

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 30

Independence, Missouri, August, 1953

Number 8

Chosen Servants

Listen all God's chosen Servants
Who are called to leave their homes,
Trust ye faithfully your Master
He will ne'er leave you alone,
He has sent you onward, upward,
To bring many to His Throne

Be ye patient my Dear Brothers
As o'er sea and land you go,
You His work must ever carry,
To those that still do not know
Of the message of our Saviour
That came to us so long ago.

God has promised He'll protect you
If faithfully you'll do His will,
Think ye not of self, my Brothers
As you must God's word fulfill.
He will watch o'er all that serve Him
Do not fail to trust Him still.

You must be tried as was Jesus
If you would His Servants be,
You that have received His calling
To be sent o'er land and sea,
Lift your hearts in souls rejoicing
God alone will keep you free.

Now my Brothers there's no comfort
Without God's Spirit to guide you on,
He'll watch o'er your many loved ones
Ever say "Thy will be done",
As Jesus prayed, in His Gethsemane
So must you pray—You're not alone.

Cora B. Bigham

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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 schools 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.

Send ALL remittances for the Sunday School Association to: General Sunday School Ass'n. Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

EDITORIAL

We marvel sometimes that God, in His Divine Wisdom, saw the need of government among His people. Not only His covenant people but all peoples of the earth. Yes we will go farther than that; He saw the need of each one of learning to govern self. This world would be in a far more deplorable condition today were it not for the principle of government. If there were no principles of governing, selfishness would abound and few, if any, would survive.

Man did not stumble onto this principle. It was part of God's creation just as much as man was. And it was created for the benefit of man.

A person must, if he or she would be successful, learn the principle of aggressiveness, also the principle of restraint; must learn to lead, also to be led; must learn how to use authority, also how to be subject to authority; must learn when to say "Yes", also when to say "No". This is all part of government of self.

God permitted man to set up his own governments, using what ever type he felt best adapted to him in his locality. In the annals of history we find almost every conceivable type of government; some religious and some civil. We find two types that were God given.

One was contained in the law given to Moses. This law was given to the children of Israel to lead them back to their God. It was to stand until Christ should come with the perfect law.

The other was contained in the gospel of Jesus Christ. This gospel not only contained all the promises necessary for mankind but also contained His laws and governments. It teaches us how to control our thoughts, our words, and our actions as individuals. It teaches us how to live together as groups. It also contains the outline of a government for the administrative power over the entire body.

Governments do not hold first place of importance in the church. Paul, in his writings, sets them in seventh place. This would show us that governments were set up for the benefit of the membership and not the membership set up for the benefit of the governments.

A government cannot operate without laws. Laws are no good without penalties. Some times the penalties are visible and some times they are not. Nevertheless when a law is violated, unless there is a pardon granted, the violater must pay the penalty.

Paul, in his writing, tells us that God has firmly established positions in His church: First Apostles, secondarily Prophets, thirdly teachers, etc. Secondarily means: Of second place. First then, in this case, must mean: First place. This does not mean to be exalted but rather means of first place in importance; a greater duty to perform; a greater responsibility.

The Apostles' duty, along with proclaiming the gospel of Jesus Christ, is giving all diligence to the Spiritual watchcare of the church. They must see that all parts of the church function properly for Christ and not against Him. Their's is a duty that calls for much wisdom and as time rolls on will require more. They are to keep in contact with all members of the priesthood to see that they are well informed on all matters

pertaining to the church. Even Seers and Prophets are subject to the Apostles' administrative authority.

The Church of Christ has been restored and established as a church. It would be fully in accord with the laws of God governing His church to keep the Apostles informed concerning the work he is doing under his God given Gift. Likewise a Prophet should keep the Apostles informed as to the Word of the Lord he receives. For either the Seer or the Prophet not to work with the Apostles is an indication that this Seer or Prophet has put himself in First place position. This is a position entirely out of harmony with scripture and will disrupt the unity of the church and have a tendency to overthrow the government that Christ has placed therein.

We of the Church of Christ believe in the church organization as instituted by Jesus Christ over nineteen hundred years ago. We believe that all things are to be done in harmony with the Bible and the Book of Mormon. We believe there are more records to come forth, as did the Book of Mormon, in the near future. We believe in Prophets and Prophecy and realize they have an important place in the Kingdom of God.

A. F. B.

FROM THE MISSIONARY FIELD

Knowing that many are interested in the Missionary work of the Church and especially that which pertains to the British mission, and since many have asked that we write them from time to time, we take this method of informing you of our progress so far. Immediately after conference we began the preparatory work of getting passport and other preliminary preparations; but from the first we were informed that it would be difficult to obtain passage on any of the ships before late summer or early fall. It would seem that there was naturally a heavy tourist travel this year, and the Coronation of Queen Elizabeth made it doubly difficult to obtain passage to England, until such time as that world famous event should have been consummated and become past history.

We were not interested in this big event but we were desirous of going as early as possible, that we might have the Summer and Fall months to do our missionary work in. It didn't look too encouraging to us when we learned that many who desired to be there in the Spring and Summer were even reserving and engaging boat passage a year ahead. However, we have kept in close contact with the sailing question, and now have our first positive date of passage fixed for the 12th of August. We are fortunate that this is on the Queen Mary, one of the largest boats, and will reach South Hampton on the 17th of August.

While we have thus been delayed so far as the European Mission is concerned, we have been quite busy in our field of labor here in the states. On our way east to the coast for embarkation, we stopped in Illinois, then in Indiana, at the home of our friend and Brother Howard LaHurreau. Here we spent two delightful days in discussing the Church, its doctrines and its relations to the American Indians. Here we learned much concerning the traditions and beliefs of the Indians, which lends new interest in the Book of

Mormon and a better understanding of its relation to the work we are engaged in.

Our next stop was at our son's home in Ottawa Lake, Michigan, and then from there to the Saints Reunion at Edgerton, Michigan, June 12th and 13th. This was a very fine Reunion, well attended and a very good spirit prevailed all during the two days in which we were together. The time was well taken up with Church Services of various kinds and it was with great reluctance that the goodbys were finally spoken. It was indeed a pleasure to notice the happy expression of joy that was so manifest on the faces of all those in attendance. We are sure good was done in the gathering together of this little band of God's people and that all went away greatly strengthened and encouraged.

The next stop was at Grand Rapids, Michigan. Grand Rapids was one of the first Church of Christ locals organized in Michigan, and as early as 1930 I went to this place with Bro. B. C. Flint to help care for the work there which had been greatly affected by the Fetting troubles. There were two men who were quite prominent at this time in the defence of the Church of Christ at Grand Rapids, Bro. William Postma, and Bro. Benj. Bowman. I found them still earnestly defending the Gospel that was once delivered to the Saints. But I found here a peculiar situation. While we had four Elders at this place, there was no formal organization. No Pastor, no clerk, neither had there been for some time back (probably several years) as some had even forgotten who was the last Pastor. Besides this the group was widely scattered which hampered any effort to hold regular meetings. It therefore seemed wisdom that some action should be taken to overcome some of the difficulties that existed, and so it was decided to divide the group into two Locals. So in harmony with this, on June 21, 1953, we organized a group at the home of Bro. Benj. Bowman, 103 Waxford St., Grand Rapids, Michigan, with Elder Bowman as the Pastor and Elder James Wilkinson, Assistant Pastor. Sister Marion Walthorn was chosen Clerk and Russel Bowman, Treasurer. This local is to be known as the Godwin Heights, Church of Christ.

The other group of Saints were organized June 23, 1953 at the home of Elder Wm. Postma, 642 W. Maple St., Wayland, Michigan. Bro. Postma was chosen Pastor with Elder Henry Van Dine as assistant Pastor. Sister Shirley Miller was chosen to act as clerk and Sister Laura Ritsmer, treasurer. These two locals are some thirty miles apart, and by laboring diligently should be able to do a real good work. Bro. Bowman is building a new garage to use as their meeting place. I suggest to the Saints of Michigan that you remember these two locals and by visiting them build up a closer association as Brothers and Sisters in the Household of God. To the Priesthood of Michigan, and to any others that might be passing through, I am sure they would be appreciative if you would give them a visit and preach to them the pure Gospel of Christ.

From Grand Rapids we journey East that we might be near when the time shall come to take our boat for the British Mission. From the letters we have received we know that we will need the prayers of the Saints if we shall be able to accomplish the good for these people we desire to do, and fill this mission of

trust as becomes the ministers of the Church of Christ.

As ever your servant,

Apostle Arthur M. Smith.

REPORT

Dear Saints:

For some time we have been thinking of writing to the Advocate to thank the many Saints for the liberal support they gave the Dining Room Committee during the April Conference. Again we can report to you of the success of our present system of caring for the Conference visitors. We feel confident we can say that the Dining Room was cared for this year even better than last. Each year we have added to our equipment some new and much needed article. This year we added new tables. Previously we have had to borrow tables which at times have been hard to find, and at best were quite inadequate for the purpose for which they were required, and then after the Conference was over, there was still the task of returning them to their owners. These new tables are so built that they are easily dismantled and may be stored out of the way of the regular services throughout the year.

Also we were able to obtain a new set of stainless steel table ware, which with the salvaging of the best of that which we already had we are now able to serve well over a hundred at a time, which makes it much easier than ever before. The donations last year of canned foods was very fine and the committee appreciates your liberal support along this line very much. Now that the canning season is again with us, we want to take this opportunity to remind you, "lest we forget", to set aside that portion that you feel you can give of your labors to the work of the Lord. We feel quite sure that good spirit of brotherhood and sisterhood that is so manifest in the Dining Room during Conference, is reflected in the meetings that follow. We do wish you all could see our big family gathered there. We know you too, would rejoice with us.

Now we know our work and responsibilities will not permit us all to be present at Conference; but we also know that by your liberal support and donations that we have seen many there who would not have been able to attend were it not for you. So let's not forget, that we may all be prepared, and counted worthy to gather around the great feast of good things that will be prepared for the faithful when the Master comes to direct his Kingdom in person.

Though I may be across the waters and with the Saints in Wales during the fall and early winter, we hope, with God's blessings to be back and meet you all at Conference in April.

Your Sister and co-worker in the Gospel,

Minnie C. Smith
For the Dining Room Committee.

REUNION IN TENNESSEE

The Puryear branch of the Church of Christ held a reunion at Foundry Hill, near Puryear, June 26, 27 and 28, with Apostle R. R. Robertson in charge.

The services were opened with the song, "We're Marching to Zion". Prayer was by Bro. H. F. Kidd of Knoxville, Tenn., followed by remarks from Bro. John Sweem of Hamilton, Mo., Bro. Joseph Yates of Independence, Mo., and Bro. W. A. Sheldon also of Independence. Everyone enjoyed a nice rest in the afternoon, gathering again at 7:30 for evening worship with Bro. R. R. Robertson as the speaker.

On Saturday we had a full day, beginning with prayer service at 10 o'clock with Elder H. F. Kidd and Elder Joseph Yates presiding. Bro. John Sweem was the speaker at the eleven o'clock hour and Bro. Vance Harris spoke to us at three in the afternoon. Bro. W. A. Sheldon was the evening speaker at 7:30.

Sacrament and prayer services began at 9 o'clock on Sunday morning with Bro. R. R. Robertson and Bro. W. A. Sheldon presiding. Bro. Joseph Yates was the speaker at 11 o'clock. A basket lunch was served on the church ground at noon. Elder C. L. Nichols of St. Louis, Mo., was the speaker for the afternoon service. The closing service of the reunion was similar to the first service with Bro. Roney Overcast in charge and scriptural remarks by Bro. Vance Harris, Bro. John Sweem and Bro. R. R. Robertson.

In each of these services the Holy Spirit was present and a wonderful time was enjoyed by all. In addition to those already mentioned who came to meet with us were Bro. and Sr. Hatcliff and two sons, and Bro. Bradley and son of Cherokee, N. C.; Bro. Joe Kidd of Oliver Springs, Tenn.; and Bro. and Sr. Shankle of St. Louis, Mo. Quite a few of our neighbors and friends came out to hear the Gospel.

Last year our reunion was a small one. This year our hearts were made glad by the number who came to help make this one a larger, richer one, and we will look forward to another one next year.

Elizabeth Paschall,
Local Secretary.

THE COLORADO REUNION

As we think of Colorado the mind draws pictures of its vast plains and its awe-inspiring mountain ranges. Viewing these mountains we see some peaks soaring over the rest in majesty and splendor. So it is with the experiences of life. We have our plains of everyday affairs, we have our foothills of small attainments and we have our towering peaks of glorious spiritual experiences.

Those of us who have been permitted to attend the previous reunions at Orchard Mesa, in Colorado, consider each of these meetings such a mountain in our year's activities. It was with high hopes and earnest prayers that about seventy-five of us gathered this June for the fourth reunion. And we were not turned away unrewarded. The Lord's mercy and bounty are without limits to those who come seeking His direction.

It was appropriate that the subject of the opening prayer service was "Thanksgiving" for we have been so greatly blessed with love of friends, protection from danger, ample provision for our material needs and guidance in all things. In the first testimony of this first meeting of the reunion we received a message

given by the Spirit of the Lord through Brother Richard Wheaton, calling Brother Ronald Yates to serve in the capacity of priest. An admonition was given to all the saints to come close to God for the time is near when great tribulation shall come and destruction will be near at hand.

In later services Brother Richard Wheaton read several messages he said he had been directed to write admonishing the saints to be prayerful and prepared to do the Lord's work. Specific directions were given concerning the disposal of property and gathering to the center place in the fall of this year. He urged us all to seek God's direction in these matters, that we might have assurance of the truth of these instructions. To be called on to deliver such counsel is a tremendous responsibility, so I join him in requesting the earnest prayers of all of you throughout the church, that we may have a knowledge of God's will concerning our activities in these matters.

Apostle Clarence L. Wheaton received willing cooperation in arranging and carrying out the plans for the reunion. Each day opened with a prayer service. During the three days we heard sermons by the following members of the ministry: Leon Yates, Richard Wheaton, Marvin Ely, Oren Caviness, Fernando Ojeda, Larry Shaw and Edward McIndoo. Saturday and Monday afternoons Brother C. L. Wheaton presided over round table discussions.

There were several testimonies to the divinity of the call of Ronald Yates. His ordination was approved by the assembly and by a majority of the Phoenix congregation, of which he is a member. This sacred ordinance was carried out at the Sacrament service on Sunday. We were made happy by the baptism of Elmer Denniston, of Grand Junction, on the following day.

Paul's advice, "Be given to hospitality" was beautifully exemplified by our brothers and sisters of the Church of Christ at Orchard Mesa as they opened their homes to us and made our stay such a pleasant one. Meetings were held in the Community House located in the midst of lovely peach orchards. Meals were prepared in the large kitchen and served in the building. Classes for the children were held in the shaded yard. Many friends and neighbors dropped in for some of the services.

On the fourth day, according to the pleasant custom of previous years, we drove to the ranch home of Brother and Sister Rhondal Shaw for a social gathering. It was a real treat to visit with friends, old and new, from Missouri, Colorado, Minnesota, Arizona and far away Yucatan. We missed many who have been with us in years past, but for various reasons could not join us this year.

In recalling the feast of good things we enjoyed together we must add one more—our praise to our Creator expressed through the medium of music. Sister Evalena Campbell, who planned the special numbers, and Sister Angela Wheaton, directing the group singing, found each one willing to contribute his share to the worship in song.

As we spent these few days working, playing and praying together we could feel our souls expand and grow. Another peak has been added to our chain of mountains!

Louise McIndoo

EXCERPTS FROM LETTERS

Again we hear from Port Austin, Mich., from Sr. Cora B. Bigham, whose poems are elsewhere in our paper. She desires to hear from and to meet some of our people and asks an interest in our prayers. She writes:

"My husband, son and I are new in the Church of Christ, as I have stated before. I was stricken with a heart attack in June and was in the hospital 12 days. I came home on Saturday and the next Tuesday evening Bro. Don Housknecht came. The Lord saw the need of me being administered to and Bro. Housknecht came this way on his way to Maple City for services. God heard our prayers and I am much improved. On June 27th Bro. Housknecht brought his good wife and children and called again. He administered to me again and I can just hear his wonderful prayer.

"I only hope we won't be left too long without being able to meet some of the saints as we do need their prayers and help. We live at the tip of 'the thumb' and the branch we belong to is Flint. I'm living in hopes that God will open the way for us to meet with God's people.

"Bro. Amos Surbrook will be calling when he has his vacation. Bro. Hervey Scott is coming to see us soon. We write to him and Sr. Lucinda Scott at Elk Rapids. Such wonderful letters but we have never met them.

"We are lonely over Bro. Housknecht's departure and pray God will be with him and his family he must leave behind. We know he must be about His Father's business.

"My son is so much improved since coming into the Church of Christ and leaving the cigarettes alone. He is happy over it and striving and studying all the time. I desire the prayers of the saints for my affliction and my prayers are ever for God's people."

Y. P. C. L. NEWS

Our educational meeting, June 25, was devoted to a Young People's prayer meeting. It was very enjoyable and worth while and we all felt a great deal of the spirit. The first and third Thursdays in July were Church History Study where we began the study of the calling and ordination of the original twelve apostles of the church. On the second Thursday of July we held another prayer meeting.

Monday night, July 13, the Y.P.C.L. sponsored a home coming party from Brother Hardy Seevers who has just returned from service in Korea. It was held at the home of Brother and Sister James M. Case, the parents of Sister Seevers. There were games and refreshments of sandwiches and punch.

I would like to take this opportunity to invite all the young people of the Church to attend the Missouri reunion the 15th, 16th, and 17th of August.

Mary Lois Harris, Reporter.

INDEPENDENCE NEWS

The home of Bro. and Sr. Forest Maley was recently blessed with the coming of their third child. The little one was born June 24th and has been given the name of Bonnie Gayle. The other two children are David and Rebecca Sue.

Sr. Anna Keeney of Houston, Missouri, who has been a patient in a Kansas City hospital, has sufficiently recovered so as to be able to return to her home. We pray that strength and health may be hers to enjoy from now on.

We rejoice with Sr. Mary Seevers that Bro. Hardy is home from the Korean battlefields. And you will be happy to know that Bro. and Sr. D. Ray Bryant have received two very recent letters from their son, Loren, still in the prison camp in Korea. He writes cheerfully and is in good health.

Bro. Rolland D. Sprague accompanied by Bro. Nichols F. Denham, went on a mission of mercy to an Indian sister and her family in Horton, Kansas. The family consists of the mother, a 15 year old daughter, an 11 year old son, and three small daughters whose ages are 9, 6, and 2. Their home and possessions had been destroyed by fire. The Brothers took some clothing and other small items of use to them.

Those motoring to other parts of our country, some to assist and hold meetings in other locals, include: Bro. James M. Case and Bro. W. A. Sheldon, visiting in St. Louis; Bro. Vance Harris with Bro. Alvin, and Bro. John Bell accompanied by other young people, and Sr. Mildred Hooker, visiting the Georgeville group at Cowgill, Mo.; over the Fourth those going to Ava, Mo., were Bro. John Bell and Sr. Enid Morris, Bro. and Sr. K. J. Smith and family; Bro. and Sr. Clifton Engle, were vacationing in Ava the week before and returned the week end; Bro. and Sr. Nast and family were visiting in Minneapolis and St. Paul for a week; and the Vance Harris family were visiting in southeast Nebraska for a week.

Sr. Caroline Hedrick has moved to Fort Smith, Arkansas where she will make her home for the duration of the time that Brother Jim Hedrick is stationed at Camp Chaffee.

Bro. Joseph Yates and Bro. Vance Harris accompanied Bro. William A. Sheldon and his family to Puryear, Tennessee to attend the State Reunion there. They left by auto on Thursday evening and were back in Independence Monday morning after a good trip and a report of a wonderful time of rejoicing in the spirit of the Lord with our people there.

On June 21st, which was Father's Day, Bro. B. C. Flint began his remarks by stating that he would "ditto" the Mother's Day sermon in tribute to the fathers and concern his remarks with our Heavenly Father who is of more importance than earthly beings. He then proceeded to tell us of the requirements expected of us that we might be worthy to be called children of God. That evening Bro. James M. Case brought out the thought that God was soon to work a reformation among this group that would be more in accord with the Restoration in the beginning and more pure in the accomplishment of His purposes.

Bro. Nicholas F. Denham was the morning speaker for the last Sunday in June. He mentioned the fact that in our government men have been made to apologize for using Christ's name in prayer indicating as a nation we are forgetting God thereby bringing about "God's judgments upon this nation."

Bro. Rolland D. Sprague used the 3rd chapter of Colossians as a text when he spoke to us in the evening. He particularly stressed verses 20 and 21 which read, "Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged."

The Sacrament service for this month was in charge of Bro. C. LeRoy Wheaton and Bro. Leslie P. Case. The evening service was a Round-Table discussion at the suggestion of Bro. Richard Wheaton with Bro. C. LeRoy Wheaton in charge and Bro. Richard answering questions asked by the congregation.

Bro. Archie F. Bell, of Ava, Mo., was the speaker the morning of July 12. His sermon might be labeled "Covenants". He brought to the listener's attention the covenants that God made with Abraham as recorded in the 17th chapter of Genesis; the covenant with Joseph concerning this land; and the covenant made with Noah not to destroy the earth again with water. These covenants, he pointed out were renewed again by Christ. In His sermon on the Mount Christ promised that the meek should inherit the earth. He has made covenants with us which are yet to be fulfilled if we obey his commandments.—That night using the 44th verse of Daniel II which reads, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever", Bro. K. J. Smith spoke on the subject of "The Restoration of the Kingdom of God." He lay stress upon the sentence "the kingdom shall not be left to other people."

Lois Harris, Reporter

QUESTION BOX

Answers to Questions in July Advocate

Question No. 1. Was Joseph Smith the Choice Seer referred to in the second chapter of II Nephi?

I would say NO to this question; because, we find in the fourth to fourteenth verses of this second chapter of II Nephi:

"4. And now, Joseph my last born, whom I have brought out of the wilderness of mine afflictions, may the Lord bless thee forever, for thy seed shall not utterly be destroyed.

"5. For behold, thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt.

"6. And great were the covenants of the Lord, which he made unto Joseph; wherefore, Joseph truly saw our day.

"7. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord would raise up a righteous branch unto the house of Israel;

"8. Not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord,

"9. That the Messiah should be made manifest unto them in the latter-days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom.

"10. For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

"11. Yea, Joseph truly said, Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins.

"12. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even bringing of them to the knowledge of the covenants which I have made with thy fathers.

"13. And I will give unto him a commandment, that he shall do none other work save the work which I shall command him.

"14. And I will make him great in mine eyes: for he shall do my work."

Now as we take into consideration the verses that we quote from, we see the first thing that this choice seer must, or seems that He should at least be of the seed of little Joseph, son of Lehi, and also from the seed of Joseph that was sold into Egypt. For would Lehi have said; Joseph your seed shall not utterly be destroyed. This would ask the question, why, would Lehi say this, the way that he said it, if he did not mean it that way?

Now going further, shall we quote, from the seventeenth verse to the twenty-seventh verse:

"17. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins;

"18. And not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

"19. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write;

"20. And that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together,

"21. Unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins,

"22. And bringing them to the knowledge of their fathers in the latter days:

"23. And also to the knowledge of my covenants, saith the Lord.

"24. And out of weakness he shall be made strong, in that day when my **work shall commence among all my people**, unto the restoring thee O house of Israel, saith the Lord.

"25. And thus prophesied Joseph, saying: Behold, that seer will the Lord bless;

"26. **And they that seek to destroy him**, shall be confounded:

"27. For this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled."

And as we consider these verses that we quote, we are made to see that this promise of raising up a choice seer is not only to the bringing forth of his word, but that he will convince them. Who? Those that are of the seed of his loins, the remnant of Jacob, or of Israel. May I just ask the question; How many of the Indian or the Lamanites did Joseph Smith convert or convince of that which had already gone forth among the Lamanite? This should speak for itself. (I speak this kindly, and only to make a point).

Now we speak of the twenty-fourth verse. It says here that out of weakness he shall be made strong, and he shall accomplish this work in the day that the Lord shall commence his work among all his people. There we find by this that this could not be Joseph Smith because the Lord's work was not yet commenced among all the people, although the gospel has been preached to all nations. But ask yourself, has it gone to them in the power that is spoken of in the tenth chapter of III Nephi? I would say no; For it is to go in the power of heaven, and God will be there. Reading from the fourth and fifth verses:

"And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people.

Verily, I say unto you, **At that day shall the work of the Father commence among all the dispersed of my people**; Yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem."

So we see that this is still in the future, for these things to take place. To have these things disturb us and to argue about them would be folly.

Now to question No. 2. In verses 44 to 48 it refers to this seer, does it not, as being of the seed of Joseph, son of Lehi?

Shall we quote, from the 44th to 49th verses of second chapter of second Nephi:

"And now, behold, my son Joseph, after this manner did my father of old prophesy.

"45. Wherefore, because of this covenant thou art blessed: for thy seed shall not be destroyed, for they shall hearken unto the words of the book.

"46. And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith,

"47. To work mighty wonders, and do that thing which is great in the sight of God, **unto the bringing to pass much restoration** unto the house of Israel, and unto the seed of thy brethren.

"48. And now, blessed art thou, Joseph.

"49. Behold, thou art little; wherefore, hearken unto the words of thy brother Nephi, **and it shall be done unto thee**, even according to the words which I have spoken."

Now in this which I quote, I have been able to find the story as told to little Joseph. He is told what will happen, then as he finishes in the 49th verse Lehi speaks,

"Hearken unto the words of thy brother Nephi, and it shall be done unto thee," Who? Lehi is talking to little Joseph, therefore, Lehi does mean the seed of Joseph his youngest son.

Now for question No. 3. Were they not of the tribe of Manasseh?

We would quote from the 4th chapter of I Nephi, verse 16. "And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fullness of the Gentiles, is, that in the latter days, when our seed shall dwindle in unbelief, yea, for the space of many years and many generations, after the Messiah shall be manifested in body unto the children of men, then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed."

Now this quotation is just opening up the thought of the gospel being given to Joseph Smith, of the Gentiles, and then must go to the remnant of Jacob, therefore we must quote from the book of Alma, and the third verse.

"And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of **Manasseh**, who was the son of Joseph, who was sold into Egypt by the hands of his brethren."

I would say that this quotation establishes not only that this people is of the seed of Manasseh, but it refers back to the writings in the second chapter of II Nephi, where Lehi is talking to his youngest son Joseph about that which will happen, and especially, again in the twenty-fourth verse, where and when it will happen in the last days; in the day when the work will commence among all my people.

The fourth question. Are not the remnant of these people referred to as Lamanites or Indians today?

Shall we quote from the 12th chapter of III Nephi. "And these things have I written, which are a lesser part of the things which he (Jesus) taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken."

Now this should tell us if these people that we have been discussing, are of the seed of Nephi, and Joseph, or shall we say the children of Lehi, and the dealings of God with them, the part that they shall play in God's plan of salvation among the children of men, can we, but see, or understand how God shall work, and through whom, and how he chooses, and with this people especially, and with this youngest son of Lehi's, that is spoken of in the second chapter of II Nephi; establishing the fact that he (God) would use the seed of Joseph that was sold into Egypt, also his

posterity, even Lehi's youngest son to accomplish his work among the children of this remnant even the Lamanites or Indians in these last days; going from the Gentiles to the remnant of Israel, or Jacob as it is spoken of in several places, even where we have not been able to quote from, because of time and space.

May we quote from the first book of Nephi, and beginning with verse 146.

"146. And it came to pass that the angel said unto me, Behold the wrath of God is upon the seed of thy brethren!

"147. And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"148. And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

"149. And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise;

"150. And I beheld the wrath of God that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten.

"151. And I beheld the Spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people before they were slain.

"152. And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord, and the power of the Lord was with them;

"153. And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them;

"154. And I beheld that the power of God was with them; and also the wrath of God was upon all those that were gathered together against them to battle.

"155. And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations.

"156. And it came to pass that I, Nephi, beheld that they did prosper in the land."

Do I need to quote farther concerning the establishing, that the Lamanites are the Indians of today, and that the Gentiles spoken of here in these passages of scripture of the Book of Mormon are we of this nation today? There is a great deal that could be said, but may we let this suffice for the present, and may God's blessings attend these few remarks, as we have tried to write them in humbleness, that we may all have His Spirit to be with us.

Elder James M. Case
of the Quorum of Seventy

CHILDREN'S CORNER

Contributions from the children for this column will be appreciated either in rhyme, story or letter.

MOTHER'S LITTLE ANGEL

While walking down the road one day
I heard an urchin to his comrade say,
"You know it would make me so happy, Sam,
If I were only the boy my Mother thinks I am."

While I was splitting wood today
I heard my Mother to Mrs. Smith say,
She says to her, "As I know my lad
I'm sure he couldn't do anything bad."

Even if she didn't call my name
I know who she meant just the same.
You know I'd feel lots better, Sam
If I were the boy my Mother thinks I am.

I think 'twould be so nice, Gee Whiz,
If a boy was the boy his Mother thinks he is.
My Mother says I'm made of "sugar and spice,
Candy, ice cream, and everything nice."

So, when you are walking down the street
Don't act like a saint to all whom you meet
Don't try to hitch your self to a star,
Just be the boy your Mother thinks you are.

Clyde W. Ellis

THE RIGHT KIND OF BOY

Here's to the boy who's not afraid
To do his share of work;
Who never is by toil dismayed,
And never tries to shirk.

The boy whose heart is brave to meet
All lions in the way;
Who's not discouraged by defeat,
But tries another day.

The boy who always means to do
The very best he can;
Who always keeps the right in view,
And aims to be a man.

Such boys as these will grow to be
The men whose hands will guide
The future of our land; and we
Shall speak their names with pride.

—Unknown

I love Jesus who lives high up above,
I thank Him for His promises of love,
And when Jesus comes again, He will tell
Who will go to Heaven or to Hell.

Martha Lee Harris, age 9.

TWO KINDS OF PEOPLE

There are two kinds of people on earth today
Just two kinds of people and no more I say
Not the sinner nor saint, for 'tis well understood
That the good are part bad, and the bad are part good.

Not the rich nor the poor, for to count a man's wealth
You must first know the state of his conscience, his
health.

Not the humble nor proud, for in life's little span
He who puts on vain airs is not counted a man.

Not the happy nor sad, for the swift flying years
Bring each man his laughter, and each man his tears.
Now the two kinds of people on earth that I mean
Are the people who lift, and the people who lean.

Wherever you go you will find the world's masses
Are always divided in just these two classes,
And oddly enough you will find too, I mean
That there's only one lifter, to twenty that lean.

On which side are you, are you easing the load
Of some over-taxed lifter, who toils down the road,
Or are you a leaner who lets others bear
Your portion of worry, of labor, of care?

—Author Unknown

HE LEADETH ME

In pastures green? Not always; sometime He
Who knoweth best; in kindness leadeeth me
In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft, and bright,
Out of the sunshine into darkest night,
I oft would faint with sorrow and affright,—

Only for this—I know he holds my hand,
So whether in green or desert land
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on the hilltops high and fair
I dwell, or in the sunless valley where
The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.

So where he leads me I can safely go;
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

—Selected

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.

ON THE GOVERNMENT OF THE THOUGHTS

(From the Evening and the Morning Star Reprint for June 1832.)

It is necessary that our thoughts should be under regular discipline in order to obtain the full and successful exertion of our mental powers. What is called a vigorous and active mind seems, after all, to mean only a mind, of which the thoughts are all subjected to the authority of its governing powers, and may therefore all be brought to bear, with their whole force, on the business in which it is occupied.

Attention seems only another name for that state of mind, when all its thoughts are fixed and collected, and bent to a single point; and it is a power of attention, much more than any original and native diversity of talents, which constitutes the intellectual difference among men.

Newton was accustomed to declare, that if he differed from his fellow men, he owed it to his power of patient meditation; in other words to his power of fixing his thoughts intently and long on any subject with which he was occupied. We must have all observed the truth of these remarks in the course of our various pursuits. If we examine our minds at those periods when we are most vigorously and successfully exerted, we shall observe that all other objects are excluded from our minds, and that our thoughts are concentrated and engrossed by the task in which we are employed. If on the contrary we observe ourselves when our minds are indisposed, reluctant and inefficient, we shall find that our dominion over our thoughts is lost, that attention is dissipated and distracted by a multitude of unrelated images, which float through the fancy, and that all our powers are weakened, because discordant and divided.

The effect of suffering our thoughts to wander without guidance and without object is too obvious to have escaped the most careless observer. It breaks up all our habits of regular inquiry, indisposes us for any thing which requires seriousness and patience, and especially unfits us for meditation on divine things, which from their nature the mind is with so much difficulty brought steadily to contemplate. If then we desire to effect anything valuable in this short life; if we seek to use our talents according to the purposes of the Giver; if we would improve our minds for the service of God, and the scenes of eternity; and contribute what we can, to the happiness and improvement of our fellow men, we must learn to control our thoughts, restrain our vain and wandering imaginations, and seek to make the proper business of life in our various callings, and the duties of devotion at their appointed seasons, fill and occupy our minds.

That our thoughts should be brought under discipline, is necessary, in the second place, for our happiness in actual life, and to fit us for its common scenes and duties. A great deal of misery is produced, parti-

cularly among those, who have no absorbing occupation, and those in whom the illusions of youth have not been corrupted by the experience of actual life by indulging the imagination in forming schemes and hopes of visionary felicity; or as it is sometimes called, "building castles in the air." It is indeed very delightful to give the reins to the thoughts, to send fancy on the wing from this world of imperfection and pain, and sorrow and sin, to scenes where everything is perfect, happy and fair; where nature wears eternal bloom, where the skies are always blue, and the winds always balmy; where children are always virtuous, friends never faithless, and fortune is never fickle, where the eye knows no tears, and the heart no pang.

But this is not life as we must expect to find it. This is not the world in which we are to live, and in which we are to act. It is not intended that this state of trial should ever realize such dreams of fancy. And the effects of indulging this luxury of vain imagination are neither salutary nor innocent. If we could descend, indeed, from these airy fabrics of unreal felicity, and return as before to the common duties of life, the harshest epithet which we could apply to this employment would be, that it was useless. But both our happiness and our fitness for our duties are lessened by it. When we awake from these delusions, we feel the full force of the contrast between what we see and what we have imagined. The scenes and duties of common life appear tame and insipid, after gazing on the beautiful creations of fancy. The effects on the mind are precisely similar to those produced by works of fiction, except that in this case we read merely the fiction of another, and in that we make the romance for ourselves; and are therefore more in danger of mistaking it for reality. The realities of life must always fall far short of the picture of fancy. When we descend from the lofty regions where in imagination we have been dwelling, and are called on to perform the commonplace duties of husbands and wives, and fathers, and children, and citizens, which of course can seldom call us to feel much either of rapture or of anguish, we miss the strong stimulus to which our passions have been accustomed. We find that we have been nourishing a sickly and fastidious delicacy, which revolts at the plain and homely, and sometimes coarse and disgusting employments, to which we are destined. A spirit of discontent and unhappiness is apt to spring up. We lose our cheerful acquiescence in the purposes of providence, and our ready submission to that wisdom which always decides best for us.

I do not say that this is always the effect of any degree of indulgence of these vain thoughts, but it is the tendency of it, and therefore it is that we must seek to banish them. We must refuse ourselves the luxury of solitary musing, and building castles in the air, and let hope and fancy and memory be regulated by reason and religion. Our expectations from life must become accommodated to its true state. We must be contented with the mixture of good and evil as it

has been mingled for us, and not expect that we are born, with a peculiar destiny, to a happiness and perfection which is denied to others. If indeed it were nothing more than an unprofitable waste of time, that alone would be reason enough to confine this dissipation of thought, and restrain its irregularities. Enough surely of life is spent unprofitably, without giving any of the little, which remains, to the delusions of visionary happiness.

But the necessity of regulating our thoughts will appear more serious when we consider their influence on our moral character. All action has its origin in the mind. The thought is the rudiment of the deed. Meditation produces desire, and desire leads to practice. If then we would have our actions right, we must make our thoughts pure, and learn to forbear to think on what we are forbidden to do.

The manner in which evil thoughts are connected with bad actions is obvious. There is no one, who is yet innocent, who is not shocked by the idea of crimes, when they appear in all their magnitude and deformity. No one ever leaped over the limits of virtue, into the confines of confirmed vice, at a single bound. On the contrary, the exclamation, "Is thy servant a dog that he should do this thing", is the natural impulse of every man's mind, whose conscience is yet unseared, at the very suggestion of atrocious guilt. But by revolving with pleasure the safety, facility, or advantages, of a wicked deed, he finds his constancy waver, his resolution relax, his detestation soften. The idea of some fraudulent stratagem or scene of guilty pleasure, which at first perhaps was admitted into the mind from curiosity merely, is next regarded with complacency; comes at length to be cherished with fondness; at last assumes the form of desire; and how nearly allied is desire to transgression, there are too many of us, alas, who know! what we allow ourselves to wish, we are soon induced to attempt to gain. He who suffers his thoughts and wishes to dwell too long on the pleasures and advantages which he should derive from what another possesses, will begin to reconcile his mind to some unlawful measure for procuring it. He, who suffers his imagination to be filled with images of guilty and degrading pleasure, will at length find his desire irresistibly stimulated to gratification. Every moment spent in meditation on sin increases its dangerous power over us, till at length the idea of pleasure overcomes the sense of guilt; the last limit of innocence is, though perhaps timidly and reluctantly, past—we enter into the confines of sin—it may be never to return.

We are thus irresistibly led to the conclusion, that he who would govern his actions by the laws of virtue, must regulate his thoughts by those of reason and religion. It is not possible that a man should walk outwardly in the law of God, who is constantly feeding his imagination with the pleasures of sin. The passions will at last act. It is difficult to stop when we have inflamed ourselves with every possible incentive to advance; to abstain when appetite is sharpened to its keenest edge. Of what therefore we are forbidden to do, we must learn to forbid ourselves to think; and make the propriety of action a test of the propriety of thought. If it is wrong to gratify revenge, it is wrong to dwell on it in imagination. If we must resist the allurements of pleasure, we must refuse to contemplate them.

We must not seek to indemnify ourselves for the restraints which we impose on our actions by the sinful indulgences of imagination. There must be no discordance between the inward and outward man; thought, word, and deed, must constantly and inseparably unite.—(Thacher).

THE TEN TRIBES

(From the Evening and the Morning Star Reprint for October 1832.)

Perhaps some might think, that we ought to embrace the scattering of the twelve tribes in this article, but a moment's reflection will show the propriety of taking the ten lost tribes first. We have a sufficient foundation for the scattering and gathering of Israel in the 28, 29, 30, 31, 32 and 33rd chapters of Deuteronomy: That glorious blessing, the Lord shall open unto thee his good treasures, if thou shalt hearken unto the commandments to do them; that solemn curse, but it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, that thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee, and that sacred promise: And it shall come to pass, when all these things are come upon thee, the blessing and the curse, that the Lord will have compassion upon thee and will return and gather thee from all the nations whither the Lord thy God hath scattered thee,—when traced through the Bible and fully explained, would be more than the world would believe at once, or do believe now, and so we take the ten tribes as the subject of this essay, allowing all men their own privilege of searching the scriptures for themselves, to know whether these things are so or not, and how much of the blessing fell to the lot of Israel, from the day it was pronounced till Solomon showed the queen of Sheba his glory; and how much of the curse came upon this elect nation, when it went into captivity and was scattered to the four winds; that they may the better judge whether the Lord will return according to his sacred promise, and gather his elect from every country where they were scattered in a dark and cloudy day.

The division of Israel was foretold by Ahijah the prophet, in the days of Solomon, when he tore the new garment of Jeroboam into twelve pieces, saying, Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. Some time after this, the destiny of the ten tribes was made known, for Jeroboam's wife went to the same prophet to inquire concerning the life of her sick child, and received an answer that it should die, For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin. Some where about 230 years after this prophecy was given, it was fulfilled: Shalmaneser king of Assyria made Hoshea, king of Israel, tributary, and soon after, finding conspiracy in him, he took Samaria, and carried Israel away into Assyria. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them until the Lord removed Israel out of his

sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land into Assyria unto this day. This is the captivity of Jacob or Israel, and it happened 124 years before the Babylonish captivity of the tribe of Judah. Ezekiel speaking of the whole captivity, says, "Thus saith the Lord God, I will also take of the highest branch of the high cedar and will set it; I will crop off from the top of the young twigs a tender one, and will plant upon a high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.

The highest branch of the high cedar is Israel, for Israel it swallowed up; Now shall they be among the Gentiles as a vessel wherein is no pleasure: For they are gone up to Assyria, A WILD ASS ALONE BY HIMSELF. Having thus traced Israel to Assyria, where he is figuratively decalred by Hosea, to be a wild ass alone by himself, and where he has remained in complete obscurity from the world, 2,556 years, let us consider what else is to become of him. The Saviour declares that he was sent to the lost sheep of the house of Israel, and in another place 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 shepherd." These words admit of no cavil or supposition; if the Savior came to the lost sheep of the house of Israel, and declared that he had other sheep besides the Jews at Jerusalem, we believe him; let us then take his words to the Nephites as recorded in the Book of Mormon:

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, which are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, which the Father hath led away out of the land. This much did the Father command me that I should tell unto them, That other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you. And verily, I say unto you again, That the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them. And verily, I say unto you, That ye are they of which I said, other sheep I have, which are

not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles; for they understand not that the Gentiles should be converted through their preaching; and they understood me not that I said, They shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among them which the Father hath given me. And verily, verily I say unto you, that I have other sheep which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of which I speak, are they which have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings, after that I am gone, that if it so be that my people at Jerusalem, they which have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes which they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fullness of the Gentiles, the remnant of their seed which shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me their Redeemer."

While quoting the Book of Mormon let us take a small extract from the parable of the Lord's vineyard, where it is likened unto a tame olive tree, viz:

"And it came to pass that the Lord of the vineyard saith unto the servant, Come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree hath not brought forth much fruit also, that I may lay up of the fruit thereof, against the season, unto mine ownself. And it came to pass that they went forth whither the master of the vineyard had hid the natural branches of the tree, and he saith unto the servant, Behold these: and he beheld the first, that it had brought forth much fruit; and he beheld also, that it was good, and he saith unto the servant, Take of the fruit thereof, and lay it up against the season, that I may preserve it unto mine ownself: for behold, saith he, This long time have I nourished it, and it hath brought forth much fruit.

"And it came to pass that the servant saith unto his master, How comest thou hither to plant this tree, or this branch of the tree? for behold, it was the poorest spot in all the land of thy vineyard. And the Lord of the vineyard saith unto him, Counsel me not; I knew that it was a poor spot of ground; Wherefore, I said unto thee, I have nourished it this long time; and thou beholdest that it hath brought forth much fruit."

Here we have a clue to the place where Israel is; for while standing upon the centre of the earth, it would be perfectly natural to call the north, south, east, and

west, nethermost or lowest; and as this branch was the first that the Lord had hid, it would evidently mean the ten tribes as they were the first carried away. Again, when the Lord begins to call home his branches that were hid about in the lower parts of his vineyard, he says to the north first, (because first planted) Give up. The world has been troubled a good deal to find Israel and to get to the northpole, and to search out the Northern Lights, but when the Lord shall utter his voice out of Zion, and shall speak from Jerusalem; and his voice shall be heard among all people; and it shall be as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land; and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided, the saints will know how much further the wisdom of God extends on earth, than the knowledge of men. The time must soon come, as the prophet Jeremiah has said, when they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt: But the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, for the Lord hath said: Go and proclaim these words toward the north, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion: And they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. And they shall come with weeping, and they shall come and sing in the height of Zion, for it shall come to pass, as the Lord hath watched over them to pluck them up for their iniquity, so also will the Lord watch over them to build them up and to plant them, for good.

We have already brought evidence enough to convince an unprejudiced mind how the ten tribes were scattered; where they went to, and how they will be gathered, but to make the subject still plainer, we add a few more extracts. Firstly, Esdras, (who it may be perceived, by comparing the first chapter of his second book, with the 7th chapter Ezra, was Ezra, as near as the Hebrew and Greek languages can be defined.) gives this full, and, fair account of the ten tribes.

"But he shall stand upon the top of mount Sion. (Zion) and Sion shall come, and shall be shewn to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labor by the law which is like unto fire. And whereas thou sawest that he gathered another peaceable multitude unto him: Those are the ten tribes, which were carried away prisoners out of their own

land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land, but they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time: and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace."

This plain unvarnished history of the ten tribes, shows itself to be true as much as the account of the creation in the first chapter of Genesis, and for all that has as yet appeared to the contrary, is as much the word of the Lord. Not to quote a tenth part of the prophets in relation to this subject. (for the last paragraph ought to convince the world where Israel went, and when he will return,) we turn to the Saviour's parable of the Gentiles and Jacob, which, while it alludes to the whole house of Israel, is so plain that it makes one's heart leap for joy, when he reads it in the spirit of God.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them their living. And not many days after, the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore

came his father out, and entreated him. And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come which hath devoured thy living with harlots, thou has killed for him the fatted calf. And he said unto him, Son, thou art ever with me; and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Here we have a plain parable of the Gentiles for the elder son, and Israel for the younger son; or, in other words, Esau and Jacob; for it is written, that Esau is the end of the world, and Jacob is the beginning of it that follows, for when they were born, Jacob's hand held first the heel of Esau. It has often been remarked, that the Two Sons was one of the greatest parables of our Savior, and true it was: For when the younger son came to himself, and said, How many hired servants of my father's have bread enough and to spare, who can mistake our day? who, with the love of Jesus Christ in his heart, can view the thousands of meeting houses, chapels, temples, and churches, thronged with men, eager to preach; and witness the missionaries sending some to India, some to Africa, some to New Holland, some to one place and some to another; printing the Bible in every tongue and language, and blending almost every means on earth with religion,—can mistake the day in which this parable is fulfilled? No one that is led by the spirit of the Lord. Pardon us, beloved reader! for quoting the parable of the Two Sons, as touching the ten tribes; the allusion is so great; the figure so strong; the reality so true; the language so melting; and the application so merciful; so heavenly and so tender, that we could not omit it, when the Lord left us welcome to it.

Elijah was translated to paradise in a chariot of fire, and Malachi says he shall return before the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers. Now the Savior said he is come already, but the Jews knew it not, so he did not turn the hearts of the fathers to the children, and the following extract from Ecclesiasticus, chapter 48th, shows that Elijah, as he is called in Hebrew, and Elias in Greek, will yet come and restore the tribes of Jacob:

"Then stood up Elias the prophet as fire, and his word burned like a lamp. He brought a sore famine upon them, and by his zeal he diminished their number. By the word of the Lord he shut up the heaven, and also three times brought down fire. O Elias, how wast thou honored in thy wondrous deeds! and who may glory like unto thee! Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High: who broughtest kings to destruction, and honorable men from their bed: who heardest the rebuke of the Lord in Sinai; and in Horab the judgment of vengeance; who annointest kings to take revenge, and prophets to succeed after him: who was taken up in a whirlwind of fire, and a chariot of fiery horses: who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it break forth into fury, and to turn the heart of

the father unto the son, and to restore the tribes of Jacob. Blessed are they that saw thee, and slept in love; for they shall surely live."

We have said enough on so plain a subject, and, will therefore, leave the reader to search for himself, and know for himself: The word of God is free; the spirit of God is free, and the children of God will soon be free. Let us then, close, by saying that suppositions never go before facts; that man's wisdom fails, but the word of the Lord endures forever, and his purposes never fail; for I am with thee (Israel) saith the Lord, to save thee: though I make a full end of all nations whither I have driven thee, I will not make a full end of thee.

OBEDIENCE

James M. Anderson

When Jesus Christ, the Son of God, was on earth as a man among men, three of the Fundamental Principles of His Doctrine that he taught were Obedience and Sacrifice and Service. The most important was that of obedience. God talked to Adam in the Garden of Eden until the First Man committed the First Sin, that of disobedience. God ceased to talk to Adam face to face but sent his angelic messenger to admonish Adam that he must offer sacrifice, be baptized; in the Inspired Translation of the Bible it is recorded in the 5th chapter of Genesis that Adam was baptized by the Holy Ghost thus bringing him back into favor with his Creator.

The greatest events in our earthly existence begin with a little child about the time it begins to walk. The little one learns it has legs and feet that carry its body according to its will and pleasure. Mother tells her little one not to go out in the street, mother's back is turned, the child goes out into the street. Mother, the earthly guardian, goes after her ward, brings it home, places it over her knees, and pats it, not on its head. The child cries bitterly with the punishment and disappointment. Mother smiles at her child, the little one smiles back and stops crying, places its innocent white hands on its mother's cheeks, looks up into mother's eyes, the same color as his own, and reconciliation is effected. The child is happy; the penalty is paid; the noble lesson is learned.

Obedience is better than sacrifice. Samuel, one of the few men to hold the Ministerial Office of Prophet, Seer, Revelator, and Patriarch, had occasion to reprimand disobedient King Saul that Obedience is better than Sacrifice.

Dedicated to my angelic mother, who taught me when I was young to be good so that when I grew old I could be good to others.

THOU SHALT SERVE ME AND KEEP ALL MY COMMANDMENTS

(Book of Commandments)

Hervy A. Scott

In setting down, God helping me, the thoughts which I desire to bring from the Scriptures, it is my purpose to affirm their truth, and take up no controversial comparisons with any other subject.

In the Book of Luke 6:46, we read Jesus' words:

"And why call me Lord, Lord, and do not the things which I say?"

Apparently, Jesus thus condemned a curious-minded multitude, for he had but a moment before pronounced blessings upon his disciples. But let us consider his words spoken about 2,000 years later, to his disciples of the Restoration:

"If thou lovest me, thou shalt serve me and keep all my commandments." Book of Commandments 44:26.

Well might Jesus speak today, which He has done, rejecting those to whom He spoke those words, for they failed to keep his commandments, and after the passage of more than 100 years, the Church has continued in non-performance of the things which He said they should do, and in the place of so-doing think to institute a form of doctrine patterned after the ways of the world.

A certain sister has given much time and study in her effort to show to a sister of the Reorganization the greater light to be had in the Church of Christ. The Reorganized brethren have long made a study, looking toward the establishment of Stewardships, but neither of these sisters can show a practical step made by their church. "If thou lovest me, thou shalt keep all my commandments."

There are six fundamental steps — COMMANDMENTS to be kept, which, "If thou lovest me" WILL, fulfill the requirements laid at our door that Zion shall be redeemed. If any man can devise a better plan than is set forth in this Chapter 44, of the Book of Commandments, then let him reject the entire Book; for, then we have no need of the Lord's guidance in the matter, and that man will indeed bring peace and comfort before God's set time for Zion's redemption.

But let us read the Lord's words found in Isaiah 29:25.

"For behold I am God; and I am a God of miracles; and I will show unto the world that I am the same, yesterday, today and forever; and I work not among the children of men, save it be according to their faith."

In Rom. 14:23 we read, "what is not of faith is sin."

Who then, has faith sufficient to hope for the establishment of Zion and to be counted worthy of being numbered with her people, when "without faith it is impossible to please Him"; these it will be who are willing to consecrate their all to that purpose; Such will love and serve God, and will keep His commandments. These are they who, as those of Enoch's city, "loved his neighbor as himself." These are they of whom the Lord spoke saying, "My people will I preserve."

There is a certain man in the Church who once upon a time desired a precious gift, for which he prayed with great longing, and the Lord speaking to him said, "If thou wilt, trust in me to choose for you, nevertheless, it is according to thy free agency to choose for thyself." The result was that he did use his free agency in his attempt to gain his heart's desire; but his reward was distress of soul, sorrow and disappointments without end.

The Church today stands in much the same position as did that man. Each member of the body of Christ has his free agency to act—will they trust or not in the wisdom exhibited in God to plan for them; meaning, will the Church court His displeasure in choosing other means of their own devising, only to find there is no pot of gold at the end of the rainbow but only distress of soul the reward?

The appeal in these words, "If thou lovest me," is also a challenge, when we follow them with his words, "And why call ye me Lord, Lord, and do not the things which I say?"

"What is not of faith is sin."

If God's people have not the faith to heed his given directions, to avoid the sin of omission, the while they continue to cry Lord, Lord, how escape the penalties?

It is as said by the prophet Joel (3:13-14):

"Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full; the fats overflow; for the wickedness is great.

"Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."

NOTICE

This is to give notice to all who may be concerned, or to whom the following information may be of interest, that on the 19th day of June 1953, the Church of Christ (Temple Lot) located at Grand Rapids, Michigan, was officially disbanded and disorganized, for the following reasons:

Whereas, the Local Church of Christ (Temple Lot) of Grand Rapids, Michigan, has been in an unorganized condition for quite some time (several years) during which time they have been without a Pastor, Clerk or other Church officer, having held no business meeting wherein such officers of a local church should have been chosen, as is the custom and practice of the Church of Christ; and

Whereas, the membership which formerly composed this local Church of Christ, have become widely scattered and removed from their former location, and to clear the records of the General Church Recorder at Independence, Missouri, it has been thought best to publish this notice of the disbanding or official disorganization of this local Church of Christ, at Grand Rapids, Michigan, it being understood and agreed that those who still reside within the city or the vicinity thereof shall be again organized in another part of the city.

This action to become effective at once and of this date, June 19, 1953.

Apostle Arthur M. Smith
Missionary in Charge of Michigan

LOVE HATH SPOKEN!

"I will give unto the Master,
I will give unto my Lord!"
Thus I hear my people saying,
"If I only could afford . . ."
Speak they of their faith in Jesus
When sickness and distresses come,
But forgotten the Law's tenth, when
I have asked but a small sum.

(Never have I broken promise
That I bless in store and field,
And would often come to bless—more
Often on them blessings sealed
Had they witnessed their obedience
Keeping their vows to their Lord.)

Say you not, "With such high prices
Nothing's left my tithe to pay."
Have I not with love instructed:
"Take no thought for the next day?"
I, the Father holdeth all things
In a strong and loving hand,
Think you not He can all supply
That in strength and life you stand?

Who will renew their vows intent—
Who will pledge again to Me
Consecrated faith and works, that
I their faith by works may see.
Such of mine I will give succor
When the scourges are pronounced,
Blast the hills down, and the oceans
With man's blood is stained red;

When the valleys are made level,
When the rivers flood the land,
When the earth, earthquakes are shaking
"Til nothing upright can stand,
When the green fields turn to blackness—
When no vegetation grows;
Then it is that those my faithful
Shall reap that which my love sows.

Open eyes, ears—see, and hearken;
Read the scriptures; all will tell
The same Spirit-proclaimed message;
Hear and see, learn that these tell;
Turn not a deaf ear, but harken
To this message born of love;
Read it as another witness
Bringing warning from above.

—Hervey A. Scott

OBITUARY**Clara E. Hockenbury**

Mrs. Clara Ellen Hockenbury was born January 16, 1885, at Burton, Tex., the daughter of William and Mary Bailey Malky. She died at her home at Silverdale, June 16, 1953. She was married to Irvin Alson Hockenbury, November 10, 1913, at Newkirk, Oklahoma.

She was a member of the Church of Christ (Temple Lot), Independence, Missouri. She was confined to her home for several years due to illness. Survivors include her husband, one son, two grandchildren, three sisters, and six brothers.

Services were held at 10 a. m., Friday, June 19, at the Grant-Elder Funeral Home with B. E. Bawcom, minister of the Church of Christ officiating. Music was by Mrs. Grace Stallings, Mrs. Odene Coburn, Mrs. Ed. Hockenbury and Mrs. Hayden Hockenbury, vocalists, and Miss Virginia Haskins, organist.

Casket bearers included Thomas H. Ford of Long Beach, Calif., Frank Artherton, William Artherton, Joe Hockenbury, Ed. Hockenbury and Hayden Hockenbury, all nephews of Mrs. Hockenbury. Burial was in Park cemetery.

July 3, 1953

Editors
"Zion's Advocate"
Temple Lot
Independence, Missouri
Gentlemen:

Some member of your organization has sent me copies of two recent issues of "Zion's Advocate." I have read them through with interest and want to express my thanks to the person responsible for forwarding them to me.

Sincerely yours,

G. E. Tickemeyer

REUNION NOTICE

The Wisconsin Church of Christ Reunion will be held in the home of Elder Rollo Addie, Lima Center, Wisconsin on Saturday and Sunday, August 15th and 16th.

REUNION NOTICE

The Missouri Reunion will be held in Independence, Missouri on the dates of August 15, 16 and 17, which begins on Saturday, opening with a prayer service at 9:30 A. M.

We are sure that facilities will be available to house and feed all who may desire to come.

If you desire to inquire concerning the reunion, address:

The Reunion Committee
C/o Church of Christ (Temple Lot)
Box 472, Independence, Missouri

Let us make a special effort to arrange our affairs to permit our attendance, and then come prepared for a spiritual feast.