

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.”—I Nephi 3:187.

Volume 26

Independence, Missouri, September, 1949

Number 9

Longing For Home

As pants the hart for water brooks,
So pants my soul for Thee.
Oh, when shall I behold Thy face,
When will Thou call for me?

How oft at night I turn mine eyes
Towards my heavenly home,
And long for that blest time when Thou,
My Lord, shalt bid me, “Come!”

And yet I know that only those
Thy blessed face shall see,
Whose hearts from every stain of sin
Are purified and free.

And oh, my Master and my Lord,
I know I'm far from meet
With all Thy blessed saints in light
To hold communion sweet.

I know that those who share Thy throne
Must in Thy likeness be,
And all the Spirit's precious fruits
In them the Father see.

Lord, grant me grace more patiently
To strive with my poor heart,
And bide Thy time to be with Thee
And see Thee as Thou art!

Selected

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ZION'S ADVOCATE

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INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the school desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete. This is due to lack of funds. We solicit the cooperation of the schools in general so as to enable us to complete the courses already started.

Send all orders for quarterlies and offerings to your

EDITORIAL

LEHI'S PHILOSOPHY

Lehi was a prophet of the Lord, and most profound in his utterances, With his prophetic mind touched by the Spirit of truth, he delved deeper into the things pertaining both to man's spiritual and physical natures than the ordinary mind can grasp unaided by the Holy Spirit.

As to the unchangeability of the Spirit of truth by which he was instructed, he said, "The Spirit is the same, yesterday, today, and forever."

That being true it follows that which was the mind of the Spirit in Lehi's day, must have been the mind of the Spirit in Adam's day, is the mind of the Spirit today, and will be the mind of the Spirit till the end of time.

Touching the redemption of mankind, the mind of the Spirit through Levi was that:

The way is prepared from the fall of man, and salvation is free. And men are instructed sufficiently that they know good and evil.

Not that man knows all truth at once; for that is impossible so long as he is of a finite mind. But man has sufficient intellect that, with the instruction given, it is possible for him to choose between right and wrong in the exercises of his God-given free agency, and continue to grow in grace and in a knowledge of the truth.

And the law is given unto man. And by the law no flesh is justified; or, by the law, men are cut off. Yea, by the temporal law, they are cut off, and also by the spiritual law they perish from that which is good, and become miserable forever.

Of itself the law could not justify, nor condemn, but justification must come through obedience and condemnation on through disobedience. And since through disobedience man had fallen, and was cut off temporarily so far as the body was concerned; and also they had been cut off spiritually and must perish from that which was good, and become miserable forever, the broken law, of itself, could not now intervene and save from that condition, hence there must be other means provided Lehi continues:

Wherefore, redemption cometh in and through the holy Messiah: for he is full of grace and truth. Behold, he offereth himself a sacrifice for sin, to answer the ends of the law (the broken law), unto all those who have a broken heart and a contrite spirit: for unto none else can the ends of the law be answered. Wherefore how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection, being the first that should rise. Wherefore he is the first fruits unto God, inasmuch as he shall make intercession for all

the children of men; and they that believe in him shall be saved. And because of the intercession for all, all men come unto God, wherefore they stand in the presence of him to be judged of him, according to the truth and holiness which is in him.

Thus we see that the ends of the law which was violated, leads to the punishment which was the penalty for violation; and the ends of the atonement lead to the happiness which results unto all those who have a broken heart and a contrite spirit, for "they that believe in him shall be saved." Lehi put it this way:

Wherefore, the ends of the law which the Holy is in opposition to that of the atonement, for it must One hath given, unto the inflicting the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement, for it must needs be that there is an opposition in all things.

We need only to look about us to verify the fact that there is an opposition in all things. The opposition may be evil, or it may not be, depending upon the nature and purpose of the opposites.

There are opposites in sex, but not essentially evil. It is only the perversion of sex that is evil. Conforming to the righteous will of God these opposites result in bringing about the righteous purposes of God. Take an ear of corn, count the rows of kernals. They are even numbered. Why? One row is male, the next female. Opposites. These opposites must exist for without them we would have no corn.

And so without an opposition there could be neither good nor evil. Lehi, speaking to his firstborn in the wilderness, puts it thus:

If not so, my firstborn in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness or misery, neither good nor bad. Wherefore all things must needs be a compound in one.

And that would have been fatal. Lehi's logic upon that is unique. And it is self-evident, when you stop to think of it, for if all things were combined into one body, it would be impossible for that body to act, since there would be nothing for it to act upon—all creation would be one lump.

Wherefore, if it should be one body, it must needs remain as dead, having no life, neither death nor corruption, nor incorruption, happiness nor misery, neither sense or insensibility. Wherefore it must needs have been created for a thing of nought, wherefore there would have been no purpose in the end of its creation. Wherefore this thing must needs destroy the wisdom of God, and his eternal purposes; and also, the power, and the mercy, and the justice of God.

To admit to a one-body possibility in creation would even destroy the wisdom of God, for being contrary to the eternal Truth by which all things exist, it would destroy the possibility of a God; and God himself become non-existent.

And if ye shall say there is no law, ye shall also say there is no sin. And if ye shall say there is no

sin, ye shall also say there is no righteousness, and if there be no righteousness there be no happiness. And no punishment nor misery. And if these things are not there is no God. And if there is no God, we are not, neither the earth, for there could have been no creation of things, neither to act nor to be acted upon; wherefore all things must have vanished away.

There you have it. That is the eternal Truth pertaining to all creation. Nothing can exist outside of, or contrary to that eternal Truth—not even the Godhead.

For if the God head were *one body*, or one person, he could not send himself, nor be sent by himself. He could not command himself, nor be commanded by himself. He could not pray to himself, nor answer that prayer to himself. In fact if the Godhead were a compound in one body he would, as Lehi says, remain as dead, with "neither sense nor insensibility," "wherefore there would be no purpose in the end of his creation," or in his existence. And if these things could be true, "there is no God. And if there is no God, we are not, neither the earth, for there could have been no creation of things, neither to act nor to be acted upon," neither to be sent nor to send, neither to command nor to obey, "wherefore all things (including the Godhead) must have vanished away."

And that is the ultimate end of a one-person Godhead, and the ultimate end of the hope of those who are deceived by that heresy.

Again, there you have it. That is the eternal Truth pertaining to all creation. Nothing can exist in all the universe outside of, or contrary to that eternal Truth—not even the Godhead.

The Bible comes to us from the mouth of the Jews one witness. The Book of Mormon comes to us from the mouth of Mannesseh, son of Joseph, as another witness. We have other scriptures coming to us through the Gentile line, and these books teach this identical truth, notwithstanding there may be mistakes of men in all of them. And speaking of all these books Nephi tells us:

And the angel spake unto me saying, These last records which thou hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall know 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 *Savior of the world*; and that all men must come unto him or they can not be saved.

There is no truth concerning the Godhead that contradicts the above. There is however error that contradicts it—both error of statment and error of understanding and application fostered and perpetuated by the Devil who is the great "opposition" to all truth.

In the Lord's prayer—not the one he taught his disciples to pray, but the one he prayed himself—found in John 17, he prayed, concerning his disciples:

Holy Father, keep through thine own name those whom thou hast given me; that they may be *one*, as *we are*.

Neither pray I for these alone, but for all them also which shall believe on me through their word, that they *all may be one*, as thou, Father, art in me, and I in thee that they also may be *one in us*.

And the glory which thou gavest me I have given them; that they *may be one*, even as we are *one*, I in them, and thou in me, that they may be made perfect in one

He certainly did not pray that his disciples who believed in him, and those who should believe on him through their word to the end of time, might lose their several personalities and become fused into one lump of matter without power to act or to be acted upon, a thing of nought, dead, senseless, with no possible hope but to "vanish away."

"But to be "one" as he and the Father were *one*, that they might be one in Christ and Christ in them, and that Christ and they might be one in the Father and the Father in them, that they all might be one, one in unity of spirit, one in purpose, one in power, and one in the glory that Christ would give them even the glory which the Father had given him. "*Perfect in one.*" One collective body, yes; but not one person.

That the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Not as combined in one lump that must vanish away; that could *love* and be *loved*, that could act and be but as separate personalities that could *send* and be *sent*, *acted upon*, could *give* and be *given*.

Father, I will that they also, whom thou hast *given me*, be with me where I am, that they may behold my glory which thou hast *given me*: For thou *lovedst* me before the foundation of the world. O righteous Father the world hath not known thee, but I have known thee, and these have known that thou *hast sent me*. And I have declared unto them thy name, and will declare it, that the love wherewith *thou hast loved me* may be in them, and I in them.

Latter-day revelation supports Lehi's philosophy, and is in turn supported by Lehi.

Verily, thus saith the Lord, it shall come to pass that every soul that forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world, and that *I am in the Father* and the *Father in me*, and *the Father and I are One*, the Father because he gave me of his fullness; and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

In the Godhead from the beginning was a personality that could act, also a personality that could be acted upon, that could give, and be given to. The Father gave the Son of his fullness, and the Son could receive of the Father a fullness.

I was in the world and received of my Father, and the works of him were plainly manifest, and John saw and bore record of the fullness of my glory, and the fullness of John's record is hereafter to be revealed. And he bore record saying, I saw his glory that he

was in the beginning before the world was; therefore in the beginning the Word was, even the messenger of salvation, the light and the Redeemer of the world, the Spirit of truth, who came into the world because the world was made by him, and in him was the life of men, and the light of men. The world's were made by him. Men were made by him. All things were made by him, and through him, and of him. And I John, bare record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth which came and dwelt in the flesh, and dwelt among us.

Not just one lump, but in the very beginning there were separate personalities, some one to act, some one to be acted upon, some one to give of his fullness, some one to receive of that fullness.

And I John, saw that he received not of the fullness at the first, but received grace for grace; and he received not of the fullness at first, but continued from grace to grace, until he received a fullness: and thus was he called the Son of God, because he received not of the fullness at the first.

And as Christ received of a fullness, so may all receive of a fullness, each in his own order.

I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fullness, for if you keep my commandments you shall receive of his fullness, and be glorified in me as *I am in the Father*, therefore I say unto you, you shall receive grace for grace.

We must worship, not in a senseless lump which must come to nought, having no life—and which could have no existence in fact; but we must worship the Father in the name of the Son, and be glorified in the Son as the Son is glorified in the Father; and we must receive grace for grace, that when he comes, as Paul says, "We will be like him."

I was in the beginning with the Father, and am the Firstborn, and all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn. Ye were also in the beginning with the Father: that which is Spirit, even the Spirit of truth, and truth is a knowledge of things as they are, and as they were, and as they are to come; and whatsoever is more or less than this, is the spirit of that wicked one, who was a liar from the beginning.

The spirit of that wicked one is doing a lot of lying today to destroy faith in the true Sonship of Christ. Both Lehi and the latter-day prophet bore witness of the truth, giving us a knowledge of things as they are, as they were, and as they are to come. The devil is using all his powers to destroy that truth.

The spirit of truth is of God. I am the Spirit of truth. And John bore record of me saying, He received a fullness of truth; yea, even all truth, and no man receiveth a fullness unless he keepeth his commandments. He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things.

This, then, is the hope of the saints, not to worship an imaginary dead lump that has no existence, but to worship the living God, in the name of his Son, and keep his commandments by which we receive grace for grace, partake of his fullness and be glorified in Christ, until we know all truth, and are entitled to celestial glory. "Where they who dwell in his presence are the Church of the First born; and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them equal in power, and in might, and in dominion." In other words where all who labor diligently in the vineyard, whether for a shorter or longer period, even "one hour" shall be given a "penny" and be made "equal" because they have been able to abide by a portion of the celestial (gospel) law in this world, and are quickened by that power in the resurrection.

Man was also in the beginning with God. Intelligence, or the light of the truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act of itself, as all intelligence also, otherwise there is no existence."

This agrees with what Lehi tells us. These creations are not a compound in one, but are independent in their several spheres, to act and to be acted upon, if it were not so there could be no existence. The Godhead is no exception to the rule, and cannot exist contrary to this eternal truth.

Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation, for man is spirit."

How many, may I ask, are under condemnation today for that very reason?

The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy.

This fullness of joy is brought about by the union of the immortal and resurrected body with the immortal spirit, both composed of eternal elements, and not until then can man receive a fullness of joy.

Let us then forsake the pagan gods that some are attempting to foist upon us, and accept the God of Lehi, the God of the latter-day prophet, who, with the First-born, was from the beginning, as were also the *eternal elements*, both spiritual and temporal, the *light*, of *truth*, and of *intelligence*, which is "the glory of God," all of these occupying their relative spheres, acting and being acted upon, with even man present with God in the beginning, and who in due time was to be created (made, produced, brought forth, invested with new characteristics, by new combinations of matter—new forms, constitutions, qualifications.—formed anew, or renewed—see Webster) to inhabit this earth in a probationary state, that the great purpose of God to bring about the eternal life and happiness of mankind may be realized in all the obedient, for as Lehi says:

"There is a God, and he hath created all things, both the heavens and the earth, and all things that in them is, both things to act, and things to be acted upon."

L. A. Gould

LOCAL NEWS

AVA LOCAL

According to a motion passed at the last business meeting for the Christian Ensign the reporter for that meeting should report the local news as well.

On July third, as is customary on the first Sunday of the month, we had the Sacrament service. Sr. Edith Bell from Independence was our only visitor. The Christian Ensign meeting that night was in charge of Sr. Delores Bell. Bro. Harvey Bell had been elected teacher and started a series of lessons on the unnoticed things in the Book of Mormon.

July tenth, we had a round table in charge of Bro. A. M. Smith instead of the regular sermon. Because of a decrease in members and cars, the Christian Ensign meetings were temporarily postponed.

We again had visitors from Independence on the seventeenth. They were Sr. Loraine Welton and daughters Jewell and Gerry.

Because of the ban on public gatherings in Douglas County during the worst of the polio, we had no meetings the next Sunday.

Bro. A. M. Smith was our only speaker for the month.

On July the twenty-eight the United Workers met in the morning at the home of Sr. A. M. Smith to can corn for the General Conference.

Ella Bell, Reporter.

Maple City, Mich.
August 26, 1949

MAPLE CITY, LOCAL

July 10th, Leonard H. Mallory was ordained to the Priesthood by Elder Peter Price. July 24th, Sister and Brother Inch of Wyandotte were here to attend Sunday School and church services, and Elder Inch preached a fine sermon which we all enjoyed.

Mr. and Mrs. Don Trumbell are the proud parents of a girl born July 28th, by the name of Louise Marie Trumbell.

Louise Marie Trumbell, daughter of Mr. and Mrs. Don Trumbell was blessed by Elder Peter Price, her grandfather, August 14th.

Mr. and Mrs. Edmund Ziegler attended Sunday School and church services August 14th.

Brother and Sister Surbrook of Wyandotte spent the week end at the Peter Price residence. August 21st, we had a very spiritual meeting led by Elder Surbrook, which we all enjoyed.

The Women's Department has held several bake sales, through July and August.

The men of the Maple City Local have held two or three bee's at the church lot to dig out the church basement.

Apostle Leon A. Gould and Elder Heath of Muskegon enroute to Bemiji, Minn., reunion spent Monday night, August 22nd at the Peter Price residence.

Yours in Christ's Service,
Mrs. Ethel Whitten, Maple City, Mich.

BEMIDJI REUNION

The Bemidji Reunion opened at ten-thirty on August 26. Meetings were held in a new building, use of which was donated for the three days by Hubert Schrader, husband of Sr. Amy Schrader. Meals were served on the lawn of the Schrader home.

A short organization meeting was held appointing Apostle Leon A. Gould, Bishop B. A. Winegar and Elder Cleo Heath in charge of arrangement of services. Sister Schrader was selected chorister, Sister Carol Ann Spargo organist, and Sister Schrader, secretary.

The eleven o'clock services was occupied by Brother Heath with a message of God's gracious goodness to us and the honor of living under his laws.

Brother Gould spoke in the afternoon and awakened our hearts to our need to respond to the call of Jesus for service to Him, and to use the talents He has given each that we need not be ashamed at His coming.

During the hour of the evening meal we were happy to add Brother and Sister William Anderson, of Independence, Missouri, to our number.

Brother Gould spoke again in the evening with an exhortation to awake to the signs of the times, and to the lateness of the hour in which we live, and added pointers of things to watch for that we be not taken unawares at His coming.

The ten o'clock service Saturday morning was devoted to a prayer service in which the presence of the Spirit was felt as expressed by many.

This meeting ran so long overtime that the eleven o'clock preaching service was dispensed with. Brother Anderson spoke in the afternoon urging all to deeper study of the commandments of God, and a closer adherence to them in our daily lives that we may be found among those who have made preparation, and thus not be excluded at His coming.

Brother Winegar talked to us in the evening and explained some of the promises of God to Israel and their fulfillment, and our final state being dependent on the choices we make and cling to here.

We also had another prayer service Sunday morning which was enjoyed, and at the eleven o'clock service Brother Heath, exhorted to adherence to the commandments of God that we might merit the blessings of the spirit, as promised explaining that a failure to enjoy the spiritual gifts of the gospel was because of a failure to have and manifest the faith required that we might receive them.

Brother Anderson spoke again in the afternoon reminding us of the position of the "Church of Christ"; and of our subsequent responsibilities; the gratitude we should feel to God for this privilege; and the necessity of conducting our lives that we at no time should lower the ideals that Christ set for his peoples.

Following this service the twin boys of Brother and Sister Leo Ferdig of Blackduck, Minn., were blessed.

We all gathered at the river shortly after the service and Brother Winfield Gould's wife, Betty, entered the waters of baptism. After which one of the little Ferdig

twins was administered to for the Lord's blessing on the affliction from which he has suffered for most of his short life here.

After our evening meal we gathered early for an informal song service, as we also had on Saturday evening. Then Brother Gould spoke on the "Two Books," the historical contents of both, past, present, and future and the influence and working of this history in our lives.

A short business session followed, and then the confirmation of Sister Winfield Gould after which time was allowed for all to give her the hand of fellowship and then the reunion was closed in singing God be with you till we meet again.

Many of us have felt it was a good reunion, and that a new hope and a new courage, and a new touch of the Spirit was received from the Lord for a new effort to work for the building of the Kingdom. We hope and pray that the Lord will bless us with the necessary strength for accomplishment that we may meet again next year in like capacity, and that all who desire may meet with us.

Amy Schrader

THE WISCONSIN REUNION

A year ago while holding an all-day meeting at the home of Brother and Sister Rollo Addie at Lima Center, Wisconsin, the affair inspired such enthusiasm, that the idea of holding a regular reunion there this year sprang into life. Lima Center is a small country village about fifty odd miles from Milwaukee, and on paved highways, and the home of Brother and Sister Addie is a large old fashioned farm home comprising eighteen rooms, and nestling in a beautiful giant soft maple and oak park, with spacious grounds.

The Milwaukee saints attended that all day meeting, and so enjoyed themselves that they felt it would be the real thing to accept the urgent solicitations of the Addies to make their home the home of a state reunion, and preparations were immediately begun to realize this hope. The Addies planted a larger garden with a greater variety of vegetables. The Milwaukee folks talked the project with all relatives and friends, and the Missionary Flints boosted the idea throughout the field.

However, for a time this last spring it seemed that the project might abort because of the very serious illness of the Missionary in Charge, and his continuous hospitalization during the entire summer, but by the providence of God and a remarkable recovery through the administration and the prayers of the saints, this disability seemed to be removed and we made haste to bring about a successful realization of our hopes for a reunion.

The date was set for the last three days of the third week end in August. Brother and Sister Wm. F. Anderson indicated a desire to be with us and give us their valued assistance. Sister Flint and the writer, arrived at the home of the Addies on Tuesday, August 16, to help make the necessary preparations.

It had been anticipated that we would have the use

of the village hall for the services, and its use was solicited, when out of a clear sky the few remaining members of the United Brethren Church in Lima Center, volunteered the use of their nice little church building which is fully equipped with everything necessary, song books and other aids, such as piano, electric lights, etc., etc. This seemed to spring out of the feeling of respect entertained by the community for our only members here, the Addies. Their lives throughout the many years they have lived here (this being the community in which Bro. Addie was born and raised), seems to have been a real credit to the Church of Christ, and we are rather proud of them. They are very humble quiet living folks but solid according to our best American and gospel standards. Bro. Addie is an elder in the Church of Christ, while Sister Addie has ever been active in all community ladies activities, social and religious.

Our meetings began with a prayer meeting Friday afternoon. Only a few were present. Sisters Hunholz and Hutchison and Junior Hutchison had driven out from Milwaukee in the morning, and Brother and Sister Anderson had arrived the afternoon previous by bus from Independence, and we met them at Milton, Wisconsin. A fine spirit was in evidence from the very beginning. Friday evening Bro. Anderson preached a very fine practical discourse. Saturday others began to come in so the day's exercises began with a prayer meeting at 10:00 A. M., followed in the afternoon at 2:30 by a sermon by ye scribe, and another sermon in the evening by Brother Anderson, and as our entire crowd had arrived by this time, Brother Anderson gave about the most rousing and spiritual sermon I have ever heard him deliver during our many years of association.

Sunday we met at 9:30 for a prayer and sacrament service. This was in charge of Elders Rollo Addie of Lima Center and Clyde Babcock from Black River Falls, Wisconsin. At 11:00 the preaching service was by B. C. Flint. A cafeteria dinner was served in the home of the Addies where all the meals of the reunion were enjoyed, both by the sumptuousness of the provisions provided by the fine spirit of fellowship that prevailed and in which the members of the United Brethren Church present partook with us, as well as in their attendance at the services.

In the afternoon Bro. Anderson preached another fine sermon, after which some who had come from a distance, began their journey home. In the evening B. C. Flint gave the final preaching service to those who remained to the close of the reunion. The time had been so enjoyable and profitably spent that the parting after the reunion was over was a real heartbreaking affair, and at the close of the afternoon session, when the question of holding another reunion in 1950 was proposed the response was so enthusiastic, that there was no doubt in the minds of any as to the far-reaching benefits that had been derived from this splendid spiritual association. God's favor seemed to be with us throughout, as the weather which up to that time had been hot and humid, changed to a very delightful cool Autumn beauty. In short it was an old-fashioned spiritual get together of God's people.

The saints came from Black River Falls, Wisconsin, a distance of about one hundred and seventy miles.

From Montfort in the western part of the state; from Milwaukee and other places. Then there were friends from Evansville, Beloit, and Elkhorn in attendance, so we had a very nice crowd throughout, though not as many as we had hoped could be with us. A number from Sparta had intended to come, but seemingly were hindered at the last moment. The same was true of the Racine folks. Some of these with small children decided not to come because of the polio epidemic that seems to be raging in much of this territory.

However, as a beginning we feel that this has been a very splendid start towards that which we hope may develop into a real annual affair. Much credit is due, in addition to the wonderful hospitality of the Addies, to the Hunholz and Hutchison families of Milwaukee. Many of the saints who attended this reunion had never before met, and it was a very wonderful experience to see the speed with which all strangeness vanished under the sweet spirit of the gospel, and this made the parting actually a sad experience. May God richly bless his people in the field and bring them back again next year for another season of spiritual refreshing, is our prayer.

In this connection we wish also to express our appreciation for the splendid help given us by Brother and Sister Wm. F. Andreson. My health still seems to demand that I go slow, and while I feel very well in a general way, I have not yet regained my wonted strength, so I feel the need of much rest in order to regain my health and vigor. Added to this we may add that the Sunday prior to Lima Center reunion we had a very full day at Sparta, Wis., where we had a baptism in the morning, and at the afternoon preaching service we blessed two babies, together with the confirmation and a preaching service, and another in the evening, and at which services we had a packed house in each instance, with no opportunity for a rest of any kind. We were very weary when night came, and felt the need of heeding the doctor's advice to go slow, and in this we solicit the prayers of the saints everywhere, that we may be given the strength to continue in our work. May God bless his people everywhere, is our prayer.

The Flints

P. S.: I should have mentioned that Brother Ray Hunholz of Milwaukee is a staff photographer for the Milwaukee Daily Sentinel, and some of the saints have seen his splendid work. He was present at the reunion and took a number of pictures of the group and its environment, including the church, in which the reunion was held. Our readers might like to see some of these in the Advocate later if we can make arrangements to this end.

MISSIONARY ITEMS

Apostle James E. Yates writes from Portland Oregon as follows:

Brother Anderson and I, are traveling together in our joint Mission. We have reached this point of Portland, Oregon. We are having some interesting experiences in gospel work, most of them pleasant and encouraging to us,—and we endeavor to make them helpful to any willing to receive such help in their lives as can so surely be supplied by the True Gospel of Christ.

Our testimony that the Lord has surely given into

our possession that Pearl of Great Price, has no cause to waver, or to be presented in any uncertain terms; and I affirm these things for Brother Anderson also.

I trust that I do not intrude too much, in offering this very short item for the Advocate.

This is to be published in a publication which issues in England, monthly, to readers in all countries around the world; also by a publisher in Salt Lake City, Utah. I confess that I am anxious that the *Advocate* may carry it.

It is not that I desire to flaunt my own writings; but I believe that the exact truth of this boiled down statement is so potent, and so sure to be demonstrated in coming world events, that we should issue this warning.

Exact analysis of the world's present troubles, stated in fewest words:

"The love of money is the root of all evil"—I Tim. 5:10.

The whole of all the intricate ramifications and present increasing world-wide crime, complicated National and International Entanglements, together with the consequent Impending Boom of Destruction of all Nations and of all Governments, centers in the following:

Capitalism's treacherous use of usury on money, in utter criminal disregard of the Commandments of the Almighty God, and of His Holy edicts concerning the misuse of money,—together with the indifference, and consequent ignorance of the poor, and the "underprivileged", to the fact that by means of usury on money the most shameless and damable robbery of the poor and the down-trodden in all nations is dastardly legalized, though Divinely Anathematized!

However, it can be by repentance from the black crime of robbery by means of usury on money, and by obedience to Almighty God through Christ, that there can be any possible "recovery, or salvation from total destruction of the nations.

James E. Yates
2964 Newton Ave., San Diego, Calif.

JOURNEYS

We arrived in Klamath Falls, Oregon, July 18, going to the home of Brother and Sister McRoberts. Sister McRoberts was baptized, when yet in her teens by Brother Yates. She has been true to her covenant through the years though isolated the larger part of her life. Arrangements were made to hold a few cottage meetings there. Having been supplied a few addresses of readers of the Advocate along our route, we had the name of Sister Nina Seitz, who lives in that city. Later her sister, Ada Bowyer, arrived from Joplin, Mo., for a visit. We also located Brother Albert Premo who is a police officer there. With a few neighbors we had some very nice meetings.

Klamath Falls is situated on the shore of a lake some twenty-five miles in length, and fifteen miles in width, which is the source of the Klamath River, and along the shore are large saw mills and other lumber industries. In many places the river was jotted with logs

waiting to be converted into lumber. Judging from the amount of lumber piled in the various yards, one would think there could be no scarcity of lumber. Oregon is a state of large forests, and one travels for many miles through beautiful pine forests, great towering trees over one hundred feet high, many of which are cut and used for poles for the various utilities.

While in Klamath Falls we heard about Crater Lake, and the folks wanted to know if the writer had ever seen it, and of course it being my first trip to that part of the country, we had to say no. Brother Yates had seen it a few times. Brother McRoberts said he wanted me to see it so said he would take us up there some sixty miles distant. Saturday morning we rolled out of bed about five in the morning and made ready for the trip. The trip up was very interesting, mostly through shady lanes of pine trees—just a highway cut through. Occasionally we would meet truck loads of large pine logs enroute to some mill to be sawed up. The Crater is located in a Government reserve surrounded by a park, and a charge of one dollar is collected for each car that enters, which gives the bearer the privilege of entrance for the entire year. At the summit we learned we were seven thousand one hundred feet above sea level—it was chilly there. From the summit, it was a mile and a half walk down to the lake, a winding trail, some nineteen hairpin curves where you would about meet yourself coming back. At one place going down, the trail was cut through a two foot snow bank. It takes about forty-five minutes to walk down to the water. The elevation at the water is six thousand one hundred and seventy-seven feet. The claim is that there are about twenty square miles of water surface, and the lake is two thousand feet in depth; the fourth deepest lake in the world. The water is very blue to look at; when dipped up it is very clear, and pure. They said it was one hundred per cent pure, very small amount of mineral in it. In the lake is a small mountain with a crater on it. It is twenty-seven hundred feet high. The claim is that eight cubic miles of deposit had been blown out of the crater, which covered parts of other states including Washington. The Crater was first discovered in 1853.

On the lake is a motor boat which will carry about twenty-five people, and a charge of two dollars is made to make the trip around the lake. Our finances were at low ebb, so we refrained from taking the boat ride, and wended our way towards the top, and found it was much easier to go down than to climb back up. We enjoyed our trip and our stay with the McRoberts folks. Brother McRoberts is not a member of any church but is a very fine gentleman. We had hoped to see some roving bears while up in the forest, but they would not oblige us. We did see a deer bound across the road.

Leaving Klamath Falls we journeyed to Rogue River, arriving there July the 25th, where we located a niece and nephew there of Brother Yates, both members of the church. The nephew lived up in the hills some nine miles from the village. Sister Brown lives in town. While in Rogue River, we located a sister Brother Yates had known in Oklahoma, who has been isolated for years. Her membership is with the Reorganized Church. We had a short visit with her and her husband, whom we found congenial. Of course it was Brother Yates' visit as they had many old times to talk about.

Leaving Rogue River, we wended our way to Portland, Oregon, passing through more forest, we entered a rich valley of farms, where farmers were busy in the harvest fields. Wheat, oats, and barley seemed to be the principle grains. There were many fields of alfalfa. Some were using binders, others were using combines.

A little farther on, we came to a fruit and nut country: peaches, apricots, and berries, walnuts and other varieties of nuts.

In Portland, we went to the home of Mr. and Mrs. Thomas Gray, not members of the church, friends of Brother Yates, whom he had met in times past; very fine folks, and we hope sometime they may understand the gospel. We were not able to hold meetings in Portland. We visited what is claimed to be the largest log house in the world. It was built in 1904 for the Lewis & Clark Exposition of 1905 which was held in Portland. The house was built to hold the forest exhibits of Oregon. It is constructed of large Douglas fir logs. The building is two hundred feet long, one hundred and two feet wide, and seventy-two feet high. There are forty-nine log pillars which support the roof. They are six feet in diameter at the base and five feet at the top, and fifty-four feet long. It is now maintained by the City of Portland, and holds a number of exhibits. There are two large pieces of plank that are eight feet and a half inches of fir, also log, or piece of tree that had grown around part of a rail fence. The rails had grown into the tree. There was a stump of a Sitka Spruce which had sprouted in the bark of a cedar log, the roots encircling the log until the log had become a part of the root of the spruce. The stump was one hundred and seventy-three years old. The cedar log has three hundred and four annual circles, and was a tree, two feet in diameter when Columbus discovered America. There is a block cut from a Douglas fir nine feet and four inches in diameter, and many other exhibits that space will not permit mentioning.

Leaving Portland, we wended our way around mountains and through canyons, along the Columbia River on thirty highway, or the Old Oregon Trail. The scenery along the way was full of beauty—sorry we are not able to describe it for you. Three mountain water falls were very attractive as it flowed down the mountain side from several hundred feet. There are many beautiful sights along the Columbia and the Oregon Trail, if one could stop and study them. There were boats or rather barges propelled by tugboats on the river. The thought came: how nice it would be to be able to take the boat ride on the river.

There were three tunnels, along the way, cut through the lava deposits from volcanic eruptions at sometime. There are many miles of lava deposits along the trail. One of these tunnels, nearly half a mile through, was lit by electricity. There were signal lights on each end. The other tunnels were not so long, but showed the obstructions that had to be met by the builders of the highway. The Union Pacific railroad runs along one side of the river and the Southern Pacific on the other. They too would wind around, and sometimes through the mountains, through tunnels, in one side, and out the other, causing one to marvel at the accuracy of the engineers who laid out the road.

There were also, along the Columbia River, hundreds

of logs waiting to be made into lumber.

As we travelled along over well built roads, our thoughts were caused to drift back over the past, and in mind's eye we visioned the early settlers who wended their way over that same trail many years ago, having to break every mile of road as they traveled, taking many months to do what now can be done in a few hours or days. How little the sacrifices and hardships they endured are being appreciated by the many who speed over that same trail today without thought of those pioneers. How little the generations of today appreciate the golden heritage left them by those who have gone before.

Looking at it from a gospel sense, we fail to appreciate the many hardships and sacrifices that were met and made by those early saints. They believed what God said, and were anxious to follow the course mapped out by the Master. Accompanying those hardships were manifold blessings in Divine acknowledgement of their humble obedience. Today the "old, old path" has been forgotten, and but little attention is paid to the teachings of the Master as found in the "Sermon on the Mount" and other places along the way. The "first and great commandment" has been forgotten, or laid aside, and the second like unto the first, does not find much expression in the lives of those who claim to be saints.

As we travelled along we came to a place known as the Dalles (Dolls) named so because of the many protruding lava rocks which divide the river. There a canal had to be built with locks so the barges could go through. We did not learn how long the canal was, but it was quite lengthy. The river runs between two mountain ranges. On the one side, the mountains are studded with timber, and at many points thick forest, and on the other side it was barren, and looked to be just sand and dirt—there did not seem to be any rock.

The story of the crucifixion, as told in the Book of Mormon, came to mind, and we wondered if this too had been brought about when the "whole face of the land was changed."

At intervals along the trail are historic markers, no doubt calling attention to incidents happening in the days when the pioneers passed that way. We were not able to satisfy the bump of curiosity we are possessed with, so did not have opportunity to read even one of those markers.

We drove through some one hundred and seventy-five miles of mountain trail with not much but timber on the one side and barrenness on the other, with here and there a small settlement. Then comes desert with its growth of sage brush, and later to where farm homes had been established, where they could get water for irrigation. Night coming on, we had to be on the lookout for some place to camp. Hotels and cabins were beyond our means, but we finally came to a state park. We drove in and found water and a place to park the car. Brother Yates occupying the rear berth and the writer the front. We managed to get through the night, and started on our journey. The park was known as Immigrant Springs Park.

We arrived at Caldwell, Idaho August 22, where we went to the home of Brother Asa Grinstead, where we were made welcome, his sister having come on from Klamath Falls to be with him. Asa is not married, and his widowed sister came to live with him. We found Broth-

er Grinstead true to the gospel, though he has spent the most of his life isolated. While with him, he transferred his membership to the Church of Christ.

The Idaho territory has rather mixed crops, from grain to fruit. Brother Grinstead informed us that peaches, and prunes were raised quite extensively, and the picking season was just about to commence.

We left Caldwell August 25, and headed for Utah passing through much interesting country. Arriving in Ogden, the writer changed to a Greyhound bus for home, and Brother Yates headed towards San Diego, and home.

Boarding a bus at six-twenty in the evening, we again entered a mountain trail, this time through the Rockies. We were not able to observe as much as we did from the car. The scenery of the Rockies is attractive, but darkness overtook us, and we were unable to see much. We arrived in Omaha the next night about eleven o'clock, and thought of Brother Harris, but it was rather late to disturb anyone, and besides, Brother Harris is a bigger man than I am. I had hoped to get into Omaha earlier in the evening, but the fates seemed to be against me. Hope for better luck next time. We left Omaha one o'clock Sunday morning, arriving home about eight-thirty, tired, and glad to be with our very best girl again.

I might mention that we found hot and dry weather all along the way, the air conditioning in Brother Yates car had ceased to work, but all in all we hope our trek was not in vain. We met and conversed with a number, and we hope encouraged those we contacted.

Brother Yates suffers with pains in his legs—remember him in your prayers that he may be relieved.

Missionary work is not like it once was: opportunities not so plentiful. The time has come when folks are "Lovers of pleasure more than lovers of God" and are not interested in things eternal. Places to hold meetings cannot be obtained without paying high prices, and we were unable to do that. There was a time when most every saint would open their home for cottage meetings, but not so today. Of course there are many now days who do not have room where a meeting could be held.

But I better call a halt.

Yours in hope of final triumph,

Wm. F. Anderson

INDIAN LORE

To all of us the story of the Book of Mormon is a familiar one, one that we have had taught to us and one that we have heard talked about since we were children. To me, the story of the American Indian, the sons of Laman, is intensely interesting.

As you know, the moving picture companies are using our beautiful Sedona mountains as a setting for quite a number of pictures. For the past seven weeks Twentieth Century Fox Films have been on location here shooting scenes from "The Arorow," a story taken from the book, "Blood Brothers."

The story deals with the white man and his experi-

ences with the Apache Indians. In order to make it authentic, the company brought down one hundred and fifty red men from Fort Apache up in the mountains. A complete Indian village was erected where they lived during the days they were on location.

On their days off the Apaches strolled around our small community, quiet and dignified, visiting the various stores, etc. So it was that on one occasion I was a party to a conversation with a couple of Indian men.

During the talk they related some of their folklore, their tribal stories as handed down from one generation to another—interesting stories; all of them. Finally came this one:

"One time a leader of our people was commanded by the Great Spirit to cross the many waters. My people were told to cut down trees and to make a boat of them. It was to have a round top so the water could go over it. Some of the people made fun and laughed at them. And they said, 'You will drown.' But the leader said, 'No, we will not drown because the Great Spirit showed me how to build it. He will not let us drown.' So they built the boat and the people crossed the many waters safely."

Another story: A promise was made to our fathers that a prince would come to visit our people. His face would be white. The Great Spirit was to be His Father and his name was to be Messiah. The prince did come to my people and stayed with them for awhile. Then he went away saying that he had to go live with his Father, the Great Spirit, but that he would come back again some day. My people believe that some day he will come."

These stories had no connection, in the mind of the Indian, with any church or religious sect. They were just Indian lore.

Just a story? Yes, a story alright, but more than that. To those of us who have heard the beautiful gospel story, it is just another small link in the hugh chain of evidence, that the love of Christ, our elder brother reaches out to all mankind binding us together as one. Our heavenly Father sees neither race nor color when He reaches out His arm to encircle us all as one earthly family.

Ruth Yates Willard

OBITUARY

There passed from our midst on July 20, 1949, at Viceroy, Saskatchewan, Brother A. N. O'Neil, who was known far and wide by members of the Church.

Brother O'Neil was born at Omeme, Ontario, April 11, 1886; married Elva May Jordan October 21, 1909; was baptized unto Christ in 1914 by Elder Daniel MacGregor.

There were born to this union four children: Amos, who lives at Nut Mountain, Saskatchewan; Gwen, Mrs. Alfred Longfellow, who lives at La Crosse, Wisconsin; Frances, Mrs. Morrison, who lives at Spalding, Saskatchewan; and Jack, who lives at Viceroy, Saskatchewan. These, with their mother, Sister O'Neil, are left to mourn his passing, as well as a host of relatives and friends.

Funeral services was held at the Saint's Church at Viceroy, which was crowded with relatives and friends who came to pay their last respects to a brother, neighbor and friend. The service was in charge of T. J. Jordan, Broth O'Neil's brother-in-law, sermon by Apostle W. F. Jordan, and commitment prayer at the grave by Elder George A. Jordan of Prince Albert, Saskatchewan.

Thus was laid to rest another member of the Church of Christ on earth, to await the Resurrection morn, which to us is not far distant.

Regina, Sask.,
September 4, 1949

OBITUARY

Silas Henry Midgorden

Silas Henry Midgorden, eldest son of Mary Nelson and Ole H. Midgorden was born June 12, 1881, Marseilles, Ill.

He passed away quietly at his home August 11, 1949 at the age of 68 years and 2 months after an illness of 2 years.

He was baptized in the Reorganized Church of Latter Day Saints, May 26, 1895 at Hills, Minn., by Elder Peter Anderson. Later he transferred his membership to the Church of Christ (Temple Lot), and was ordained an elder October 12, 1935.

He came to Lamoni with his parents at the age of 22 years and settled down on a farm south of Lamoni.

On September 16, 1908 he was married to Wilhelmina Hepburn at Lamoni. To this union was born one daughter, Florence.

He was a good Christian, a faithful husband, devoted father and a dependable and true friend, honest in all his dealings. He was faithful to his covenant that he made at the waters of baptism.

His entire married life was spent in Lamoni.

He leaves to mourn his passing his devoted wife Wilhelmina, one daughter, Florence, and one grandson Silas Leonard. Five brothers and three sisters, M. M. Midgorden, Lamoni; Oscar Midgorden, Leon; Alvin E. Midgorden, Lamoni; J. B. Midgorden, West Des Moines; L. O. Englewood, Colo.; Mrs. Caroline Roberts, Chariton; Miss Nellie Midgorden, Lamoni; Miss Clara Midgorden, Lamoni. Fifteen nieces and nephews and other relatives and friends.

His father and mother and one brother Dennis have preceded him in death.

Services were held from the Marsh Chapel August 13, with Elders Charles Ballantyne and Clarence Heide in charge. Music was provided by Mr. Arthur Derry, Mrs. H. R. Sprague and Mrs. Evan Walden. Pallbearers included the following: Marvin Midgorden, Dennis, Eugene and Kent Midgorden, all nephews, and Byron Thorp and Victor White husbands of his nieces.

Burial was at Rose Hill.

SUNDAY SCHOOL PAGE

July 10, 1949

To all the Sunday Schools:

Greetings:

On this page are to appear articles of Church School interest. Of interest this time we have a report from the Collins, Missouri Sunday School. We invite all schools to keep us informed.

Collins, Mo.

June 27, 1949

The General Sunday School Superintendent,
Elder Rolland D. Sprague

Dear Bro.:

Our Sunday School had election of officers June 12 and I was elected to send in reports from here but have waited as some thought forms would be sent to fill in. The officers elected are as follows:

Superintendent, Jack Martin; Assist. Supt., Ray Martin; Secretary, Mrs. L. R. Maybell; Treasurer, Mrs. L. M. Sarratt; Pianist, Marjorie Martin.

Teachers: Senior class, Mrs. L. M. Sarratt; Junior class, Jack Martin; Primary class, Gussie Martin; Assistant, Norma Cook. Reporter, Mrs. L. M. Sarratt.

We have an average attendance of around twenty and have Sunday School every Sunday, the weather permits. I believe I can speak for the Sunday School members that they will be willing to donate of their funds for the quarterlies to be published in the future. We have had to send to the Cook Company for some Primary and Juniors that you didn't have. If I am supposed to send the reports of this Sunday School to the Secretary of the School please notify me. We all hope to keep our Sunday School going.

By Reporter,

Sr. L. M. Sarratt,

Route 1, Collins, Mo.

We notice our school in Collins held their business meeting June 12th. Here in Independence, we hold our business meeting the last Tuesday in August and the last Tuesday in February. Officers are elected to serve six months. The treasurer's books are closed two weeks before business meeting to give time for auditing. It will be very nice when we can all arrange to hold our meetings at the same time or in the same week. The February meeting makes it very helpful for the local secretaries to get their report to the General Sunday School at Conference. Thanks for the report, Sr. Sarratt.

Superintendent

Elder Rolland D. Sprague

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 BOOK OF MORMON VINDICATED

(Continued from Last Month)

All this has been brought about since the commencement of this work. Did it all "just happen?" No; there is a God that doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, "What doest thou?" And he has brought about these wonderful changes in nature, and in the conditions of things among men, to confirm the word and work of his servants, and to leave all who reject this work without excuse in the day of judgment. "Be ye not mockers lest your bands be made strong."

CHAPTER VI

Prophecies in the Book of Mormon

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.—John 14:29.

Now I tell you before it come that, when it is come to pass, ye may believe that I am he.—John 13:19.

But these things have I told you, that when the time shall come, ye may remember that I told you of them.—John 16:4.

When therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed in the scriptures and the word which Jesus had said.—John 2:22.

Prophecy and its fulfillment were among the chief evidences used by Christ and his apostles, to prove the divinity of our Savior's mission. They could show that the prophecies of the Old Testament, which point to the birth, life, death, and resurrection of the Christ, were literally fulfilled in Jesus of Nazareth; then they could take up the predictions of the Master himself and show that they, too, were literally fulfilled, making the evidence doubly strong.

It is just so with the Book of Mormon. We show first that it literally fulfills the Bible predictions pointing to the great latter day work, and then we show that certain predictions in the book itself have had literal fulfillment since its publication.

And, having called attention to the exact fulfillment of the Bible prophecies, in the coming forth of this work I wish now to call attention to a few of those in the book, that have been fulfilled right before the world, and by the world, since its publications.

The first prophecy I shall ask you to notice will be found in the Book of Mormon, pages 104, 105, (Page 156 Authorized Edition.)

But behold, * * * When I shall proceed to do a marvelous work among them * * * my words shall hiss forth unto the ends of earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, "A Bible, a bible, we have got a bible, and there cannot be any more bible.

And sure enough, when the book was published the people began to cry, "A new Bible;" "the Golden Bible;" "Joe Smith's Bible;" "The Mormon Bible;" "We have one Bible and we don't need another," literally fulfilling the foregoing prophecy and, in their blind zeal to destroy the work, helping to prove the Book of Mormon true. Why do the enemies of the book with this prophecy right before their eyes, go on blindly fulfilling it every day? As well ask why the enemies of Christ gave him "vinegar to drink," or why they "parted his garments among them," or why they valued him at "thirty pieces of silver," or why they pierced his hands and his feet."

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

*The second one I shall notice is on page 103. (153 Auth. Ed.)

Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and the blood of the saints shall cry from the ground against them.

Also page 496: (707 Auth. Ed.)

And it shall come in a day when the blood of the saints shall cry unto the Lord, because of secret combinations and the works of darkness.

Here is a book, claimed to be inspired, containing prophecies of what shall transpire when it comes forth to the world. It is published by a people who claim to be Saints of God. It is published in 1830, in free America—"the land of the free and the home of the brave"—where the constitution guarantees to every man the privilege of worshipping Almighty God according to the dictates of his own conscience. And yet it comes out and boldly predicts that when it comes forth the "blood of the saints shall cry from the ground, because of secret combinations and works of darkness." Who would have thought of people's blood being shed, by religious fanatics, here in the United States, because of their religious principles? Human wisdom would never have made such a prediction in this land of religious freedom. Yet it has been fulfilled.

And now I have told you before it come to pass, that when it is come to pass, ye might believe.

The third one is found in the Book of Mormon page 106: (158.)

For after the book of which I have spoken (the Book of Mormon) shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written.

During the first fourteen years after the publication of the Book of Mormon between one hundred and fifty thousand and two hundred thousand souls were converted to the faith; a thing most improbable at the time the book was published, looking at it through human wisdom alone. The leaders in the work were poor and uneducated; the world, as the book predicted, was arrayed against them; and yet it comes out plainly and says that "many" will accept it. So they did; and so they have been doing ever since, and are doing now. How did these writers know that "many" would accept it?

And now I have told you before it come to pass, that when it is come to pass, ye might believe.

The fourth one is on page 107; (159.)

And it shall come to pass (when this book comes forth) that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightful people.

This is indeed a startling prophecy. The Jews had been scattered from their land for nearly eighteen centuries; the rains had been withheld, and the land was a den for wild beasts, as had been prophesied by Israel's prophets long before the dispersion of the Jews; and there was nothing to indicate, at that time, that a sudden change was at hand. But, in the face of all this, the book declares that they shall begin to gather back to their land. What are the facts? As already seen, the former and latter rains have been restored, the land is again yielding its increase, a railroad has been built to Jerusalem, and the Jews are returning "by the hundreds," and that too "with speed swiftly."

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

The fifth prophecy I shall notice will be found on the same connection. Book of Mormon, page 107. (159.)

And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.

According to this, the work of the Lord is to commence "among all nations" shortly after this Book of Mormon comes forth. Again we look for the facts in the case. And we find, as already noticed in another part of this book, that in 1830 there were only one or two governments in the civilized world that allowed the Jews equal rights with other citizens; but now, all nations in the civilized world, except Russia and Roumania, have so framed their constitutions as to give the Jews equal rights with other citizens. Turkey, compelled by the combined pressure of the governments of Europe and America, has removed the restrictions on Jewish

immigration to Palestine, while societies of wealthy Jews have been formed, backed by some of the crowned heads of Europe, to help the Jews back to their own land. And, as already seen, the nations in making those wonderful changes "have had to do away with a state of things that had lasted over fifteen hundreds years." If the Book of Mormon is not inspired, please tell us how its writers knew of, and were able to foretell, those radical changes in the governments of the earth, so favorable to the restoration of the Jews?

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

The sixth, and last, that I shall notice is not a prophecy, but a simple historical statement. But it was in direct opposition to the wisdom of the world, at the time the book was published, and has been substantiated, since then, by scientific discoveries, making it a genuine proof of the inspiration of the book.

And it came to pass that we did find upon the land of promise * * * the ass and the horse.—Book of Mormon, p. 43 (63.)

And it came to pass that the people of Nephi did * * * raise all manner of grain * * * and also many horses.—(p. 133-196.)

Remember that all the historians and scientists, at the time this was published, were agreed upon the theory that the horse never lived in America until brought here by the Spaniards. More than one enemy of the Book of Mormon has held this up to ridicule, and pronounced its writers as ignoramuses. But time makes wonderful changes both in science and in history. Prof. Winchell says of this:

It is a curious fact that so many genera, now extinct from the continent, but living in other quarters of the globe, were once abundant on the plains of North America. Various species of the horse have dwelt here for ages, and the question reasonably arises whether the wild horses of the pampas may not have been indigenous. Here too the camel found a suitable home.—Sketches of Creation, p. 210.

Again:

Its fossil remains, chiefly molar teeth, have been so frequently found, especially in the Southern and Western States and in South America, and have been so carefully examined by competent Paleontologists, that no doubt can remain of the former existence of the horse on the American continent, at the same time with the mastodon, and that man was probably his companion.—American Encyclopedia, article Horse.

Will some of the enemies of the Book of Mormons please tell how it happened to be so far in advance of the times in which it was published? Or did it "just happen" at all? No, reader, it didn't "happen." That record is true. Scientific discoveries are being made on every hand, proving it to be inspired.

Many other prophecies in the Book of Mormon have been fulfilled since 1830, and others are now in process of fulfillment; but these few must suffice for this work.

In the mouth of two or three witnesses shall every word be established.

I have noticed only a few of those that were not unlikely to be fulfilled, when the book was published. It is just possible, too, that I have sacrificed clearness for brevity, but those prophecies are so clear and pointed, and their fulfillment so literal and complete, that it seems like a waste of time to do anything more than simply call attention to them. If the immediate followers of Christ in Jerusalem could look back to his prophetic statements, and point with pride to their literal fulfillment as an unanswerable evidence of his inspiration, why may not the Latter Day Saints point to those prophetic statements in the Book of Mormon, in connection with their fulfillment, as in evidence of its inspiration?

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

CHAPTER V.

Other Prophecies and Historical Statements of the Bible Fulfilled in the Coming Forth of the Book of Mormon

There are a number of other prophecies and historical statements found in the Bible that I wish to notice in connection with the Book of Mormon. I have already shown that its mission is to establish the truth of the Bible, and make plain some parts of it that otherwise might remain obscure. And, if it helps us, in the investigation of God's word, to understand more fully his plans and purposes in regard to man, it should be recognized not only as a work of interest but as a veritable godsend to the human family. The first quotation I shall introduce under this head is found in Gen. 11:1-9:

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing shall be restrained from them, which they imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel: because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

This tells us that God himself scattered the people from the tower of Babel "upon all the face of the earth." Do you believe it? Was America a part of the "face of the earth?" Did anyone come to America from Babel? The Book of Mormon says they did. On page 501 we read:

And Kib was the son of Orihah, who was the son of Jared; which Jared came forth with his brother and their families, from the great tower, at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.

On page 510 we are told that this new colony, who were called Jaredites, landed on this continent, where they lived until about six hundred years before the coming of Christ. During their sixteen hundred years residence here they multiplied and spread over the greater part of North America, developed a high degree of civilization, and became very wealthy. But they had also become very wicked; and, about the time that Lehi and his colony of Israelites landed on this continent, the Jaredites were destroyed in a war of extermination, having previously divided into two great factions. And, as those two parties destroyed each other in war, they left much of their wealth scattered over this continent.

Now, the Bible says the people were scattered from the tower of Babel "upon all the face of the earth." The Book of Mormon confirms that statement, and also tells us who came to this part of the "face of the earth," how they came, and how they lived here, and why they were destroyed, thus confirming the Bible narrative, and throwing a flood of light upon ancient American civilization. But this is not all. About the time this people were destroyed, leaving their wealth scattered over this land, the Lord gave a command, a prophecy, and a promise, to certain ones in the land of Palestine, which is recorded in Jeremiah 49:32-33, and reads as follows:

Flee, get you far off, dwell deep, O ye inhabitants of Hazer, saith the Lord; for Nebuchadrezzar, king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord, and Hazor shall be a dwelling place for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

At this time Nebuchadrezzar was king of Babylon, and his dominion and authority extended over the entire eastern continent.

But the command here is to, "flee, get ye far off;" and the reason assigned is "for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you." The object, then of their fleeing was to get out of reach of the king of Babylon, which they could not do on the eastern continent. Not only was it impossible for them to get out of his reach there, but, so far as we know, there was no "wealthy nation" on that continent that dwelt alone," "without care," "which have neither gates nor bars."

Then the Book of Mormon tells us that the same year that this command and promise was given to this

people by Jeremiah (B. C. 600) the Lord told Lehi to leave Jerusalem, and promised him this land of America, which is indeed "far off," as the land of his inheritance. They did "flee," and got themselves "far off," even to this continent, out of reach of Nebuchadnezzar.

When they got here it was just as Jeremiah had predicted. The Lord had scattered this "wealthy nation," those who were in the "utmost corners," into "all winds;" had brought their calamity from all sides thereof, and their wealth became a "spoil" and a "booty" to this Israelite colony. One of their writers, in the Book of Mormon page 43, says:

And it came to pass that they did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper.

It is sometimes argued that the "inhabitants of Hazor" were not Israelites, and, therefore Jeremiah could not have had reference to Lehi and his company. But the Bible, in speaking of these nations that dwelt in and around Jerusalem at the time they were conquered by Joshua (that is, the Canaanite, the Amorite, the Hittite, the Perizzite, the Jebusites—and the Jebusites dwelt in Jerusalem—the Hivite, and others), says that "Hazor before time was the head of all those kingdoms." (Josh. 11:10.) It also says that all this land, of which Hazor was the head, was taken by Joshua and given to Israel "for an inheritance." See Joshua 11:23.)

Hence, as Hazor was the "head of all those kingdoms," the children of Israel who had taken possession of all those countries, and were inhabiting them in the days of Jeremiah, could very properly be called "inhabitants of Hazor." The prophet could not have referred to the ancient inhabitants of Hazor, for the Bible says Joshua

Smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.—Josh. 11:11.

As further evidence that those inhabitants of Hazor were not to stop on the eastern continent I now call your attention to Jeremiah 48:32, 33:

O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy vintage. And joy and gladness is taken from the land of Moab; and I have caused wine to fall from the winepresses: none shall tread with shouting; their shouting shall be no shouting.

"Thy plants are gone over the sea." Notice in the thirty-third verse the Lord speaks of two places, the "plentiful field" and the "land of Moab."

In connection with this please read Isaiah 16:8:

For the fields of Heshbon languish, and the vine of Sibmah; the Lords of the heathen have broken down the principal plants thereof, they are come

even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

The Lord in these two prophecies is speaking of "the vine of Sibmah," and he says that the "branches" or "principal plants" of this vine are "gone over the sea,"—speaking prophetically,—and that they first "wandered through the wilderness."

That Israel is this "vine of Sibmah" is proven by the following:

For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under ever green tree thou wanderest, playing the harlot. Yet I planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me!—Jer. 2:20, 21.

Also this:

Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. Thou hast brought a vine out of Egypt: and thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.—Psa. 80:7-15.

The word "Sibmah" means *coolness*, and you will notice in this last quotation that the "shadow" of this vine covered the hills, "and the boughs thereof were like the goodly cedars," making it indeed a vine of "coolness" and pleastantness. Notice too, that this is a "noble vine," and that it was brought "out of Egypt;" that she (Israel—this vine) "sent out her boughs unto the sea, and her branches unto the river," and that there is a "branch that thou madest strong for thyself." We have already learned that Ephraim and Manasseh are "like the horns of unicorns; that they have the "birth-right," and therefore, the "principal plants" of this vine; also that Ephraim is "like a mighty man," "greater than Manasseh," the Lord's "first born;" hence "the branch that thou madest strong for thyself," that is, the day when the Lord shall "visit this vine."

We have just seen that the "branches," "principal plants," of this vine "wandered through the wilderness," "they are gone over the sea."

Turning now to the Book of Mormon, page 36, we learn that this Israelite colony, under Lehi "wandered through the wilderness," eight long years; they then built a ship and went "over the sea," just as the Bible says, got themselves "far off" out of the reach of Nebuchadnezzar, and found the "booty" and the "spoil" left by the "wealthy nation" whose "calamity" came "from all sides thereof," just as predicted by Jeremiah,—thus confirming, and proving the statements of the Bible to be literally true.

It will not do to say the "vine of Sibmah" is Moab.

simply because the principal part of those two chapters are devoted to the calamities that were to come on that people. We have already noticed that Jeremiah 48:33 speaks of the "plentiful field" and the land of Moab;" while Isaiah 16:8 speaks of the "helds of Heshbon" in connection with the "vine of Sibmah." Now Heshbon was not Moab, nor any part of it, Numbers 21:25:

And Israel took all these cities; and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

Deuteronomy 2:9 tells us that the Lord would not give Israel the land of Moab. In verses 18, 19 we learn that they were to pass through the land of Moab, and also the land of the Amorites, and not molest them. But in verse 24 we read:

Behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle.

Hence we see that Israel dwelt in the "plentiful field," the "fields of Heshbon;" and that Israel is the "vine of Sibmah" and sent out her "principal plants" "through the wilderness" and "over the sea," unto the "wealthy nation," "far off" out of the reach of Nebuchadnezzar. And here in this land of America, "far off" from Jerusalem, the descendants of this Israelite colony lived at the time the Savior was here in the flesh. And he gives us to understand that he not only knew of them, but that his mission was to them, as well as to the Jews at Jerusalem. In John 10:16 he says:

And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepard.

This evidently refers to Israelites, for the Savior said, Matthew 15:24:

I am not sent but unto the lost sheep of the house of Israel.

Now, if he has sent only to the "lost sheep of the house of Israel," and had "other sheep" which were "not of this fold," they must have been Israelites who did not worship at Jerusalem. And they were to hear his voice, and, in time, become one fold with those at Jerusalem. We take up the Book of Mormon again and there we learn that he had "other sheep," and that too "of the house of Israel," on this continent, to whom he appeared after his resurrection.

We learn also that they heard his voice, and, through obedience to the gospel, became one with him and the Father.

It has always been supposed that those "other sheep" were the Gentiles, but, as already seen, Jesus was sent only to the "lost sheep of the house of Israel," and we are told,

He came unto his own and his own received him not.—John 1:11.

And when they reject him he said:

The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—Matt. 21:43.

And Paul says:

Through them salvation is come unto the Gentiles. Rom. 11:11.

Again he says:

And thou, being a wild olive tree, wert grafted in among them.—Rom. 11:17.

The Gentiles were not his sheep, at the time he

made this statement, neither did they become his until after "his own" had rejected him. Then they were taken as a "wild olive" and "grafted in among" those who "did receive him," and, although they were not the "natural branches," they were made part-takers "of the root and fatness of the olive tree." And herein is fulfilled the prophecy.

I will call them my people, which were not my people.—Rom. 9:25.

But the "other sheep," "which are not of this fold," were of the "lost sheep of the house of Israel."

(To be continued)

To the members of the Church of Christ
Greeting,

It becomes my duty as your humble servant to call you attention to a situation which needs your immediate consideration and action.

The Church has asked that the missionaries get out into the field and labor which a number of them have seen their way clear to do. Results are following their efforts. There are still cries for help from unfilled quarters for the servants of Christ to come and tell the story of Hope and Salvation. There are cries also from the needy some of which have been supplied with the result that many are recognizing the sound of the Gospel of Christ.

These efforts will soon have to cease unless YOU dear member of the body of Christ, do your part to keep them up. The expenses are now double the income each month.

I am taking this means to call to your attention your responsibility in this matter and I leave it to you to answer not to me or any other man but to Our Heavenly Father as to what you should do about it.

So far this year the General Church has received an average of \$1.25 per member from its membership. Some members have paid around \$300 during this period of time, others have paid lesser amounts according to their incomes, but most of the members have paid nothing to the General Church. A number of widows and aged pay regularly of their meager incomes which has largely helped to keep the work going.

No doubt many of you in your own local are contributing something as an offering but you owe more than just an offering according to the prophet, Malachi, as recorded in the third chapter of his prophecies. The tithing should be sent to the General Church, and not be used by the local to care for its expenses, that the work might continue.

The remnant of Jacob is beginning to awaken to the truth and shall soon realize his identity. It is our responsibility to return the Gospel to them and begin to assist them that they may build the city which Christ told them they would build, even the New Jerusalem.—(III Nephi 10:1-3).

That this Gospel might go forth to them some of our missionaries have undergone considerable privation even sleeping on the ground and going without physical needs during the past weeks and months. *What are you doing?* We must each answer this question not to any man but to the Lord our God.

If each member would send in One Dollar each month we could keep the work going, but if you don't help the work will have to be cut down.

Respectfully, Your Servant in Christ,

Nicholas F. Denham