

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, October, 1953

Number 10

Preparation

There's a work to be accomplished.
There's a people to be prepared.
What separately we but hope for
We can accomplish locked hand in hand.

None the less the path is troubled
By the toil, the cares—the tears.
Yet the ones to be the victors
Are the faithful to the end.

Yea, that end is truly glorious
For all those who win the prize
Of that life with God—eternal
Life of joy forever more.

Of what value then the troubles
Or the trials—sore they be—
When compared in true proportion
With the joys of Christian love,

Coupled with the showers from Heaven
Sent by God to those who strive
To bring about the Kingdom
Of our God who dwells on high?

Off then boredom, gloom, and worry,
Cares, uncertainty, and doubt.
God is always there to help us
Through the darkness round about.

Of this thing let us be certain
That the word that God sent forth,
Will accomplish what He sent it
To perform, midst human kind.

God can use us. Let us glory
That the One who gave us life
Took us on as "junior partners",
Members of His earthly bride.

If then bride—prepare the garments
For the wedding here to be
When our Lord, Christ Jesus cometh
Back in triumph to our land.

Be ye therefore watching, working,
That our Lord may, when He comes,
Say, "Well done my faithful servants,
Enter into rest secure".

Forest Maley

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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

A good word or a good deed will never die. Even though they may never be used by the same person again, some one in a later time will use the same word or do the same deed. Good shall last forever. Evil words and evil deeds shall perish. If our every day life is filled with good words and good deeds it is well spent and shall live. If we fill our day with evil words and evil deeds it is lost and can never be lived over again.

The thoughts of a good work well done should never be permitted to pass out of our minds completely. Our memories should be a storehouse for good. The cantata, "Behold it is Written" which was sung by the choir at the reunion was certainly a good work well done. It was a treat to listen to the blending of voices over the words of the gospel which has been restored to us.

During the singing my mind recalled references in Revelations pertaining to a future date: "And they sung a new song, saying Thou art worthy," etc.; "And they sung as it were a new song before the throne," etc.; "And they sing the song of Moses the servant of God, and the song of the Lamb. Saying, great and marvelous are thy works Lord God Almighty," etc.

This brings out the fact that there will be singing among the throng of God's people in the days that are to come. This singing we think of only as being perfect. The words being spoken in song in perfect unison. The voices blending together perfectly in full harmony. Everyone singing as though his heart was full of overflowing.

I presume that most of us wonder if there is a chance that we might be permitted to have part in at least some of these songs. I believe that to be a good thought. If we are thinking thus, what are we doing to prepare ourselves? This is the time, we all understand, that we must be preparing for the life to come.

Did you ever meet with a group other than your own and notice the singing? Which was the most pleasing to you: The group in which there seemed to be some who wanted to finish a word or two ahead of the rest; the group in which there were some who seemed to be a word behind the rest; the group which were trying their best to sing together, following as near as they could the melody of the musical instrument and the meter set up by the player or leader?

A song is much more inspiring to me if the singers lift up their voices in unison and harmony and sing as though they were rejoicing. I do not feel comfortable, even in a prayer meeting, when a song is dragged out. Neither do I feel comfortable when the singing is so fast that a person is nearly exhausted when the song has been finished.

Now to return to the cantata. If our works as children of God would harmonize and blend as nearly perfect as the singing of that cantata was, we certainly could show a wonderful example of Christian life to the world.

A. F. B.

FROM THE MISSIONARY FIELD

Missionary Report

In company with Nicholas Denham and Jack Sprague, I left Independence. We picked up Mrs. Sophia Spillman, a member of the Kickapoo Indian Tribe, who lives in Kansas City, and journeyed to Horton, Kansas. From there we went to the Kickapoo Reservation, a distance of nine miles. We traveled in all over one hundred miles to get to our destination arriving there in mid-afternoon.

At the reservation we met Mrs. Spillman's niece, Mrs. Pauline Green. Mrs. Green is a widow with five young children. We found them to be in need of help. Their home had been struck by lightning and it, along with all their possessions, was burned. They saved only those items of clothing which they were wearing. They were away from home at the time the tragedy occurred.

We gave them the boxes of clothing the women's organization had provided. Financial aid was provided by the local and general church. During the following week there were donations of silverware, dishes, wash tubs, cooking utensils, bedding, mattresses, and more clothing.

Since the fire Mrs. Green has been living with her mother, Mrs. Louise Others, in her very small home which she shares with a small grandson. She had hope of renting a house, and with these donations she could partly furnish it.

On July 12, we three made another trip to these people taking more provisions along for them. On this occasion we found these good people preparing a thanksgiving dinner. This they were doing as a means of rendering unto God their thanks to Him that their lives had been spared, that they had not perished as did their home.

While there we met two brothers of Mrs. Spillman and Mrs. Others, Mr. Frank and Mr. LaRue Cadue. We had a good visit with them. We believe there is good soil for the gospel seed. We gave Mrs. Green and Mrs. Others each a Book of Mormon, some tracts, and the June issue of the Zion's Advocate. They were pleased to get this material and promised to read it. We promised to furnish copies of the Book of Mormon to the others for them to read. These will be mailed to them since we had brought only the two copies. All of these books were supplied by the General Church.

We now have more clothing and a sewing machine which we will take to them as soon as we can find the time to do so. We plead for an interest in your prayers that our efforts may be accompanied with the wisdom which only God can give, so much good will be accomplished.

Since writing the above we have mailed a Book of Mormon each to Frank and La Rue Cadue. We also have delivered the sewing machine, more clothing, a mattress, a set of dishes, and a rug. Mrs. Green now lives in Horton, Kansas. She said she would endeavor

or to make it possible for us to hold a meeting to tell the gospel story. She is to notify Mrs. Spillman of the date.

We went from Horton to the Pottawatomie Reservation where we were permitted to observe their tribal council in action.

Rolland D. Sprague

JOURNEYINGS

Our last writing left us at Midland, Michigan. While there Brother Parkinson hooked up his chariot, and we hunted up isolated members. We were successful in locating some who had been kind of left un-noticed for some time, and we succeeded in rounding sufficient members to organize a local church at Farwell with about twelve members. Farwell was a central location for those we visited, and we thought best to have the local there. The town hall was available for use without cost, except when used at night, then the lights would have to be paid for. Among those that we rounded up were Brother and Sister Roy Adams. Roy had been inactive for some time and willingly offered to do his part in forwarding the work in those parts. He is an elder.

Brother Francis J. Parkinson was elected pastor, and Sister Adams as secretary. A very fine spirit was manifested in the organization, and all were happy to know they could have meetings and enjoy association of those of like precious faith. We are hopeful for the new local, and ask all to offer a little prayer for them occasionally.

While visiting with Brother and Sister Adams, I learned that Sister Bernice Waite lived in nearby regions. On learning her address we wrote to her, and she was very much pleased to hear from us. Immediately on receiving the letter she and her son Larry sped on their way to Midland to see us. We were very much surprised when she walked into the home of Brother and Sister Parkinson the same evening she received our letter. After a short visit there, the writer decided to have a visit with them in their home, so we packed our bag and piled into her car and went home with them some seventy miles distant. During our visit with them, we learned that the sister had not known of the various departures from the church. She did know of the Fetting departure, but not of the Nerren, and she had been in correspondence with Nerren, but he did not tell her that he had baptized himself and started a new church. She had asked him to come and baptize her son. He could not make the trip so he had an elder come from Syracuse, N. Y., to do the baptizing. The elder did not tell her of the change, and she thought all was well. She had been approached on being baptized, but she refused, yet nothing was said concerning the departure. Thus the boy was baptized. We had the unpleasant task of telling them that they had been misled, and after it was explained, the lad asked me to baptize him. Before leaving we made a trip to the river where many had been baptized in the old days. The church still stands just a stone's throw from where the baptisms were had. The church is no longer used. There are but few of the Reorganized folks left in those parts. Following the baptism and confirmation, Sister Waite and Larry took the writer to

Big Rapids where we boarded a bus for Grand Rapids where we found the folks praying that I would come, they having lost the address where I could be reached.

Brother Bowman had finished the garage he was building, and was desirous of using it as a church, and wanted to dedicate it for that purpose as long as it would be needful. On Sunday morning, August the 2nd, a goodly number of the saints assembled in the little room, and we had a sacrament meeting. We were not disappointed. The Lord sent his spirit to be with us, and all enjoyed the meeting. Visitors came from other points to be with us at that time. In the evening the writer was the speaker. A good attendance was had, and Brother and Sister Bowman were made happy by the request of their daughter-in-law asking for baptism. Brother Bowman attending to it on the following Sunday. Following the services of the 9th we decided to pull up stakes and go to Flint, but at the last moment Brother Bowman announced meetings for each night through the week, and of course there was nothing else for the missionary to do but submit. There is a hymn we used to sing, "The Lord Moves in Mysterious Ways His Wonders to Perform" and we kind of feel that this was one of those times. We had a very fine series of meetings, and on the 16th we had the pleasure of baptizing two precious souls. Brother Bowman's brother-in-law has a beautiful swimming pool at his home, and he gave consent for us to use it to do the baptizing. We had to drive quite a distance, but it was worth it.

On the 9th the writer went to Wayland where he spoke in the home of Brother Postma, where there is a group organized. They meet Sunday afternoon each week, thus we were able to respond to the request to be with the Godwin Heights group for their evening service. They have a devoted group, and all are anxious to help in forwarding the work. A Sunday School was organized with Brother Russell Bowman superintendent, thus they are using available means to help build up the work. Our meetings were well attended, and if need be, some seventy-five could be seated in their building. Brother Bowman built the garage at his own expense, and has given it as a church home. I am sure his offering has been accepted by the Lord. We left some folks interested and inquiring concerning the ways of the Lord, and we look for them to forge ahead. It is pleasant to know that there are those who put the work of the gospel ahead of other things. It brings joy when we feel that our efforts are acceptable, and especially when there is a response to the "come up higher" appeal. Righteousness must be the keynote of our work. God will not accept of anything less. There is talk of gathering, but gathering will not bring Zion. We must be pure in heart otherwise our gathering will not be acceptable. We need to come very close to the Lord, and be a "peculiar people."

From Grand Rapids we wended our way to Flint, to see if we could in any way help the folks there. On arrival we were met by Brethren Adams and Pinder and found a welcome in the home of Brother and Sister Pinder. The group in Flint have been struggling alone battling the forces of discouragement, yet with a faith and hope they would eventually have it better.

On Sunday, the 23rd of August, we had the pleas-

ure of baptizing Sister Agnes Eddy and transferring Brother and Sister Joseph Eddy, and Brother Frank Eddy. Brother Leslie Adams was called and ordained to the office of elder, bringing joy to the hearts of the saints who had been so long without an elder. Brother Adams is earnest, and desirous of seeing the work progress here in Flint, and we feel that there are those that will soon be entering in.

The work in Flint has suffered set-backs, yet there is always the faithful few that can be depended on, and the Lord has rewarded their efforts to hold together. Brother Adams tells me he was directed to come to Flint and he followed the promptings of the Spirit. He was a priest, and so we find that those who do as the Lord would have, are not forgotten. The local church in Flint has taken on new life.

On Sunday, August 30, an all day meeting was had in Flint, and invitations were sent to nearby groups and members, and a goodly number found their way to the meeting. Prayer meeting was held at nine. The Lord met with us, and a number of fine prayers and testimonies were heard. Brother Francis Parkinson was the speaker at eleven, and he gave a very good talk. Following the service all wended their way to the lower auditorium where a sumptuous repast was provided. Then we went to the water where we had the pleasure of leading the daughter of Brother Adams into the fold. Winona Alice in the spring time of life decided to give her life to the work of the Master.

Brother Roy Adams was the speaker at the four o'clock hour. We had a car load from Midland and that part of the country. We were glad to meet the folks from there and enjoy the get-together.

Brother and Sister Housh were up from Detroit. We were pleased to see them and know that they were strong in the faith.

The day was too short to hear from all the ministry present as those who came from a distance felt they had to leave for their homes. The evening service was back to normal. All were happy and enjoyed the privilege of being together.

A trip through the tornado desolated area of Flint some two and a half months after the storm, and much of the cleaning up had been done. One is caused to marvel at the devastation that can be brought about in just a few minutes. It is estimated that the tornado lasted about fifteen or twenty minutes, yet in that short time a whole community was left desolate, with 116 dead, and 500 injured, some maimed for life. The track of the storm was quite thickly settled. I presume it would be impossible to describe the force of the storm, but when it would pick a house off its foundation and carry it some distance from where it should be, and take an automobile and literally wrap it around a tree, and drive a blade of grass into the arm of a person to the bone, and wrap a timothy straw around the leg of a person to the bone, one can then only imagine its force. It was amazing as one drove along to see the various homes left desolate.

We were told that documents and letters were blown from the homes clear across Lake Huron and were picked up in Ontario, Canada. A pair or two of trousers were blown some thirty miles from their destination. I was told that an auto was picked up and carried away, and has not been found.

The storm passed through a district of the average folks, who were trying to establish a home for themselves, thus the loss was greater in one way.

They say the storm was about two blocks wide and carried for many miles before it blew itself out in Lake Huron.

In one place we saw a farm barn where cows were stabled for milking. The roof was taken and the debris brought the cows to their knees. The farmer was doing his milking and his dog came running in barking and would not stop. The farmer got up and took the dog out and saw the storm. Thus he and his family were saved from injury or possible death. I presume if it were known there would be many other such escapes.

One is kind of amazed as the various freaks are noticed. One house, the lower part was left, and on the second floor stood the walls of the bathroom and the fixtures, intact, roof and all other part of the second floor gone. In another instance it took the bath tub out of the house and carried it quite a distance before leaving it.

One man reported he saw in the storm a ball of fire the size of a wash tub surrounded by a very black cloud, and above that a white cloud.

The Flint Journal has a section of forty-eight pages of pictures taken just after the storm passed over, and taken from the air. One can get a small idea of the destruction wrought by seeing those pictures and reading the stories attached. It is impossible for one to give a minute description of the results of that storm. Millions of dollars of property loss, and hundreds left homeless. It has to be seen to realize what was done.

As we drove over that devastated territory, we were caused to ponder concerning the times in which we live, and the many warnings that have gone unheeded as to the destructions that were to come upon the earth. Isaiah in chapter 23, verses 19 and 20 tells us of the fury of the winds that would come; also, Nahum 1:2-3.

Should we not give heed to the council of the Master to be righteous above all other people that we might be worthy to escape the calamities that are to come? The church folks in Flint were spared, the storm passed not a great distance from some of their homes. One family was just on the edge. I am told it broke windows in their home.

On Saturday and Sunday, August 29 and 30, some five thousand people from many parts of the country responded to the call for help to rebuild the waste places. They assembled at the place of the tornado and many homes were re-established and others partly completed in the two days. Many have promised to return to help further in the work of building. Mankind does respond to the need of their fellows at times. Thousands of dollars have been subscribed from many places, not only in the United States but in foreign countries.

But maybe I better call a halt or the editor will look for the waste basket.

May God help us to so order our lives that we shall be worthy of protection regardless of where we may be.

Your brother in Christ,

Wm. F. Anderson

QUESTION BOX

What is the "fire" spoken of in III Nephi, chapter 4, verse 50, page 628? Sister Miriam Mason.
Answer next month.

Y. P. C. L. NEWS

Once again the time has come for the news to go out.

The last Thursday in August the Y. P. C. L. had a social in the lower auditorium of the church. We played games and then had refreshments of pop corn and "kool-aid."

The first week in September we held a business meeting and elected officers for the following six months. Brother Marvin Case was re-elected chairman.

Our educational meeting for September, held on the second Thursday, was a question and answer game about quotations from the Bible. Those who failed to answer the questions looked them up in the Bible.

The third Thursday was devoted to our usual Church History class.

We still have not heard from any other young people and once again urge you to drop us a line.

Mary Lois Harris, Reporter

AVA VISITS AGAIN

We were glad to welcome Brother Leslie and Sister Irene Case and two sons, Jimmy and Donny, as they planned to spend a portion of their vacation here visiting Irene's parents, Brother and Sister Harvey Bell of Ava, this first part of August.

August 2nd we had our regular Sacrament Service and the Christian League meeting in the evening.

Jack Bell and Carol Moyer made a "quick stop" trip from Independence, arriving the evening of the 6th and returning immediately for Independence. Other visitors over the week-end were Sister Mildred Hooker and Alice Fawn, Mary Lois Harris, John Bell and Enid Morris, all from Independence.

Brother Archie Bell was the speaker Sunday morning, August 8th, using the first 12 verses of II Peter as a Scripture reading. He chose for his subject, "Courage". Courage means mental endurance. He used for his text Matt. 24:13, "But he that shall endure unto the end, the same shall be saved." Also, in II Peter it speaks of the promises made to those that endure to the end, of grace and peace given them, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord." II Peter, 1:2, of how we attain these blessings by practicing the gospel laws. Verses 5 to 9 inclusive, "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly

kindness charity," etc. Here we have a part of the laws we are to keep in order that we may gain the promises of grace and peace, also the greater promise, that "we shall never fail" and an "entrance shall be ministered into the everlasting kingdom of our Lord and Saviour, Jesus Christ."

Also he compared the preaching and hearing of the gospel to a person dipping their hand into a vessel of water, and withdrawing it, thinking to have grasped a hand full of water and only having a few drops when he open his hand, so it is with our hearing the gospel. We gain here a little and there a little, a few drops at a time, until we have the whole.

Then that evening during our Christian League meeting we heard Bro. Leslie Case speak on "Tithes", quoting from Hebrews, 7:2, "To whom Abraham gave a tenth part of all," etc. Also from Alma 10:8 in the Book of Mormon, practically the same wording, "And it was this same Melchisedec to whom Abraham paid tithes: yea, even our father Abraham paid tithes of one-tenth part of all that he possessed." Not forgetting the "weightier matters of the law, judgment, mercy, and faith", etc.

Other visitors during the middle of August were Mary Hedrick, another visit from Jack Bell and Carol Moyer and Joseph Smith, all from Independence.

Those attending Independence Reunion were Sister Alvina Bell and Brother Archie Bell.

Sunday, August 16 was occupied by Brother Alex Smith. He read from Col. 2nd chapter, bringing out the fact we are buried with Christ from our sins, and rising with Him a new man leaving the old carnal man buried with his sins and arising in newness of heart a spiritual man, to go on to perfection, by keeping God's commandments, interpreting the gospel laws into our every day lives. In John 13:34-35, Christ gives a new commandment, "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another."

Darleen Smith

Sunday, August 23, Brother Harvey Bell was the speaker. Having with us a group of visitors who were unfamiliar with the history of the Book of Mormon, he used texts from Isaiah 37:32, and II Kings 19:31, to show that a remnant was to go forth from Jerusalem. Following with the story of the "two sticks" as recorded in Ezek. 37th chapter beginning with the 16th verse. And other supporting references from the Bible and the Book of Mormon, closing with emphasis on the thought that God reveals his workings to his prophets (Amos 3:7) and that all recorded prophecy in the two books has or will be fulfilled.

Brother and Sister James Hedrick spent a few days of his furlough with her parents, Brother and Sister Harvey Bell. They returned to Independence August 28th. The following Sunday evening Brother Jimmy had to leave for Camp Kilmer, New Jersey, having European orders.

Sunday morning, August 30th we continued our study of the Sunday School hour through the following service as we were few in number. Brother Alexander Smith and children having gone to visit their wife and

mother, respectively, in Columbia, Missouri. We are studying the Book of Revelation in the adult class and feel that it is very profitable for us to study in this day.

The writer was asked to finish the August report for our regular reporter, Sister Darleen Smith, who, as is now quite widely known, is absent from her home and our church services much against her desire but because it seemed best that she have a series of treatments in a distant hospital. We greatly miss our sister in our little group and our prayers are that she may soon be able to return to her family completely healed. We have a strong hope that such will be the case, because of the marked degree of the Spirit we enjoyed in our service Sunday, September 6, when we severally, at her request, petitioned our Heavenly Father in behalf of our sister.

Alvina Bell, Substitute Reporter

INDEPENDENCE NEWS

The local semi-annual elections have been held and the new officials have taken over their duties in the several local organizations.

Our pastor for the next six months is Brother Leslie Paul Case. Though young, Brother Leslie is sincere and humble in his work. He has served as our Sunday School Superintendent for a number of terms.

Brother Forest Maley is now Sunday School Superintendent. The Sunday School is composed of eight officers and seven teachers with an average attendance of about eighty pupils.

Sister Lois Harris has been re-elected as the chairman of the local United Workers. The result of the young people's election appears in their news report.

We are not forgetting our former pastor, Brother C. LeRoy Wheaton, who we are missing very much at present writing, as he is in the local hospital because of an eye infection. We pray that soon he will be back among us with his firm hand clasp. Brother LeRoy served as our pastor for about four and a half years, or nine terms, and discharged his duties well, fully enjoying his work. However, the burdens of those years have been heavy and we pray that the release from the pastorate will enable our brother to receive some of the rest which he has earned. We ask for him the reader's prayer for a complete return to good health.

"Preparation and the Gathering" was the subject that Brother Richard Wheaton chose for his sermon the morning of August 23. He admonished that if we are to carry the commandments of God to another people, as recorded in the twelfth chapter of II Nephi, that we must first obey those commandments ourselves.

That evening Brother Levi Maley compared the gospel to climbing the steps of a ladder with the first rung representing the introduction to the gospel, and so on, rung upon rung until from the final rung we enter eternal life.

The morning of August 30, Brother Richard Wheaton again occupied as the speaker and continued with the subject of the Sunday before. Reading from Latter Day Revelation and III Nephi, chapter 9, we learned

that the Lord is to give unto the people a sign that they may know when He will gather them in and establish among them His Zion.

Brother Charles Reed was the evening speaker. This was Brother Reed's first time to speak from the pulpit. We were exhorted to exercise faith and our memories were refreshed with the principles of the doctrine of Christ and their meaning to us. His scripture lesson was taken from Matthew, chapter six, and the thought emphasized is found in "seek ye first the kingdom of God, and His righteousness."

The first Sunday of each month is our time to meditate upon the covenant which we made with our heavenly Father through the waters of baptism. We are reminded of that covenant by partaking of the bread and the wine that we may "always remember Him, and keep His commandments". Thus we partook of the Sacrament September 6.

That evening our pastor, Brother Leslie P. Case, in humbleness and sincerity, and with the words "I am ready to report for orders, Master, summon me" from the song, sounding an inspired command to him, he pledged himself to the furthering of God's work in this place. Using a text from chapter 15 of John in which is recorded the first and great commandment of love from verse 9 to verse 17, our pastor preached love for God and love for one another; and to the ministry, to love Christ is to follow Him and to feed His sheep, which is found in John, chapter 21, verses 15 to 17, where Jesus tested Peter's love.

Brother Chester Frisbey, the youngest brother of our aged sister, Sister Marion Denham, is here visiting from his home in Oregon. Other visitors include: Brother Hogue of Michigan, who underwent medical treatment in a Kansas City hospital prior to his visit; Sister Schnuelle of Ava, Mo., the mother of sister Harvey Bell of Ava; Sister Joy Summers and children from Excelsior Springs, Mo. Sister Summers is the daughter of Brother and Sister Joseph Yates; Brother Jimmy Hedrick stopped to visit his family and to attend services en route to an Eastern base.

Brothers J. M. Case and George Reed motored to St. Louis over the Labor Day week-end to visit with the saints there and to hold services—Brothers K. J. Smith and Nicholas Denham drove to Columbia, Mo., to visit Sister Darleen Smith of Ava, Mo., who is a patient in a hospital in Columbia—Brother Warren and Sister Fern Sarratt visited Warren's parents in Collins, Mo., over the Labor Day week-end—Brother Marvin and Sister Edith Case and little son, Johnny, are vacationing at Gurley, Nebraska.

Brother and Sister Frank Elliott and family have recently moved to Independence from Wichita, Kansas. Brother Elliott is employed by one of the dairies. We are happy to welcome them to our midst and pray that they will find much happiness in their new home.

The Sunday School enjoyed a watermelon feast and a social time at the home of Brother Vance H. Harris the evening of the first Friday in September. The weather turned quite chilly so the older ones and the infants visited within the house while the young folks kept up their circulation by playing games, after which all went to the tables out on the lawn beneath the yard

lights to eat their fill of watermelon. The party was sponsored by the social committee of the Sunday School.

On August 17, the home of Brother and Sister Dean Corbin was blessed by the birth of a baby boy. The little one has been named Randall Torrence. Brother and Sister Corbin, now residing in Independence, are formerly of Shell City, Mo.

Lois Harris, Reporter.

(Who Will)

RESCUE THE PERISHING

If every so-called Christian
Draws breath of life in this broad land,
Would band together as one man
And stand united—hand to hand,
A mighty power, then, they would be,
To set their children from sins free
Which now are undermining all;
If repentant, on God they'd call.

But, blindness hath o'ertaken them,
A willing sin God will condemn,
And will require it be their charge
In that great Day He pays each wage;
With winking eyes they smile away
Each warning of that coming Day,
When Judgment's verdict shall be cast;
Too late, they'll seek repentance passed.

Then who will go—by what tongue speak,
That they may gain the children weak,
Who are the spoil of a nation's greed?
And who unto their rescue speed?
Not YOU, O "whited sepulchers"
Whose souls shall be required for theirs;
Thou hirelings! romancing for hire,
Thou shalt, in hell with Satan share.

Oh! Christ, Thou Guardian of those
Thy little ones, Do Thou Who sees
The inmost thoughts of all men's mind,
Look o'er the earth, to some souls find
Who, as their Redeemer above
Where'er they walk shed forth His love;
Such souls endow with power to lead
Thy little ones safe from man's greed.

Reach forth thine arm of might, O God,
To reap by power of thy word's rod
All those who to thy Son belong,
Whose hearts will sing His praises song,
Those who for Thee will Zion build,
That in them shall thy will be filled;
Wait not, O Lord, but reap thy Field
Now white, and rejoice in its yield.

My soul grows sick in waiting long,
And I would join thy Victor's throng
Of harvester's, with sharpened blade;
O fulfill as thy voice hath said . . .
Send forth, O Lord, thy servants many,
While yet the hour dims not away;
For, only by thy power to save,
Shall thy children escape sin's grave.

Hervy A. Scott

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 CHOICE SEER

Arthur M. Smith

"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." Book of Mormon, II Nephi, 2:11.

To some the question of the choice seer may not seem to be of any special interest, and like many of the other problems that bother us from time to time, may not have any direct bearing on the question of the preaching of the gospel, and the saving of the souls of men, which should be the first concern of every member of the priesthood, and also the lay members of the Church of Christ. But to me, it is of vital importance; for if the Book of Mormon is not the work of the **choice seer**, we of the Church of Christ have no authorization or right to claim the Church of Christ has been restored again here on earth. But if by a careful study of the records, the Bible and the Book of Mormon, we find the Book of Mormon does meet the test so far as the translating of the writings from the plates found on the Hill Comorah, then we shall all know who the **choice seer** is.

For over a hundred years the Elders of the Restoration have been teaching that the Book of Mormon was the stick of Ephraim that was to be written for the tribe of Joseph and his associates as is stated in the 37th chapter of Ezekiel, and that this was one of the outstanding evidences of the Restoration. If, however, this is not the case, and there is yet another seer to come forth with another record which is to do the work outlined in the 2nd chapter of II Nephi, then the Restoration as of 1830, was abortive in nature and without authoritative purpose or design. This would throw discredit upon the prophets who have indicated when and how the Church which Christ said should be built was to come forth. For this reason I am sure that this is a vital question to the readers of the Advocate as well as to all others who believe in the Book of Mormon. Therefore we think it is profitable for us to consider some of the Scripture as touching this matter.

We read in the 37th chapter of Ezekiel, of two sticks that were to be for a very specific purpose; it is quite definite there was to be two, not three or four, but just two and they were to be for "Judah and the children of Israel his companions," and one for "Joseph the stick of Ephraim, and for all the house of Israel." Now it will be noticed that in this Scripture there is provision made for all the descendants of Israel, whether they be of the tribe of Judah, or the ten lost tribes, or those that came to our America, the land "beyond the rivers of Ethiopia"; or, whither-so-ever they may be, these two sticks were for "all the house of Israel."

We all know that a stick means a record or book. We know that the stick of Judah is the Bible, so also, the "stick of Ephraim", written for "Joseph, * * * and all

the house of Israel," must also be a record or book. Now we shall turn to chapter 15 of the Book of Commandments, and we read there as the heading to this Revelation, "A revelation to Joseph, Oliver and David, making known to them the calling of the twelve disciples in these last days, * * *"; Now the Church has accepted this revelation as one of the fundamental revelations upon which we base our belief, for in this is the call to the Apostleship of David Whitmer and Oliver Cowdery as follows: "And now Oliver, I speak unto you, and also unto David, by the way of Commandment. For behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with the same calling with which he was called." Verses 11-12. The Church of Christ Elders have used this revelation many times and as further evidence that we can not ignore, or temporize it in any way, we call attention to the 27th paragraph as follows "And now behold, there are others which are called to declare my gospel, both unto the Gentile and unto Jew: Yea, even unto twelve:"

It will readily be seen how important this revelation is to the Church, and as these quotations we have just made are so very important to the establishing of the priesthood in the Church, we can not refuse to pay heed to the rest of this Commandment given to the Church for our guidance.

Now let us go back a few paragraphs in this chapter 15, Yea, back to the very first, "Now behold, because of the things which you have desired to know of me, I give unto you these words: Behold I have manifested unto you, by my Spirit in many instances, that the things which you have written are true: Wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning my church, my gospel, and my rock." Now if as is stated here, that all things were written concerning His (Christ) church, his gospel and his rock, it must be in the Book of Mormon, and the Bible, since these were the only **sticks** or records written at that time; And since all things were thus written, what more can we expect from another record; can we or any one else add to the gospel of Christ? Well has the Preacher of old said, "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." Now once again we want to quote from the Book of Commandments, chapter 24, "The Articles and Covenants of the Church of Christ" Paragraph 8, speaking of the Book of Mormon it says, "Which book contained a record of a fallen people, and the fullness of the gospel of Jesus Christ to the Gentile. Both of the revelations mentioned above are a very important part of the foundation for the defense of the Church of Christ.

Turning now to the Scriptures and to the 37th chap-

ter of Ezekiel, we are sure we can find some interesting things for our consideration and study, beginning with the first paragraph we read, "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones. And caused me to pass by them round about: And, behold, there were many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy unto these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: * * * So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. * * * So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the **whole house of Israel**: behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. * * * And shall put my spirit in you and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

I have used in the above quotation the 37th chapter of Ezekiel, up to and including the 14th paragraph, omitting for brevity's sake the 6th, 8th, 9th, 12th and 13th paragraphs, realizing that few of us when reading an article in the Advocate, take the time to look up and read the reference given; but, I desire that all shall be able to understand the lesson brought forth in this remarkable vision, and suggest that you get your Bible and read again the vision had by Ezekiel, for it is of interest to us in the light of what has happened to these people, the children of Israel, since the day the Restoration had its birth. Ezekiel saw in vision the condition of these people, the Jews as well as the other tribes of Israel, and he describes them as a valley of "dry bones." So far as man could discern the people had come to their end; the ten tribes of Israel had become lost among the nations of the world, while the Jews had been scattered in every nation, and in every tongue they were a hiss and a byword; an outcast of every nation except in the United States, where they were barely tolerated; as for the Lamanites or the American Indian, they were hunted like wild beasts, and none knew them as the descendants of those of whom the Scripture had spoken, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall". Gen. 49:22.

With the coming forth of the Book of Mormon a new day dawned for the "whole house of Israel". Great had been the suffering of the Israelites before their final escape from Assyria, and greater still was the suffering of the Jews through the long night of waiting till the time should come and the words of Isaiah should be fulfilled, "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel". Isaiah 27:12.

Now we quote from the History of the World, Vol. 15, concerning the changed attitude in Great Britain towards the Jews in 1830, "It is almost inconceivable that the mere bar of race descent, should have been made the instrument of such degradation and oppression; and the wonder is still greater that the measures which were from time to time brought forward for the removal of the load with which every Jew was encumbered, should have been met with violent opposition even in the House of Commons. After the year 1830, however, the question of reform would not down. Bills were introduced at every session for JEWISH emancipation, and at length public sentiment rallied to the cause." Thus the ban was lifted and the Jew could obtain citizenship in Great Britain. In the other great nations of that day similar movement for the emancipation of the Jew was in motion, and we quote from the writings of Rev. Hollis Read, A.M., in his book called "God in History", Vol. 1, p. 348. "Nothing decisive or permanent was done to remove the disabilities of the Jews till the beginning of the present century. * * * Yet in the same year (1830) a bill in their favor was carried in France."

Thus we see the beginning of the new life for that branch of the "house of Israel", at the same time we see Joseph Smith standing up with the "stick of Ephraim" in his hands, the Book of Mormon, and again we hear the Prophet Ezekiel saying in the 19th paragraph, "Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand".

How better could He have described the condition of the house of Israel than by the vision of "dry bones". How striking the cry of the prophet, "O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live:" Could anything more striking than this be devised to herald the day when the Jews should be released from their long bondage? And then again we hear the prophet say, "So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone". Thus with the emancipation of the Jews, came the news of the finding of the stick of Joseph, the Book of Mormon, and the discovery of the lost tribes of Ephraim and Manasseh", and the bones came together, bone to his bone."

"Behold, I will cause breath to enter into you, and ye shall live". One only has to consider the events of the past few years to realize how much life has come into the once "dry bones", then we can truly say surely the man that had such a prominent part in this great restoration could be none other than the one who brought forth the Book of Mormon, Joseph Smith, the seer of Palmyra. We do not mean that he had anything to do with the liberation of the Jews in Europe but rather that he was the one whom God used to bring forth that which shall finally bring them into a knowledge of Christ and His Gospel.

We have now presented some of the evidence from the Scriptures to show you the place this record, the Book of Mormon, holds in the plan God has for the

redemption of the children of Israel; the offspring of Abraham, Isaac, and Jacob. We now turn to the book itself, and the first thing we see is the frontispiece of the Book of Mormon. In the second line is this, Written to the Lamanites, who are a remnant of the house of Israel; and also to the Jew and Gentile; and then in the last two lines of the first paragraph of this frontispiece, to come forth in due time by way of Gentile. Yes, Ephraim had become Gentile, because of his alters of sin, yet by blood, he was still of the "seed of Joseph"; Again, to the frontispiece and the fourth line down, which is to shew unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and then a little farther down, and also to the convincing of the Jew and Gentile that Jesus is the Christ. Now recall if you will, the quotation I made from the prophet Ezekiel, "And shall put my spirit in you and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord". It is said that God works in a mysterious way, his labors to perform. I know not when he shall accomplish all the things he has promised to the house of Israel, but when we see them gathering back to their home land as they have been doing, especially in the last twenty-five years, we feel assured that God will surely put his "spirit in them" and they shall know that "I the Lord have spoken it, and performed it, saith the Lord". Was Mormon wrong when he wrote this frontispiece to the Book of Mormon? Or did he know the mission and work to be performed by the plates he had prepared?

Now turn with me to page 194 in the Book of Mormon, and we find Enos praying that the record of the Nephites should be preserved, and should not fall into the hands of the Lamanites; And the Lord heard his prayer for Enos said, "And I had faith, and I did cry unto God, that he would preserve the records; And he covenanted with me that he would bring them forth unto the Lamanites, in his own due time". Thus we see early in the history of the Nephites, they realized how important these records would be when the time came for the Lord to again establish his work among the children of Israel, not the remnant of just one tribe but with the "whole house of Israel".

Once again we go to the Book of Mormon, to page 687, first chapter of Mormon, "And now I, MORMON, made a record of the things which I have both seen and heard, and call it the Book of Mormon". Then he goes on and tells us how Ammoron had told him where the sacred records were hid up in a hill called Shim, and when he was of sufficient age, he should go and obtain these plates, and that he should take the plates of Nephi to himself, but leave the rest hid up there on the hill Shim. The two important things in this were, that he, Mormon, should take the plates of Nephi, and the other is the real origin of the Book of Mormon. This perhaps explains why Mormon in writing the frontispiece to his book, was so specific in outlining what it should do for the Lamanites, also for the Jew and Gentile.

There is one more paragraph in this chapter that is very interesting in connection with that which you have been studying, page 694, paragraph 82, "Therefore I write unto you, Gentiles, and also unto you, house of Israel, when the work shall commence, that ye

shall be about to prepare to return to the land of your inheritance".

Paragraph 83, "Yea, behold, I write unto all the ends of th eearth; yea unto you, twelve tribes of Israel. * * *"

This again fixes the destiny of this book which Mormon wrote as the Stick of Ephraim written for Joseph and the children of Israel his companions. In the great war between the Nephites and the Lamanites, the Nephites were being steadily driven back till Mormon fearing for the records that had been left on the hill Shim, went and dug them up and took them with him. He then tells us that he finished his record.

Page 704, "Behold I, Mormon, do finish the record of my father Mormon, * * * and I am the same who hideth up this record unto the Lord; the plates thereof are of no worth because of the command of the Lord; * * * but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless". Thus Mormon sealed up the record and hid it up till such a time as God should see in His wisdom that it should come forth.

Now we have given you a brief history of the Record, which we call the Book of Mormon. We have shown the great importance of this Record and what it is to accomplish. But some say, there is yet another record to come forth, which shall accomplish the great work, and it shall be the work of the Choice Seer. But let us ask of them, what can he do more than what has already been provided in the Stick of Joseph? The Revelations of the Church in the Book of Commandments, and the Book of Mormon state definitely that the "fullness of the gospel is contained in that which is written." Can a choice seer come now and add to that which Christ said, " * * * for in them are all things written concerning my Church, my Gospel, and my Rock?" Now let us consider for a few moments, II Nephi, chapter 2, page 87.

That we might understand this chapter correctly, let us remember who is speaking. It is Lehi, a descendant of Manasseh, the first son of Joseph who was sold into captivity in Egypt. And he, Lehi, is speaking to his son, whose name is Joseph, and he is telling him about this "Joseph, who was carried captive into Egypt."

"And he (Joseph, who was carried captive into Egypt) obtained a promise of the Lord, that out of the fruit of his loins, (Joseph's loins) the Lord God would raise up a righteous branch unto the house of Israel; Not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord." Now I have inserted the words inclosed with parenthesis that we might better understand the text. Now perhaps it would be well for us to remember that the two great tribes of Manasseh, and Ephraim went with the ten tribes of Israel, but Lehi and his family came from Jerusalem.

Now in the 11th verse, Lehi states, "Yea, Joseph truly said, Thus saith the Lord unto me; (unto Joseph not to Lehi) A choice seer will I raise up out of the fruit of thy loins; (Ephraim or Manasseh) and he shall be esteemed highly among the fruit of thy loins". Not only the Lamanites, but all the descendants of Joseph.

Now in the twelfth verse we have something of

interest also, "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 to the bringing of them to the knowledge of the covenants which I have made with thy fathers."

This is of interest to us, for today Brother C. L. Wheaton is down in Yucatan with the Book of Mormon, teaching them that they are truly a remnant of the house of Israel, a thing he could not do were it not for this great "work of the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenant which I have made with thy fathers."

But because there is misunderstanding we will go on to the next paragraph. "And I will give him commandment, that he shall do none other work save the work which I shall command him". Now we have had some say that he was only to translate the Book of Mormon; But what think you should he have dropped dead, or been translated when he should have finished the translation from the plates?

Now let's turn to the Book of Commandments to the fifteenth chapter (and I thank God for giving this revelation, and that it has been saved to us in its original form and not mutilated by the adding of other words). We read, "Behold the world is ripening in iniquity, and it must needs be, that the children of men are stirred up unto repentance, both the Gentile, and also the house of Israel: Wherefore as thou hast been baptized by the hand of my servant, according to that which I have commanded him. Wherefore he hath fulfilled the thing which I commanded him. And now marvel not that I have called him unto mine own purpose, which purpose is known to me". Notice the wording, "Wherefore he hath fulfilled the thing which I commanded him". They had finished the translating of the plates and now he is called "unto mine own purpose".

But still we must go on, "17. But a seer will I raise up out of the fruit of thy loins; and unto him will 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."

Here again lest we become confused, remember this was Lehi telling what Joseph who had been sold into Egypt has said the Lord had promised him. Now some object because Joseph Smith did little or no preaching to the Indian, therefore, does not meet the requirement of this seer. It must be quite evident to all that if he, Joseph Smith, was the beginning of the Restoration (and we are sure he was), then he must have had power to convince somebody if the church grew in 14 years to a membership of 200,000 as it is reported to have been at his death; and these were of the fruit of the loins of Joseph, Ephraim and Manasseh.

In paragraph 19 we have the fruit of the loins of Joseph and the fruit of the loins of Judah writing, and it states they "shall grow together", while Ezekiel said, "they shall become one in my hand." Again the objection to the 21st paragraph, concerning the putting down of false doctrines. It is indeed quite evident that this has not been accomplished, but we believe there has been much good done through the whole Christian world by the teachings of the Book of Mormon, that

this is not an idea of my own, we site you to the statement of one of our former Vice-Presidents, Henry Wallace, before the New York National Bank Fair in New York City, and reported in the New York Times, November 5, 1937.

"Of all the American religious books of the nineteenth century, it seems probably that the Book of Mormon was the most powerful. It reached perhaps only one per cent of the United States, but it affected this one per cent so powerfully and lasting that all people of the United States have been affected."—New York Times, November 5, 1937.

There is none that can estimate how far the teaching of this Book of Mormon has affected the Christian faith today.

Again we hear the complaint that, "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". We may have to wait a while to see this but in as much as the Lord said the "Stick of Joseph" was for all the house of Israel and that stick is the Book of Mormon, we feel quite sure this, too, will be fulfilled.

The next one we want to consider is paragraph 26, "And they that seek to destroy him, shall be confounded". Many do not really understand the meaning of the word confound. In my dictionary it says; "Confound: to mix up; to abash; to dismay." History reveals that Joseph was arrested and tried many times but never were they able to convict him, thus were they all confounded.

Again we turn to paragraph "36. And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman.

"37. And I, behold, I will give unto him, that he shall write the writings of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it."

Some have said to me Joseph Smith was a fluent speaker surely he needed no spokesman; But now that he is not here who shall speak for him? That's what Brother Wheaton is doing today, acting as a spokesman to declare the Book of Mormon and its teachings to the Indians that they are truly the offspring of Joseph and a part of the house of Israel.

Now read, "38. And the words which he shall write, shall be the words which are expedient in my wisdom should go forth unto the fruit of my loins."

Now we have been doing missionary work among the Indians for many years, but if the Book of Mormon is not the work of the Choice Seer, then this book which we have been sending among the Indians is a big mistake and we should go no more to them. No, No, a hundred times no, the Book of Mormon is the writings of the prophets who were among them, and was brought forth and translated by the power of God, not only for the Lamamite but for the Jews and Gentile, and ALL the house of Israel.

And now we hear Lehi again speaking to his son Joseph, "44. 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". And when this one shall come from among the Lamanites then shall we see the accomplishment of the promises of the Book of Mormon to them.

The Scripture says, "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

And so I have given some of my reasons for believing the "Choice Seer" has been here and has done his work; That the Book of Mormon is indispensable to the work of the Church. I believe this is a much more important matter than some have thought.

Recently there came to me some who had listened to the teaching that another record was yet to come forth and because of this they had become discouraged, because they had been converted by the teaching that the Book of Mormon was the record of the Nephites that was a part of the Restoration. As I listened I thought of the time when John was in prison. He sent two of his disciples to Christ, and they said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. This was his answer to John, knowing full well that when John heard this, he would know by that which had been written that Jesus who was performing these mighty works was truly He for whom they looked. So in this we are letting the Scripture speak, and if in the examination we find the Book of Mormon lacking, then "to whom shall we turn", to a hope that is already past?

I am quite in earnest for I have seen some who have been turned aside because of adverse teaching concerning this subject, and realizing that if we cause one of the least of God's children to stumble we shall be counted as the least in the Kingdom of Heaven. The Bible, and the Book of Commandments, both uphold the Book of Mormon as the work of the Choice Seer, and the Book itself supports this position beyond a shadow of doubt.

I thank my heavenly Father for the knowledge and understanding given to me some years ago while studying this question, that I myself might be sure. May God guide and direct you as you read this, that you too might know of a surety, is my prayer.

T I T H E

Elder Edward Padhola

The Church of Christ is engaged in the greatest mission under heaven and money is an absolute requisite in carrying on the work. The proper use of money becomes an important theme in the New Testament and assumes an important place in every Christian's life.

Now, money in itself is not bad. Its character depends upon the character of him who possesses it. There is danger in loving, trusting in it, and making wrong use of it. Having great wealth does not constitute a vice any more than poverty constitutes a virtue, but allowing money to develop the wrong attitude of heart and failing to consecrate its power to the glory and honor of God is the thing the scriptures condemn and warn against.

All Christians have a stewardship and to be a steward means that we are trustees or caretakers of that which belongs to another. So it follows that all that we possess belongs to God and all that He asks is that we use it wisely and not selfishly.

There are many scriptures that teach what each individual should do in the manner of giving. Let each one turn to II Corinthians, chapter 9, verses 6 and 7.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

And again in Luke, chapter 12, verse 15, the Lord said,

"And he said unto them, take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

And in verse 34 the Lord said,

"For where your treasure is, there will your heart be also."

Now turn to Matthew, chapter 22, verse 37:

"Jesus said . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

If our hearts are upon God and His work, then as saints we should be willing to give of our money that we have, that the gospel of love might be spread to all mankind.

In the Second Book of Nephi, chapter 6, verses 61 to 64, we read:

"But to be learned is good, if they hearken unto the counsels of God.

"But woe unto the rich, who are rich as to the things of the world.

"For because they are rich, they despise the poor, and they persecute the meek, and their hearts are upon their treasures: wherefore their treasure is their God.

"And behold, their treasures shall perish with them also."

The government of the United States has set an income tax on all money that we earn and they take 17 cents to 93 cents of every dollar that we earn and use it for what ever purpose they choose. We give it or go to jail.

Now the money that is sent in for tithes and offerings is used as you direct at the conferences. It goes

to support the families of our missionaries, and I might add, they receive a very small amount which is far below our standard of income. They do not complain because they do not have all the necessities of life. If our wives were asked to maintain their homes on the same amount, I know that many of them would lose their faith.

The missionaries go forth on faith and all that they receive is what is given them in the field, and many times they have to work a few days in order to get on and cover their field. It is right that we (the saints) should help the missionary in charge of the field in which we live; but, remember that we also have a responsibility to the families of all the missionaries, and that is where our tithes and offerings are used.

Many of the saints have said, "I don't know how much to give", so they just forget it and don't give anything. This of course does not exempt them from the responsibility of giving.

Remember, each one must give an account of his stewardship in the day of Judgment. Are we (the saints) going to rejoice, or are we going to be very sorrowful at our lack in keeping the commandments of God?

The words of Alma come to mind. In the Book of Mosiah, page 260, verses 60 to 64:

"And again, Alma commanded that the people of the church should impart of their substance, everyone according to that which he had;

"If he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given.

"And thus they should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul.

"And this he said unto them, having been commanded of God;

"And they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and their wants."

No matter how we give, we give a part of the increase that God has given, whether it be one per cent, five per cent, ten per cent, fifteen per cent, or twenty-five per cent, we tithe or give a part. I don't care what you call it, it means the same thing.

At the conference of 1950, the conference voted to accept the understanding that the church members pay ten per cent of our net income as tithes. If all would follow this rule we would have more than enough to put the missionary program over with enough to make the old folks home a reality, and also, the building program that is needed at this time. We would have the storehouse filled to overflowing so we could help all that were in need, and God would get the honor and glory.

I might add this thought in closing: How much is your soul worth—give and tithe accordingly.

I know that God is ever present and may he lead and direct your every thought, is my prayer.

THE KINGDOM OF GOD

Francis J. Parkinson

"Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." Matthew 6:33.

Jesus Christ was a mandate of peace and a rule of love. In word and deed, he exemplified that immortal truth, he who would become the greatest among you must become the servant of all. It was a mission of service.

Luke 4:18-19, "The Spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

This was not all that Jesus Christ performed. He organized his church. This is known in the Holy Scriptures as the Kingdom of God. Men cannot respond to the call of Jesus to build his kingdom on the earth unless they receive the testimony of Him and are taught the ideals, principles, ordinances and laws of the Gospel.

The Kingdom of God or the Kingdom of Heaven in its broadest sense embraces the work of salvation among men; therefore, wherever there is a servant of God authorized to administer the ordinances and sacraments of the Gospel and unto whom God reveals himself, there the Kingdom of Heaven exists. The Kingdom of Heaven was here during the ministry of John the Baptist, though the Church of Christ was not organized until some time later. John, as a prophet of God, was in communion with the Father, and as a man sent from God he had the authority to baptize people into the Kingdom of heaven. Jesus said from the days of John the Baptist until now the Kingdom of Heaven suffereth violence. It could not suffer violence if it were not here but our Lord said later, I will build my church, and he built it of those lively stones in his Kingdom who had been baptized by John and other authorized men whom he had called and ordained. Henceforth the Kingdom of Heaven and the Church of Christ were one and the same in New Testament story.

1. A King. 2. The subjects of that King. 3. The dominion in which they reside. 4. The laws and enactments by which those subjects are governed. 5. Duly authorized officers to administer the laws. And all these features are found in the Kingdom of God. 1. Christ is the King. 2. His people called to be saints are the subjects. 3. Their present transitory state will be succeeded by a rest in paradise followed by the resurrection of the just. After this will be brought to pass the coming of the Lord Jesus with all his saints and their reign upon the earth for a thousand years. 4. The gospel and its ordinances constitute the laws of the Kingdom. 5. The ministry of Christ administering the ordinances of the Church are the officers of the Kingdom.

God requires various kinds of minstry. There must be visiting ministers, teaching ministers, presiding ministers, missionary ministers, spiritual revivalists, and organizing ministers. These ministers in the Church of Christ are: Apostles, Matthew 10:1-4; Seventy, Luke

10:1-2; Bishops, I Tim. 3:1-7; Elders, Acts 10:17 and 28; Priests, Luke 1:5; Teachers, Ephesians 4:11; Deacons, I Timothy 3:8-13. These ministers were given for, "the perfecting of the saints for the work of the ministry for the edifying of the body of Christ till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ." Ephesians 4:12-13.

A CRITICAL PERIOD OF TIME

In the Church and in the Nation

James E. Yates

Present critical conditions, in the church, and in the nation, at this present time, could easily reach crisis proportions. In the church, it is sharp differences of opinion upon matters which range from mere human theories to basic principles of Divine Law, which in their correct, or incorrect decisions, render those divergent points of view, very vital to progress of our true spirituality, as a church. These things, (by the help of God) we can remedy, if we will.

We all, as a people need clarification of spiritual vision to discern, and to properly evaluate present trends, with increased Holy Power to detect that which is really of God, and to help further it, and true illumination of the Holy Spirit to enable us to make sure discernment of those trends which are deceptive in their nature, and to enlist our efforts with God, to help us all, to escape those dangers.

The arch deceiver of the ages makes God's work his aim, and good men his target, in these present times, the same as he has always operated. Our safety-fortification poises our own success against the wiles of the evil one, is the fort of personal and collective prayer. In these days of dire danger, let none of us be long absent from the watch-tower of prayer. There is no substitute for sincere prayer. Satan can not win against a people who continue constant in prayer, and then in diligent obedience to those things given to the soul by the Holy Spirit, as God's direct answer to prayer, for the individual, and for the church. Concerning the recent annoying rash, or outbreak of rather hectic opinions upon matters of grave doctrinal positions in the Church of Christ we should remember to take regularly of God's prescription for an upset spiritual poise, caused by the unsteady, or unsound doings, or sayings of others. A thoughtful view of certain facts, as here outlined following, will give us a clear view of the labels on God's holy prescriptions for that terrible ailment, or threat of spiritual ills.

First: Let it not be forgotten that through all the past, good men have been known to be badly mistaken, about very many important things. That unchallengeable fact makes it very important that you, and I—both of us—turn to God's salvation-cabinet to obtain a remedy which within our own souls, creates greater kindness, more sincere charity, and even more wisely applied tolerance. For God is kind to both the just and the unjust. He is long-suffering toward all. Kindness, charity, and tolerance (tolerance to the limit of allowance for prevalent human weakness, or of innocent

ignorance)—these are God-like characteristics. God expects of His servants, that we practice, kindness, charity, and tolerance to the limit of justice, mercy, and truth. When we who differ with each other over points of faith, or doctrine, or of practice, will be punctual to take of the divine remedies for souls which will build up in us those goodly qualities, then it will be that the satanic disease of increase of wicked multiple venom, among brethren, and its soul-contagion within the church, will respond with cure.

When we observe hectic disagreements between brethren and sisters in the church, let us remember that satan seeks thereby to bring even the Lord's own people to more serious spiritual illness whereby he seeks to alienate us definitely from our Lord. Let us then resist satan with greater determination, rather than each other. Let us remember that it is possible for any of us to become like an unruly child unto whom the law of love, (which is the law of God) requires of us all, that we extend charity, and long-suffering, rather than any attempted unkind criticism, which but deepens the spiritual illness of us all when we yield to the persuasions of the arch enemy of souls. Let us all faithfully follow the Lord's prescription of prayer for each other, in order that we, ourselves may escape the greater spiritual illnesses.

The National and International Crisis

That the affairs of the nations are now coming swiftly to a terrible crisis, is now causing perplexity, distress, and alarm in all nations, is a fact which is plain to be seen around the world. Our own nation here in America, was never before in such a critical plight. In the recent address of our President to the nation over the radio he stresses the point that there is no good reason for excessive rejoicing over the signing of the truce in Korea. Also, we know that although our nation has reached the awful debt figure of several hundred billions of dollars, with the merciless load of godly usury interest, upon the backs of our taxpayers, yet the President has now asked Congress that the debt-limit be extended, so as to enable us to borrow more money, and to add more billions of debt. In the Church we can improve our spiritual condition before the Lord, by our prayerful obedience to Him. But in this matter of multiplied "distress of nations" there is indeed little which individuals or small groups of people can do to remedy the terrible situation. For these things are coming upon the nations because of mass wickedness in all lands, and nothing but mass repentance can change the judgments of God against present avalanches of sin and corruption of mankind, such as present conditions in the world seem to be even proud to display. We may therefore expect God's word of prophecy so long foretold in the Scriptures, to be literally fulfilled. Let us here re-read from God's word: "For these be the days of vengeance, that all things which are written may be fulfilled . . . for there shall be great distress in the land, and wrath upon this people, . . . And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and looking after those things which are coming on the earth: For the powers of heaven shall be shaken. And then shall ye see the Son of man coming in a cloud with power and great glory. And when these

things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:22-29.

Surely, now is the time for the church to discern with care, and make spiritual preparation. First of all, let us be alert, with watchful prayer.

WE MUST BE FAITHFUL

Clyde W. Ellis

It looks as though it makes no difference how hard we all try to live according to the Gospel of Christ, or how close we try to walk by the side of our Lord and Savior we are going to have trials, tribulations, and disappointments, for he has said that "when we would do good evil is always present." However, through our faith we will overcome in the end no matter how dark and discouraging things may look at times, for he has told us that "through faith and by grace are ye saved and by no good works of your own."

When we take a definite stand for God and His laws, and when we try to live according to his laws and commandments, and to show unto others the light of the Gospel we can expect trouble from the adversary, for Satan is like a lion after night seeking whom he may devour.

But we are told in his word that if we resist the devil he will flee from us. We have all got to be tried and tempted in many ways in order to sympathize and feel for others who have had a slap in the face and who need a helping hand, because if we never had any trials of our own we wouldn't know how to understand and comfort others in their trials. There is no better school than the school of experience. It might be worth our every effort to try and live as close in harmony with God's laws that when set-backs and discouragements come along (which are bound to come) we may be able to call for divine assistance and permitted to rise above our trials and difficulties, and we may be able to show to those around us, and also to the world that it is good to serve God and the world may see by our works that there is a reality in the religion of Jesus Christ.

It looks like we all have a task to do in these few final short years of this present age, and if we ask for God's divine guidance to give us strength to carry on, then we can help carry "this gospel of the kingdom to all the world for a witness."—Mark 13:10.

Although we may be persecuted and hated by all people we must not give up, "and ye shall be hated by all men for my name's sake! but he that shall endure to the end, the same shall be saved." Mark 13:13.

We can see for ourselves that this prediction has come to pass before our eyes the "Jews are now possessing their own God-given land." Isaiah 11:11-12. No doubt they are now preparing the way for the coming of the Lord and Savior Jesus Christ to the earth again, and for us who know the Lord he is speaking to us with no uncertain sound, urging us to use every opportunity and organize ourselves to pray and work; to use our personal influence and make it as effective

as possible; to use all our energies in seeking with earnestness the souls of those who are not ready for the things that may shortly come to pass; and thus, shall we be ready, waiting, watching, and working, and shall not be ashamed, but shall love His appearing.

TRUE CHRISTIANITY

A Sermonette, by Apostle James E. Yates

True Christianity, is such an altitude on the mountain of right-living, that few of us ever reach the perfection level of its glorious heights, in this present world.

If any considerable number from the ranks of humanity are ever to reach the perfection level, and that achievement will be impossible, unless God may make our progress unto that glorious altitude possible after we shall have finished this present struggle upward, in this present world.

But how could any soul-salvation be completely perfected, and fully finished, anywhere below those Divine altitudes prepared of God for His obedient servants?

At the holy heights of righteousness upon that mountain, the mountain of true Christianity, are the richest and most enduring deposits of the heavenly perfection there to be found.

Though we should fail to gain all other riches to be obtained in this present world, but shall continue to climb to obtain of those spiritual deposits up the mountain yonder, in God's higher spiritual levels, the winning of that wealth will enrich the servants of God through the steady flow of time, unto our perfected abidings upon the shores of God's limitless and holy sea of boundless eternity.

Let us all strive resolutely to obtain those high-level values which are in the lode for all, yonder in those high altitudes of true Christianity to be obtained up toward the perfection levels for all who win that wealth, by continuing the climb far enough. As Sister Louise McIndoo, of Phoenix, Arizona, so eloquently expresses it, "We have our planes of every day affairs. We have our foot hills of small attainments, and we have our towering peaks of glorious spiritual experiences. As we spent these few days together, working, playing, and praying; together, we could feel our souls expand and grow. Another peak has been added to our chain of mountains." See August Advocate, 1953. (Page 117).

For those who make themselves unworthy of the higher rewards, by their lack of effort, of energy to earn the great reward, there must come a time for those who must finally be placed in the classification of the unworthy, when the "Night cometh wherein no man can work;" but for the diligent, and the worthy, they are promised that they may enter into "the perfect day." For all these, the Divine promise is: "There shall be no night there."

MATURITY

The duties of a man can be burdensome at times.
And great responsibilities can prey upon his mind,
Until some rest is necessary to even let him find
That living can be light, and Nature can be kind.

One duty have we all before our life is o'er.
One that not the worst of men can all their life ignore,
A goal that sits before us as the apex of existence
That all grasp for and few attain through nothing but
persistence.

This quality's a product of years of tests and toil.
It's an attribute that helps one do his best in all
turmoil.
While the task is great it's also grand, a task some
weak cannot withstand;
But none the less it still remains the acme of what's
human.

What magnitude's engulfed in this quality omnipotent.
To acquire it completely is impossible, but magnificent.
And attribute so great and grand must be of assurity,
Nothing less than meek, and yet bold, maturity.

Not maturity of stature, or height, or weight, or age.
But maturity of mind or a perfection stage
Where action and deeds are done in love of poor
humanity,
Where brotherhood is first in one complete philosophy.

Its greatness is contained in one motto deep and true:
"Do unto others as you'd have them do to you."
Its truly only victor spoke these words in death to you,
"Father, forgive them, for they know not what they
do."

Ronald Yates

SOLITUDE

I stood at night, alone near the wooded hill;
Solemn and pale the moon looked down
Upon a scene so still—

I scarce could hear the ripple
Of the water o'er the stone
Or the insects gentle trill.

We only see life's inner edge;
Away from golden mounting glory
That speaks an age old pledge:
Life's true and sweetest story:
Whispers of reflection—

In the silent hush were quite
Suggestive, of an all prevailing might;
An ardent lover's tender care
A safeguard and protection:

Even a joy alone at night,
As if our present cares were past.
Something seems to say
Doubt and darkness cannot last.

Beauty, love and truth, endure;
The future holds a hope serene;
Memories seem to ring more clear,
With the awe inspiring scene.
Amos A. Yates

"LIFE'S ROAD"

It was many years ago
They started down this road
Sometimes the going was easy
Sometimes a heavy load.

Through all kinds of weather
Through sunshine and rain
The sunshine in her heart
Always remained the same.

She shared with him their loss
She shared with him their gain
And when the going was hard
She never did complain.

Yes, the way was sometimes hard
Sometimes t'was very sad
But when they looked on their sons and daughters
Their hearts rejoiced and were glad.

Their pathway was not strewn with flowers
Sometimes their hearts were sorely tried
But her hand was on his shoulder
And she stood firmly by his side.

But, now life's book will soon be closed
As they go drifting with the tide
May they all meet on the evergreen shore
And may their ships anchor side by side.

One of the two must soon face life
With memories that but sharpen pain
And may they all meet on the other shore
And forever sing songs of eternal strain.

And now when months and years have fled
And one is numbered with the dead
And only a stone is left to tell
Of one who "loved you all", too well.

And now ere long one face
The world will no more see
For one will have crossed to the other side
There to wait by the crystal sea.

By Clyde W. Ellis

SYMPATHY

Ask God to give thee skill
In comfort's art,
That thou may'st consecrated be
And set apart
Unto a life of sympathy,
For heavy is the weight of ill
In every heart;
And comforters are needed much,
Of Christlike touch.

—Selected.