Church of Christ. The singers were Mrs. Ora Derry, Mrs. Edna Smith, Apostle A. M. Smith and Apostle

B. C. Flint. Apostle Smith sang a solo, "My Jesus I Love Thee."

Interment was in the Ava cemetery.

The Advocate extends heartfelt sympathy to the bereaved family of our Brother Bell.

MRS. MARGARET FORD

Margaret France was born May 11, 1859 on the Atlantic ocean while her parents were enroute to this country from England.

When she was a small girl her parents started across the plains for Utah. On arriving at Winter Quarters, near Omaha, Nebraska, they became dissatisfied with what they considered unsaintlike conduct and turned their faces towards the east, settling in Illinois. At the age of 12 years Margaret was baptized at Kewanee, Illinois, and lived true to the covenant made at that time.

On Thanksgiving day in 1878 she married James Baguley. To this union were born six children, five daughters, and one son.

During the year 1892 tragedy in the form of diphtheria entered the home and took from her four of the five daughters, two dying on the same night, and a short time later her husband and son were taken from her by death. Bereft of bread-winner and most of her family, she faced the future with fortitude, and thus the burden of providing a home for herself and daughter fell upon her. She did not falter. She became the principle dressmaker of Lamoni, Iowa. The family having moved there during the year of 1882, where she continued to live for many years.

She was married to John T. Ford August 30, 1925, making their home in Hamilton, Missouri. She, with Brother Ford transferred to the Church of Christ June 30, 1929 and were regular attendants at the General Conference from that time on, and was familiar to those who attended.

Sister Ford had been in poor health for several months prior to her death, and had been able to do but little. On the morning of November 20, she had a fall in which she broke her right shoulder. She did not fully rally from the shock of the fall, and on the evening of November 25, at the age of 88 years, 6 months and 14 days she passed away after a long and useful life.

She leaves to mourn her passing, her husband John T. Ford, who was devoted to her in life, and will miss her very much; also one daughter Mrs. H. H. Vanderflute, Beakonsfield, Iowa; one brother Charles France of Lamoni, Iowa; two grand daughters, Mrs. Gale Hoffman, Shannon City, Iowa, and Miss Margaret June Vanderflute, Chicago, Illinois; a great-grandson and nieces and nephews. Also stepchildren, the children of Brother Ford who loved her as a mother and who feel deeply the break in home ties: Oscar Ford, Hamilton, Mo.; Mrs. Lillie Olsen, Hamilton, Mo.; Mrs. May Dodson, Denver, Colorado; Mrs. Lula Sackett, Hamilton, Mo.; Carl Ford, Hamilton, Mo.; Mrs. Faye Animous, Nampa, Idaho, and their children.

Two services were held, one in Hamilton, Mo., on November 27. Brother John Sweem offered the prayer, sermon by Wm. F. Anderson. A service in Lamoni,

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The Standard Bearers

STORIES OF THE RESTORATION

SPIRITUAL GIFTS

Thus far in our series we have sought to give prominence to the outstanding incidents connected with the coming forth and current history of the great restoration movement.

We have in one or two instances digressed and given personal experiences of some of the various actors in this great spiritual drama. In this present paper we will again digress and try to show that we have not only professed that there has been a complete restoration of primitive Christianity, but that there has also been a reestablishment of the recognition of God as manifested in the so called "spiritual gifts." In his last commission to his disciples as recorded in the 16th chapter of Mark, we read that as a part of that commission there was to be recognition from God in the way of spiritual gifts. We read, "And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover," etc. Furthermore, in the instructions of Christ to his disciples he indicated that the "things that I do shall ye do and greater things shall ye do because I go to my Father," etc. That the signs DID follow the believers in that day is amply proved by subsequent history of the times, because we find the Apostle Paul in the 12th chapter of 1 Corinthians enumerating nine spiritual gifts that he understood as being evidence of God's recognition of his people, his church, and their work. These gifts were in the following order, "the word of Wisdom," "the word of knowledge," "faith," "healings," "miracles," "prophecy," "discerning of spirits," "tongues," "interpretation of tongues," etc. In short, these things **were** enjoyed and **were** a part of the ministry of the New Testament church.

Now we claim that there has been a complete restoration of the primitive order, and that in connection with it there has been a resumption of the same order of God recognizing it by bestowing these various spiritual gifts. In fact, the very inception of the work was heralded to the world with the proclamation that there had again been a recurrence of angelic miraculous assignation to man of the divine authority of God in the same manner as in the New Testament times.

So from the day the young prophet of Palmyra announced to the world that God was an unchangable God and had sent an angel from the courts of glory with a renewal of the old Jerusalem gospel, in which men might again bask in the sunlight of God's favor, there has been a continual stream of claims to miraculous experiences as the gifts of the Holy Ghost, and in every form as mentioned in the New Testament.

Now it would naturally be assumed that if it can

be shown that such miraculous experiences have been enjoyed, that this in itself would prove the restoration claims to be true, and no doubt they should have their bearing as such proof. Still, since we are also told in the Scriptures, that Satan has power to work miracles for the purpose of deception, it can hardly be taken for granted that the presence of spiritual gifts among us is unanswerable proof that we are indeed what we claim to be; namely, a divine restoration of the gospel. Yet on the other hand while Satan **MAY** HAVE such power, and we know he has, it would be folly to look for the true Church of Christ without these gifts, because they would be genuine and for the confirmation and comfort of the saints, such as they have invariably been through the years.

Now to be specific we will just relate one or two such experiences that have come under our own personal observation and ministry.

Years ago, when I was only a young lad and had just recently accepted the gospel of the restoration, I had an experience that has remained with me till this day because of the deep impress it made upon my youthful mind and heart. I have already given my young readers an account of my conversion, and how a light shown and a voice spoke to me on a dark February night in an old barn in southern Wisconsin, in answer to a prayer that was in every respect a counterpart of the one that sent the young Palmyra seer to the woods to pray for light. It was only a year or so following this experience that another one of equal force and spiritual reaction came to me.

There was a district conference being held in one of the local churches in northern Wisconsin, and a goodly number were in attendance, coming as they did in those days from remote parts of the district in a sort of caravan of wagons and buggies. There had been the early morning prayer and sacrament service on Sunday morning. The local membership of that congregation were doing their best to care for the material needs of the visitors, and a goodly number were in an old fashioned farm wagon, going to the home of one of these local members, following the above mentioned prayer and sacrament service. Among those in the wagon was the narrator and a couple of the general missionaries working in that district. The roads were mere trails through the deep sand and the poor horses had difficulty in dragging that heavy load of people, and so made slow progress. For some time there had been the distant rumblings of a coming storm, and the driver urged his team on as best he could, but it was clear that we would scarcely reach shelter before the storm broke, and we just did succeed in driving into the yard of our prospective host, when it broke in all of its fury. A couple of the brethren jumped out of the wagon and began to unhitch the horses from the wagon, while the sisters, the ministers, and myself sought shelter in the house. We had scarcely reached shelter when there was one of the most vivid electrical displays I ever saw. The lightning was blinding, the thunder deafening,

and the rain came in torrents. And right in the midst of this commotion we heard through the storm the efforts of one of the men who had gone to the barn, trying to drag the limp form of one of the other brethren to the house. This brother had been standing against a post in the barn and a bolt of lightning had come down that post and had gone entirely through his body. His clothing was torn from his back, and even his shoes were burst assunder, and there was a black streak clear down his spine where the current had passed.

He was laid on a settee and his wife, frantic at the evident death of her husband, implored the elders to administer to him. One of them tried to show her that her husband was no longer among the living and even put the man's eyeballs back into their sockets because the bolt had nearly burst his body assunder, also. The sister still importuned them for administration, and they complied. While their hands were still on his head our brother came back to life, and in a very short time was seemingly as well as ever.

While this experience produced a profound impression upon my young mind that has never been dispelled, yet it was not an occasion for surprise to me because being so young and so new in gospel experience and believing implicitly in the idea that there had been indeed a complete restoration of the gospel, I had come to the belief that such things would be a common experience in gospel work. A year later I was helping this same brother, who was a farmer, with his spring work and while in the field I asked him as to his own reaction to the experience. He told me that he could not find words that would correctly describe his experience. He said that it seemed, while his body lay there on the settee, that he himself was up above in the room, and that he could see his body lying there. He could see his wife weeping. He could see the elders administer to him, but by what means, or in what way his spirit reentered his body he has no knowledge whatsoever. Really there is nothing strange about this experience. There evidently was a purpose in it, as there is in every thing the Lord does, and the fact that it may not be more common among us is due to only one thing and that is a lack of faith. The fact that such things HAVE happened is proof positive that they can happen again.

Another experience came in my own ministry. I was traveling constantly in my missionary work and had just returned home from a trip and was expecting to leave again the next day, when I got a call from Sparta, Wisconsin, a distance of one hundred fifty miles from my home. The occasion then being that an old sister had been found with her feet on the bed and her body lying on the floor. The attending doctor had said that it was a case of complete stroke, and that she would only survive a few hours. There were a number of the neighbors present, among them a Catholic lady, who heard the doctors make this statement. When I arrived by train, I found her lying on the bed with absolutely no evidence of life except a slight tremor, indicating that she still breathed. She could move neither hand nor foot nor make any indication that she knew of my presence. I administered to her, and had intended to take the next train back.

I did so, because I had been there only a few minutes when this dear old sister rose up in bed visited with me before I left. I was informed that she was out working in the garden the next day. Five years later I visited the home of her son where she made her home, and she had been out all afternoon in the garden pulling beans. She lived a number more years after that, and I finally preached her funeral sermon a goodly number of years after the experience above mentioned. This case of healing was so remarkable that those neighbors who were present at the time, published an account of it in the local papers. This also is in strict accord with the story of the gospel as found in scripture. There is nothing strange about it.

Still another one, and there is still living in Independence the sister who was with me at the time and told me about it, because it was her own brother in the flesh who was the principal in this account. She and I have frequently discussed this wonderful miracle. This brother had been a building engineer, and had suffered an accident whereby he had lost a limb. He was an early member of the church, but had become dilitory in his Christian experience, and had forgotten to keep in as close touch with God as he should have done. He had also married out of the church, so that his home life was not a spiritual one. Later he contracted cancer in his face and he was indeed a pitiful sight. The sore was above his mustache, and had eaten off the greater part of his nose. He realized his plight and often asked for administration, but seemingly without avail. He had become discouraged and when I visited him upon one occasion he was so despondent that he felt this was God's way of punishing his delinquency in not living as he should. He was trying to become resigned to the terrible fate that seemed inevitable. I tried to comfort him, and he again asked for administration. This time the sister already mentioned was present with me. I felt a good spirit in the administration, and went away. Several months later I was in that same little city conducting a funeral, and while in the cemetery this sister told me she would like to talk with me. We repaired a little way off by ourselves and she asked me if I remembered what I had said about the good spirit that had been present when I last administered to her brother. I did not recall it but she told me that I had said I was sure the brother would receive a blessing, and I would not be surprised if he were healed. I did then recall saying that, so I asked her how he was. She said she would not tell me but that I should call on him myself. I did so and found him up on the street corner vending pencils and other items. When he turned his face towards me, I was astonished to see no sign of cancer, nor any sore. Even his nose looked almost normal. He broke into weeping for joy when he saw me, so I said: "Well, Fred the Lord hasn't forsaken us after all has he." That man lived, so his sister tells me up to within just a few years ago. Dying at a ripe old age. So we might go on indefinitely and show how that occasion after occasion God is still the same loving Father, that he is unchangeable, that when we come to him in a proper manner and with the proper faith he will not disappoint us nor turn us away.

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.

JUMPING AT CONCLUSIONS

By J. E. Bozarth

The Americans have a wonderous way with words. Chief among our peculiarities is the tendency to jump to conclusions about word meaning or pronunciations. Many a useful and important word gets away to a bad start and becomes almost hopelessly corrupted as we blindly follow the wouldbe wise and learned men of our time.

I no longer wonder at the statement of the Apostle Paul in 1 Cor. 1st chapter, verses 26 to 29, and I quote verse 26.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called;" 27th verse: "but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen yea, and things which are not, to bring to nought things that are that no flesh should glory in his presence." 2nd chapter, verse 19-20. "For the wisdom of this world is foolishness with God, for it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain."

I wonder if God has changed in order to keep up with the great advancement in learning? No, He has never changed. The wisest man in old Bible history tells us in the 3rd chapter of Eccl., "I know that whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." 14-15 verses.

So if Christ has a church to day it will be the same as it was in the beginning, and the plan of salvation also will be unchanged. Then there are four words which I want to notice, in harmony with the heading of this article. They are: "first," "into," "and," "last," the most highly educated preachers do not seem to know the meaning of these short words! We will try the word, first. Jesus said, in Matt. 6:33, "But seek first the kingdom of God, and his righteousness; and all these things shall be added unto you." So if this is the first thing for one to do, then the Kingdom must have a very important place in the salvation of the race.

Christ would not have made this statement if the kingdom was not to be found. Immediately after Christ was baptized, Matt. 4:17, "From that time Jesus began to preach and to say, Repent: for the kingdom

of heaven is at hand." Verse 23: "And Jesus went about all Galilee, teaching the gospel of the kingdom." Also in Luke 9: Christ called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And sent them to preach the kingdom of God, and to heal the sick. After this He appointed seventy also, and sent them out and told them to heal the sick and say unto them, "The kingdom of God is come nigh unto you." When did the Kingdom begin in Christ's Time? In Luke 16:16, Christ says this, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." What is the meaning of this word "First?" "The original of one; foremost in place, rank, dignity, time, most important; chief; before all others in order, place, rank, time, etc." Then when we read in 1 Cor. 12:28, "And God hath set some in the church, first apostles, secondarily prophets." Then the twelve are ahead of aliother officers in the Church of Christ. I wonder why our friends who believe in a first Presidency are not able to see that this little word FIRST forever cuts out the possibility of such a Presidency. I am sorry but I must call attention to the danger and the judgment that will follow such an act. It is in the last chapter of the Bible, and reads thus. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Says one, that only refers to the book of revelations. Not so. Run the reference back and you will find that it means the whole Bible. We will try the word "into." "Christ said to Nicodemus, except a man be born of water and of the spirit he cannot enter into the kingdom of God." Acts 8:38. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch; and he baptized him. Verse 39, "And when they were come up out of the water." This proves that they really went into and came up out of the water. Yet the highly educated preacher who does not believe in baptizing by immersion, says that into as used in this verse does not mean into, but near by. Psalms 9:17, says "The wicked shall be turned into hell, and all the nations that forget GOD.

If into does not mean into but near by, I suppose then that the wicked and all nations that forget God will just go near to hell, just close enough to be comfortable. Col. 1:13. Paul says "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:" So there is only one way to enter into the kingdom and that way is Faith in God and in his son Jesus Christ; repentance, and Baptism for the remission of sins. "Into" in all of these scriptures refered to above means, within; to the inside of. So the wise men are out

again. Lets try the word "And." A great many smart men who try to preach are very fond of the statement of Paul made to the jailor, in Acts 16:31. "And they said, Believe on the Lord Jesus Christ, and thou shall be saved, and thy house. They all believe that, "and." means what it stands for in this verse, but when we read the following verses they don't think that the word "and." means anything in regard to the salvation of the jailor and his house, but the truth is the man and his family would not have been saved at all had they refused to obey the teachings of these men. Listen! "And they spoke unto him the word of the Lord, and to all that were in his house. "When the preaching was over, the jailor took them the same hour of the night, and washed their stripes; and was baptized, he and all of his, straightaway." This man had never heard of the great Gospel plan before, so the word of the Lord was and is "Preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This is Mark 16:16. We now turn to Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Read the remainder of this chapter.

Again we are told that the word "for" as used here does not mean in order to the remission of sins, but because of the remission of sins. "For" is a prefix meaning thoroughly, before. But we will read it according to the definition of the wise modern Preacher. Repent and be baptized because your sins have been remitted. How does that sound? If Repentance is for the remission of sins, Baptism is for the same thing. The word "and." is a copulative joining words and sentences, it serves the same purpose in this respect as a coupling pin does to a wagon. It joins the rear wheels to the front wheels. We now take the word "last." In Matt., description of the crucifixion of Christ, Chapter 27:51. "And behold, the veil of the temple was rent in twain from the top to the bottom;" Luke gives it this way, Luke 23:45. "And the sun was darkened, and the veil of the temple was rent in the midst, but Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." This is in Heb. 9:11, 12. In the 10th chapter, verse 1, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers there-unto perfect." Verse 3: "But in those sacrifices there is a remembrance again made of sin every year. Verse 4: "For it is not possible that the blood of bulls and goats should take away sins." Verse 10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Verse 11: "And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins; BUT THIS MAN, AFTER HE HAD OFFERED ONE SACRIFICE for sins for ever, sat down on the right hand of God;" * * * "For by one offering he hath perfected for ever them that are sanctified." **WAY-**

MOUTH TRANSLATION: And they have been appointed priests many in number. **BECAUSE DEATH PREVENTS THEIR CONTINUANCE IN OFFICE; but he, BECAUSE HE CONTINUES FOR EVER, has a priesthood WHICH DOES NOT PASS TO ANY SUCCESSOR.** Hence, too, he is able to save to the uttermost those who come to God THROUGH HIM, seeing that **He EVER LIVES TO MAKE INTERCESSION ON THEIR BEHALF."** ALL OF THE ABOVE SCRIPTURE SHOW THAT Christ was and is the last great high priest, and that He entered into the holy place, having obtained eternal redemption for us. And now we do not need any one to go into that holy place for us but we must offer our own body a living sacrifice which is holy and acceptable to God. Doctor Young, in his Analytical Concordance of the Bible, gives the meaning of the Greek word from which **UNCHANGING,** is translated in this text as "**NOT PASSING OVER, UN-CHANGING,"** that is our Lord's priesthood does not pass over to another, or does not change from one to another; and the marginal reading in the Authorized version is in harmony with Doctor Young's definition. Moffatt says he holds his priesthood **WITHOUT ANY SUCCESSOR, and EUSEBIUS, P. 87** says, "Christ is the true and only high Priest of God." I am sorry for all those who have added High Priest into the organic form of their church. Rev. 22:18, "For I testify unto every man that heareth the words of the prophecy of this book, **IF ANY MAN SHALL ADD UNTO THESE THINGS, GOD SHALL ADD UNTO HIM THE PLAGUES THAT ARE WRITTEN IN THIS BOOK."** Christ went into heaven itself, now to appear in the presence of God for us;" Heb. 9:25. In Matt. 11:28 Jesus says, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." From this we get these words.

MY YOKE IS EASY, PUT IT ON

All ye that heavy laden are,
Come unto me and rest.
My yoke is easy; put it on,
And lean upon my breast.

Take courage; never fear, although
The angry billows rise,
And dash against thy feeble bark;
It never will capsize.

My yoke will be thy anchorage
When storms are raging near!
Steer bravely on through darkest night,
The morn will soon appear,

The lovely sun will shine as bright,
As though no storm had tried,
To wreck and sink thy feeble bark,
Upon the ocean wide.

Thy heart will thrill with thankfulness,
To know God's words are sure,
To those who onward strive in faith,
And to the end endure.

May God help everyone to be true to Him regardless of what men may do.

THE BOOK OF MORMON

By Apostle B. C. Flint

1. What is it?
2. Where did it come from?
3. What does it teach?
4. How did we get it?
5. Do we need it?
6. Is it a history, and if so, of whom?
7. Is it a Bible?
8. Will it supplant the Bible?
9. Is the Christian system complete without it?

In any work making the peculiar claims that the Book of Mormon does, the above questions will at once occur to the average mind, and it will be the purpose of this little treatise to give briefly and in an intelligible a manner as so limited space will permit, an answer to each of them.

In the first place, we wish to call attention to the very obvious fact that the scriptures as accepted by all Christians, does not present the works of God as being done in an ordinary or commonplace manner. The reverse is always true. So when we encounter the strange or extraordinary in our analysis of this matter, it should be borne in mind that such should be expected and should also be regarded as being in favor of the Book of Mormon's claim to a divine origin, at least, when all other circumstances are present. In support of this we call attention to the "strange" manner in which Moses was called to be a leader of Israel, "The burning bush." The drying up of the Red Sea for Israel to pass through, was a "strange" thing. The unusual means by which God brought his own Son into the world was the "strangest" event in all history. Yet what Christian will be found willing to deny the fact? Added to this, we find the works of God being called "strange" in the following text from Isa. 28:21-22. "For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his **strange work**; and bring to pass his act, his **strange act**. Now therefore **be ye not mockers**, lest your bands be made strong; for I have heard from the Lord-God of Hosts a consumption, even determined upon the whole earth."

By this we will discern that God not only intends to work in a "strange" way, but that also, His displeasure will rest upon those who may mock concerning it. Let us bear these thoughts in mind as we proceed with our answers and let us also check them against the scriptures to which we shall appeal for support. Therein will we find safety against possible deception.

(1) What is the Book of Mormon?

Like the Bible it is a "book of books" by various authors. Fifteen in all. It purports to be the sacred story of the ancient inhabitants of America whom it claims were of the house of Israel and so heirs to the promise made to Abraham. It also tells of a people who came to America from the Tower of Babel when, as the Bible tells us, God scattered the people from thence to all parts of the world. Gen. 11:8-9. It therefore covers a period of from nearly two thousand

years before Christ to about four hundred years after Christ. That America was so inhabited in ancient times by enlightened peoples is now amply proven by archaeology. Just an extract in support of this:

"The lowering of the waters of a lake in Arizona exposed the ruins of a city thousands of years old, in which was an 'apartment house' larger than any on Park Avenue in New York. In the Nevada desert is a buried city, six miles long, more ancient than the tomb of Tutankhamen. One of the most glorious of civilizations once flourished on our continent. Fifteen centuries ago the Maya Indians in Mexico and other parts of Central America reached a stage of culture which we might now envy. * * * Tradition has held variously that the cradle of the human race was in Egypt, in Asia, in Europe. But all these discoveries make us realize that America is a very old place, too."—Woman's Home Companion for February, 1933.

(2) Where did it come from?

According to the claims, at the time that the kingdom of Judah was being carried away captive to Babylon, 600 years before Christ, a family of the tribe of Manasseh, the son of Joseph, who was sold in Egypt, was commanded of God to build a ship that God might begin the building up of the "house of Joseph" upon the "land of Joseph" which is indicated as being a very choice land, in Deut. 33:13-17. Another text of scripture refers to this particular land as being: "A land shadowing with wings." Isa. 18: 1-2. America and America alone fills out in detail, all lands in scripture designated as "Joseph's land." Hence, we find the descendants of Joseph through Manasseh migrating to that land, according to the Book of Mormon story.

This family consisted of Lehi and his wife Sarah. Four sons: Laman, Lemuel, Sam and Nephi, (later two other sons, Jacob and Joseph were born to them). The four sons married the four daughters of Ishmael, another descendant of Manasseh, thus combining two families and the servant of Laban, still another descendant of Manasseh, and from whom they obtained the records of their forefathers clear back to the creation, which fact makes the Book of Mormon a complete record and the writers of it possessed with an understanding of the history of mankind from the beginning. This family was the custodians of the records and continued the record from the time they left Jerusalem, to the time that the records were hid in the hill in New York state where they were found in 1823. In all of the above, the story of the book agrees with what was subsequently given to the world by scientific explorers, and that too, without any intention of giving support to the book, because in many instances these findings were by men direct enemies to the claims of the book, and also often without a knowledge of the book or an interest in its claims.

According to Montesinos, there were three distinct periods in the history of Peru. First, was a period which began with the origin of civilization, and lasted until the first or second century of the Christian era. * * * It was originated, he says, by a people led by four brothers, who settled in the Valley of Cuzco, and developed civilization in a very human way. The

youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns.

The Book of Mormon tells us that because of the rebellion of the elder sons, that Nephi, the youngest of the four sons of Lehi, became the ruler, both during their travels and after they arrived in the new land of Joseph, (America).

(3) What does it teach?

In this we think the book had best speak for itself, so we quote:

"Preach unto them repentance, and faith on the Lord Jesus Christ: teach them to humble themselves, and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ. Teach them never to be weary of good works, but to be meek and lowly in heart: for such shall find rest to their souls. O remember, my son, and learn wisdom in thy youth to keep the commandments of God; yea, and cry unto God for all thy support;" B. of M. p. 441, or Alma 17:66-68. Again:

"Remember there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ, who shall come; yea, remember that he cometh to redeem the world." B. of M. page 556, or Helaman 2:71.

By this we see it's teaching is that belief on the Lord Jesus Christ, and acceptance of, and obedience to the gospel of Christ as the only means of salvation. In all of it's teaching it is in perfect accord with the Bible, especially the New Testament. In fine, it is an added witness from another branch of the House of Israel to the divinity of the Son of God, the Savior of the world. That it should be "ONE" with the Bible in this, is manifest by the prophetic reference to both of these records as found in Ezek. 37:15-20.

"The word of the Lord came again unto me saying, Moreover, thou son of man, take thee one stick, and write upon it for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying: Wilt thou not show us what thou meanest by these? Say unto them, thus saith the Lord God; Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the stick whereupon thou writest shall be one in thine hand before their eyes."

Here we learn that the two branches of the House of Israel, Judah and Joseph were to have separate records, "sticks" with writing on them, one for each branch. The Bible is eminently the "stick" of Judah, and the Book of Mormon is very evidently the "stick" of Joseph, since no other record has arisen making such a claim. Ezekiel's prophecy has now been fulfilled and the two sticks are now "ONE," and in every way, since they teach the same thing, and both serve as Christ's witnesses.

(4) How did we get it?

Well, in a very "strange" way, if measured by 20th century ideas of God, and His method of doing things now. Yet, strictly in harmony with what we find in the Bible as being the way God works. The 29th Chapter of Isaiah and the 14th verse tells us that God, himself, is going to do a "marvelous work, * * * even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Verses 11 and 12 tells of a "book" that was to come forth, the words of which were to be delivered to a learned man and he was to say he couldn't read it because it "was sealed." The book itself was to be delivered to an unlearned man and he was to say, "I am not learned." May not this "book" that was to come forth, have been the "stick" or record of Joseph? Well if it wasn't, where is the "stick?" Because the one referred to here in Isaiah was to come forth just prior to Jerusalem being restored after the long night of the dispersion of the Jews, (Judah) because they crucified their Lord. This restoration began about 1852-3, so is now a thing of the past.

However, shortly before that, in 1820 to be exact, there was living in the hill country of central New York state, a family of farmer folk, by the name of Smith. Just plain Smith. Humble farmers, and humble fishermen, seem usually to be God's favorite material from which to select His ambassadors. So, in the spring of 1820 a young son of the family, only fifteen years of age, while reading his Bible, (Does anyone object to his having done that?) chanced to read, (or did God direct his mind?) the 5th verse of the 1st chapter of James which gives the peculiar invitation, when in doubt concerning what to do in order to please God, "to ask of God who giveth to all men liberally, and upbraideth not, and it shall be given, etc." The boy believed this promise of scripture to be bona fide, and not merely inserted to "fill space," tells us that he, "lacking wisdom" went to the woods to pray, and ask God for direction. Since the promise was explicit, that God would "give liberally" and "not upbraid," he was not expecting anything but an explicit answer. Nor was he disappointed. God himself and His Son Jesus Christ appeared to him in a shaft of light such as the Apostle Paul describes, as appearing to him. The boy was instructed to believe on the Lord Jesus Christ and his saving power, and was also told that the time for the complete restoration of the old Jerusalem gospel, and the setting up of the Church of Christ, as it was in New Testament times, was at hand, and that if faithful, he should have a part in that work. He was admonished to live a clean, righteous life. Three years later, this boy, while in earnest prayer in his room before retiring was visited by an angel from God, who informed him that the time to begin his work had come, and that there was deposited in a hill not far from his father's home, metal plates, containing the records of the ancient inhabitants of America, and with them the Urim and Thummim, an instrument spoken of in Ex. 28:30; Lev. 8:8; Num. 27:21, and Ezra 2:63, where its use is indicated, as being that which made the high priest a "seer." The angel spoken of above, is very evidently the one mentioned in Rev. 14:16, where he was to bring back

the "everlasting gospel," and in Zech. 2:1-7, where he was to announce the restoration of Jerusalem, because both of these things were accomplished by the work this young man Joseph Smith announced as being the message he was to give to the world. He obtained the plates as directed, and with the Urim and Thummim was able to translate them into the English language. The result is the book, known as the Book of Mormon. A strange story! Yes!

But remember, God says that He will do a "strange work." So that is a point in favor of this young Smith boy. And later, he and a "learned" man, a professor of languages in the city of New York, fulfilled more of Isaiah's prophecy. The "learned man" said he couldn't read a "sealed book" and the young man said he "wasn't learned."

(5) Do we need it?

This question should be superceded by the more appropriate one: Is it true? If true, there could be no question as to its need. Especially, since it tells of Christ setting up his church in the same manner, and with the same gospel teaching as is found in the New Testament, upon the American continent, after his resurrection, and the further fact that in John 12:47-50 Jesus tells us that it is "his words" that are to judge us at the last day. That he would thus establish his work in Joseph's land, is evidenced by his statement in John 10:16, that he had "other sheep" not of the fold in Jerusalem, but who should hear his voice. This must have referred to another branch of the House of Israel because he said, he was not "sent but unto the lost sheep of the house of Israel," Matt. 15:24.

But hear the book itself: "And the angel spake unto me, saying, these last records which thou hast seen among the Gentiles shall establish the truth of the first, (The Bible, B. C. F.) which are the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Saviour of the world; and that all men must come unto Him, or they cannot be saved." B. of M. p. 38. 1 Nephi 3:192-193. The "need" then becomes apparent because, certainly the coming forth of the "stick" of Joseph, would provide still another witness that Jesus is the Christ. It would also provide the "oneness" indicated by the Prophet Ezekiel. That it is fulfilling this need is testified to by thousands who have put it to this test.

(6) It is a history, and if so, of whom?

Much has already been said in this article, that answers this question, but we will add a few more items. First, the book of Ether, which is found near the close of the book, because the people mentioned therein were unknown until the people of Nephi, and their prophet Moroni, who compiled the record came into possession of their history. This is the record of the Jaredites, who came from the Tower of Babel at the time that God confounded the language of the people and scattered them into all the world, as already mentioned in this treatise. It tells of their progress as a nation, their wars, and finally their almost complete dissolution. The bulk of the book is a history of the family, already mentioned, who came from

Jerusalem 600 years before Christ. It tells of their national development, their wars, their division into two distinct peoples, the Nephites, who were righteous, and who had a long line of prophets, and the Lamanites, who because of their disobedience, and rejection of God's laws and commandments, were cursed with a dark skin, and became tribes of wandering warriors, and were almost continually warring against the Nephites. The origin of the names of these people will readily be discerned from the names of the four sons of Lehi, who came from Jerusalem. Their history covers a period of from 600 years before Christ, until about 400 years after Christ, when the last survivor of the Nephites, Moroni, tells of his wanderings, fleeing for his life, and which evidently closed after he had deposited the sacred records in the hill in New York.

This left only the wandering tribes of Lamanites, and they were later called Indians, by the Spaniards under Christopher Columbus, when the latter day history of America had its beginning. The book also tells of Christ appearing to the Nephites, and establishing his church in exactly the same way as he did at Jerusalem. It also gives the history of another colony, who left Jerusalem eleven years after Nephi and his company left there. They were called the Zarahemlites, but since they ultimately merged with the Nephites, and were of the same blood we will avoid further mention of them, because we are trying to be as brief as possible in this analysis. We must support the above purported history, however, by what has been divulged by archaeology. First, with reference to there being two distinct civilizations planted directly the one upon the other, the Jaredite followed by the Nephite, we will call attention to a statement by J. D. Baldwin, in his "Ancient America," p. 156, as follows:

"The evidence of repeated reconstruction in some of the cities before they were destroyed has been pointed out by explorers. * * * Architectural characteristics so different from each other that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch."

An extract from another writer:

"Here and there closed passages, walls rebuilt with materials other than those employed in the older construction, seem to indicate that the palace was occupied at two different periods."—Ancient Cities of the New World, by Desire Charnay, page 333.

Added to the above, we can say from our personal experience for a number of years as a missionary among the Indians, that their traditions are in perfect accord with the story of the book. ALL outstanding incidents mentioned in the Bible is found among them, i. e., the story of the Creation; the story of the Flood; the story of Moses; the story of Christ; etc. In short it does for the American Indian exactly what we must expect the "stick" of Joseph would do for him. And WE KNOW by experience with the Indian, that once he is made to understand what it is we are bringing him, and reads it, he invariably accepts it as his lost record, (A tradition which nearly all tribes carries). He recognizes its story as being in keeping with the story of his forefathers, and he feels at home with it, whereas, even with Indians who

have become Christianized, the Bible still tells a strange and unfamiliar story to them, except in so far as its story is ONE with theirs. Just a closing thought, in the answer of this question, and that verifies the date of the coming of the company of Lehi to America. In the Popular Mechanics magazine for June, 1934, there appears a very fine article entitled: "The Last of the Explorers," where we read this interesting account of these ancient Americans: "Expeditions sent from Washington recently uncovered stones with inscriptions unfolding stories of a people whose very existence was unknown before America was discovered.

* * * Now, however, their history is being uncovered, and the world is learning the tale of the Maya people of Central America, who were cultured and religious, with a learning of the arts and sciences far surpassing the peoples of Europe." Then following much of the same kind of statements, we read this: "The mystery of the origin of this highly civilized race, who, built pyramids and temples comparable to the greatest in Egypt, is one of the most baffling science has ever tried to solve. Sometime between 1000 B. C. and 200 B. C., their dates show that they reached Central America." Well the mean date between 1000 B. C. and 200 B. C., is 600 B. C., and that fits exactly the story of the Book of Mormon.

(7) Is it a Bible?

No, it is the "stick" or record of the house of Joseph, the same as the Bible is the "stick" or record of Judah. Each tells its own story, of the branch of the House of Israel it represents. Each has its own place, and fills its own mission. Each witnesses to the truthfulness of the other, and are ONE in teaching. There is no indication in either, that it is designed to supplant the other.

(8) Will it supplant the Bible?

No, no more than the history of the British Empire could supplant the history of Japan. Both of these great nations, have traditions that indicate a common origin in the family of Ephriam, yet both have been separated through the centuries, and so, have made history of their own.

(9) Is the Christian System complete without it?

No, emphatically no! How could it be, if all we have said in this article is true? If Christ, the great Master of men, established his work on both continents in ages gone by, why, is not the work done in one place of equal importance with the work done in the other? The Old Testament makes many promises to the House of Joseph. His seed and inheritance was to prevail with blessings above those of his progenitors, (Abraham, Isaac, and Jacob). Gen. 49:26. Joseph was to have a "land," a "house," a "record," yet the Old Testament is silent as to the fulfillment of these promises. **It would take a record of Joseph** to do that. Then, as we have shown Christ was to go to the "lost sheep of the house of Israel," and that he told the church at Jerusalem that there were other sheep not of **that** fold who must "hear his voice," and then the Stick of Joseph comes along and tells us that Jesus, in his preaching to the Nephites, tells them that **they** are among those "other sheep" whom he referred to when teaching in the land of Jerusalem.

Robert G. Ingersol, the great American skeptic, in criticising the Bible and particularly the apparent exclusive work of Christ, restricted to the few Jews in Palestine, (as he reasoned) is reported to have said: "Away with your one horsed Christ." He couldn't say that to believers in the Book of Mormon, who know it to be the "Stick of Joseph." Added to that, critics of the book today are becoming non-plussed, at the remarkable fulfillment of the prophecies contained in the book, as it relates to the history and destiny of the American nations. Today's developments along this line are truly amazing.

One closing thought concerning the moral teachings of the book may not be out of place, because prejudice has prevented many honest, intelligent people from examining the book for themselves, feeling that a book that has attracted so much opposition must of necessity teach something bad. This has been augmented by the practices of some who have claimed a belief in the book, yet have practiced polygamy. In other words: Does the Book of Mormon teach polygamy? Here we will again let it speak for itself:

"For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, said the Lord. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord. For there shall not any man among you have save it be one wife, and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women." Book of Mormon pages 171, 172, or Jacob 2:32-36.

This is the teaching of the book all the way through. Clean and Godlike in all of its parts. No one can read and obey its teachings and not be a Christian, in the highest sense of the word. There is absolutely only one way to continue to regard it as a fraud and an imposter, and that is to leave it strictly alone, because the honest heart and unbiased mind cannot come into complete contact with it and not believe it. We invite this test.

This will appear as just a brief treatise on this very interesting subject, and we recommend the reading of the many larger works to be had on this matter, and for sale by the various branches of the great restoration movement.

THE NEW BIRTH

By Elder Robert McClain

Much has been said about the new birth by all ministers of the christian religion, but still there are a lot of people who are confused and do not know the true meaning and the great scope of this spiritual new birth. Let us turn to the scriptures and see if we can get a true answer for this confusing question.

Turn to 1st John 5-1. "Whomsoever believeth that Jesus is the Christ is born of God." Some stop right here and say that all we have to do is believe in Jesus, accept Him as our personal Savior and we are saved by faith. Very true, we must believe that Jesus is the Christ to enable us to be born again, and we must have faith in God before we can be saved, but that is not all we must do. Jesus said, "We must not live by bread alone but by every word that proceedeth out of the mouth of God." So, then, what else does the scripture say about the new birth?

Jesus speaks to Nicodemus. St. John 3 — Read the entire chapter for the full text of this conversation.

Jesus answered, "Verily, verily I say unto thee, except a man be born of water and the Spirit, he cannot enter into the Kingdom of God." The new birth is the entrance to the Kingdom of God. We are born of water when we are baptized into Christ and born of the Spirit when we receive God's Holy Spirit.

Let us again turn to the scriptures and check these statements which I have just made. Turn to 1st Corinthians — 15. "Moreover, Brethren, I declare unto 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—for I delivered unto you first of all that which I also received. How that Christ died for our sins according to the scriptures—and that he was buried and that he arose again on the third day according to the scriptures" 1-4.

So the Gospel Apostle Paul preached consisted of three main things:

1st—Christ died for our sins. 2nd—He was buried. 3rd—And that He rose again.

These were facts concerning the Gospel and since we cannot obey a fact, let us see how we can apply this to our lives, and see what it has to do with the new birth. Apostle Paul says unless we keep these things in memory, we have believed in vain. The death, burial and resurrection of Christ is very important. Now, let us see how we can conform to it, or comply with it. "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore, we are buried with Him in baptism into death; that like as Christ was raised up from the dead by the Glory of the Father, even so shall we walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this that our Old Man is crucified with Him that the body of sin might be destroyed, that henceforth we should not serve sin."—Romans 6-1-6.

This scripture makes it very clear that when we are baptized into Christ we have complied with the Gospel of Paul referred to—the death, burial and resurrection of Christ; we have been crucified with Him, we have been planted together in the likeness of His death; we have been buried with Him. This is the new Birth. If you are crucified, dead and buried you surely do need a new birth and that is what you get when you raise up out of the watery grave to walk in the new life; you will be a new creature in Christ.

In the fifth verse of this sixth chapter of Romans. it says:—"We shall also be in the likeness of His resurrection. Now if we do these things we have the promise of being resurrected with Christ. Suppose you are one of many millions of people who believe that you are saved by faith and that baptism is not essential, and were baptised just because it was a custom—having no thought of complying with the provisions of the new birth, do you think that this promise of the resurrection applies to you? If this one verse applies to you, then all the others do, too.

From the way a lot of people look upon these scriptures, brushing them aside so lightly, I am led to believe that they do not read their Bibles very carefully.

There is not enough faith in the world to make one a member of the church of the Body of Christ, except they are baptised into Christ. Faith in God is the first essential and then if we want to be a member of the Kingdom of God we first must present ourselves worthy before Him, repent our sins and be baptised for the remission of our sins. Baptism is the most important event in the life of a Christian. You receive a remission for your sins, are baptised into Christ, are crucified with Him, are buried with Him, and rise to walk with Him in newness of life. You are born of the water (new birth) and have His promise of the resurrection.

—From the Little Missionary.

THE HOLY FAITH

(Outline of Sermon delivered by Apostle James E. Yates on Sunday, September 16, 1945, in the Church of Christ Chapel, at Phoenix, Arizona.)

Text: "Holiness, without which no man shall see the Lord"—Heb. 12:14.

Any life destitute of a Holy-Faith soon comes to be as barren of good as a desert without water is of fruit.

A **Holy-Faith** is to the souls of men as an anchor is to the Ship in time of storm.

Every suffering soul being lashed by the merciless tides of time and yet destitute of a **Holy-Faith** (whether or not these mariners to the Shores of Eternity are aware of their plight) have their pathetic life's course headed for final destruction, despair, misery, woe, and that spiritual wretchedness, which is the harvest of sin and indifference to right.

In the life of every servant of God **Holiness** must be more than a name.

"Holiness, without which no man shall see the Lord."

That means more than that we merely acknowledge that God, or Christ, or Divine Truth, is holy.

Holiness is to be secured, retained, and maintained by all who learn the full meaning of salvation, and who qualify themselves to receive and enjoy its benefits.

Contend For the Faith.

In order that we contend correctly "for the faith once delivered to the saints," we must contend to **acquire** that faith;—not contend with each other ABOUT said faith.

Every field where contention exists becomes a battle-ground.

To acquire that "Holiness" without which no man shall see the Lord, the main **place for conquest** is to be within the souls of each and every one of us.

This is the place we must fight to win our battles against the World, the Flesh, and the Devil.

Within our own souls is the field for our spiritual conquest upon which we must "contend earnestly for the Faith once delivered to the saints."

The Holy-Faith will supply to the soul the Chart and Compass by which it will be possible to avoid the rocks of destruction while we sail life's seas.

The Holy Faith is something different quite than some Sacred Belief.

The sacredness of an Honest Belief in some erroneous tradition, or mere foolish theory, is in the **Soul-Honesty** in which any erroneous theory may be held.

For honest-heartedness is a quality of virtue within itself, which, under the justice of God, must have its compensation. This, even though attached at times to some error. But wherever some Sacred Belief embraces error, the error itself will in time be shuffled off, provided that the **Soul-Honesty** is retained.

Then it will be that Honest-Souls who have been partially benighted by any error, will come into fuller possession of **The Holy Faith**.

But error always impairs, where retained.

"Perfecting Holiness in the fear of God"—2 Cor. 7:1.

Holiness, then, is that high condition of life which our Divine Master points out for our goal,—but a condition not to be reached by any single human stride.

The Arts and Sciences

What is life given to mortals here on earth for?

Answer: For development unto perfection.

For what benefit?

"— For the fullness of life with its richest enjoyments to the individual thus endowed with "Eternal Life and Salvation,"—when attained.

For the blessing and benefit also of the Holy service which such a life may thus become qualified to render to others.

Also, for the Glory of God, in the majesty of His matchless greatness which thus excels all that we can say or think.

Of all the arts and sciences, the Art of Righteous Living is the Supreme Center.

It is the Supreme Goal set by our Creator for all.

He makes it possible for all who will to attain that glorious goal, even when they develop a willingness to reach that greatest of all achievements, and will faithfully pursue it,—though it must needs be by trial, trial, and through the experiences of sin, suffering, repentance, with humble obedience,—then at last, by the grace of God's Mighty Power given:—Final Triumph!

Let us all strive diligently for the **"Faith Once Delivered To The Saints."**

Let us obtain, retain, and cherish the supreme quality-possession above all other wealth,—**THE HOLY FAITH.**

Thus we may become "perfected in the art of right living."

This, for eternal joy in our own selves.

This, for the richest contribution which any of our lives can make to others.

This, for the glory of God and unto our eternal salvation in His celestial kingdom.

Faithful is He who has promised us all things pertaining to life and godliness.

Let us also, as obedient servants, prove ourselves faithful unto Him.

Of all the arts and sciences, the **ART OF RIGHT LIVING** is the center.

OBITUARIES

Continued from Page 5)

Iowa, on the 28th, Brother Charles Ballyntine offered the prayer, sermon by Wm. F. Anderson. The floral offerings were beautiful and thus another of the faithful saints has gone to rest.

Sister Ford was laid to rest in Rosedale Cemetery, Lamoni, Iowa.

The Advocate joins in expressing our sincere sympathy to our aged bereaved Brother John T. Ford, and the family.

MRS. HELEN DAER

We have finally obtained Sister Daer's complete obituary and herewith present it:

Mrs. Helen Daer passed away Wednesday evening August 1, 1945, at her home in Rockford, Illinois; at the age of 84 years, 6 months and 22 days.

She was born January 10, 1861, at Kirriemuir, Scotland. She came to this country with her husband, John A. Daer and three children in 1888. They settled near Capron, Illinois, where five more children were born. They moved to Rockford, Illinois, in 1917, where Brother Daer died April 13, 1938. The same year, June 3, a son, Wm. Melville, passed away. This son was too ill to attend his father's funeral.

Brother and Sister Daer early became members of the Restoration, first uniting with the Reorganized Church of Jesus Christ of Latter Day Saints, but later transferring their membership to the Church of Christ, Temple Lot. Brother Daer was an elder and did missionary work both in the United States, and also in his native Scotland.

This grand old Scotch couple were among the faithful ones and remained true to their covenant with God to the end of their useful lives.

Sister Daer was buried from the McAllister-Julian Funeral Home in Rockford, August 5, 1945. The sermon was by Elder Wm. Pinkerton of the Reorganized church. The pallbearers were the two sons, David and Glenn Daer, two sons-in-law, Roy P. Tuttle, and George H. Bender, and two grandsons, David B. Daer and Richard Tuttle.

She leaves to mourn her passing the seven surviving children. The sons Angus, of Richland, Washington; David, of Garden Prairie, Illinois; Glenn, of Rockford, Illinois; the daughters, Mrs. Annie Grady

of Polson, Montana; Margaret and Mrs. Emily Tuttle, at home, and Mrs. Nora Mae Bender, of Belvidere, Illinois. There are also seventeen grandchildren, and one great-granddaughter. One sister, Mrs. Annie Wilson, of Accrington, England, several nephews and nieces, and a host of friends.

She was laid to rest in Wildwood Cemetery, at Rockford, Illinois.

The Advocate expresses its sense of loss, and extends to the bereaved family its fullest sympathy.

Sister thou wast mild and lovely,
Gentle as the summer's breeze.
Pleasant as the air of evening,
When it floats among the trees.

Peaceful be thy silent slumber.
Peaceful in the grave so low
Thou no more will join our number
Thou no more our song shall know.

Dearest sister thou hast left us.
HERE thy loss we deeply feel.
But 'tis God who hast bereft us.
He can all our sorrows heal.

Yet again we hope to meet thee,
When death's gloomy night has fled,
Then on earth with joys to greet thee,
Where no bitter tears are shed.

(Poem read at Sister Daer's Funeral)

THE GREAT GIFT

Blessed Lord our glorious host;
Through Thy promised Holy Ghost,
At the Table where the bread
And the wine of life is spread,
Meet Thy faithful who partake
Of these emblems for Thy sake.

Gather Thou dear saints of Thine,
Bought by Thee O Christ Divine,
By the death which Thou didst die,
Bring them to Thy bosom nigh;
Of Thy mercy and Thy love,
Feed with manna from above.

But as they who know Thee well,
Seek Thy passion thus to tell,
May they not forget Thine own
Of Thy blood and race well-known,
Who with darkened, blinded eyes
Catch no vision in the skies.

Lord, heal Thou the broken parts;
Softened Thou the broken hearts;
From despair Thy brethren lift;
Be their everlasting gift;
Jesus, Prophet, King and Priest,
Draw them to Thy sacred feast.

B. A. M. Schapiro (A Converted Jew.)

CORRECTION

In the December Advocate in the article, "Americanism vs Imperialism," page 188 second column, and about the middle of the column appears the quotation "What Mr. Cordell Hull, U. S. Secretary of War, etc." This, of course, should read "Secretary of State."

On page 189 second paragraph, fifth line the word "beautiful," should be "baneful," making the statement read, "most baneful foes of republican government."

EDITOR.

THE MINISTRY OF CHRIST

By Robert McClain

"The spirit of the Lord God is upon me
Because the Lord hath annointed me to preach
good tidings unto the meek
He has 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
To proclaim the acceptable year of the Lord."

—Isaiah 61-1-2.

In these prophetic words of Isaiah the Lord outlines His ministry. For such a ministry, our war-torn world cries out, and this is the ministry to which the Church should devote itself with all the means at its command. With the distress and turmoil, we realize as never before the need of the preaching of the Gospel of Christ—the Gospel of Peace!

The brokenhearted fill the world as the result of the most terrible war in its history. Christ, alone is able to bind up the brokenhearted. He also can deliver those who are captives of sin. He is the "Light of the World" to all those who will walk in the straight and narrow way. He can bring light to those who are blinded in sin and the flattery of the world. He can set at liberty the bruised captives of satan and they can be made free by God's forgiveness of sins. To preach the acceptable year of the Lord is the great task facing the Church of Christ today. Let us not be slack in proclaiming to the world that the Gospel of Christ is restored and fully preached again by ministers who are called by the Holy Ghost and ordained as ministers for Christ, proclaiming as Peter did on the Day of Pentecost.

"Repent and be baptised, every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the Gift of the Holy Ghost."—Acts 2-38.

"Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish. A good man obtaineth favor of the Lord: but a man of wicked devices will be condemn."—Prov. 12:1-2.

—From the Little Missionary.