

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 1:387.

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THE DOOR TO THE KINGDOM



ELDER WELCH SAYS: "THIS IS WHERE
I BAPTIZED TWENTY-FOUR IN
THE LAST SIX MONTH

CONSTRUCTIVE BUILDING

By Leon A. Gould

We are facing the time when if we would accomplish the tremendous task of Zion's redemption, the Church must launch into an intensive and earnest program of constructive effort.

Constructive building must be preceded first by constructive thinking, and then by constructive living. Looking back over the general conferences of the past, we are confronted with the fact that each one reflects in large measure the average condition of thinking and living during the preceding conference year. If any of them have been disappointing to us, the remedy lies largely with ourselves.

A midwest editor expresses a truth in a line run at the top of his front page, as follows: "We only print the news, we do not make it. If you don't like the kind of news we print, don't make that kind."

So our conferences are largely what we make them by the foundation we have laid in thought and action during the year, upon which to build the conferences. If we do not like the kind of conference we have, let us not be content with laying that kind of foundation upon which to build.

No great constructive legislation or marked advancement can be founded upon a year of general lethargic thought and action. If we think and

live destructively throughout the conference year, tearing and rending, discrediting and obstructing, we will have at best a very sandy foundation when conference time comes upon which to ask the Lord to direct in constructive building, and need not be surprised, though grievously disappointed, if the conference, which is in fact a reflection of our general spiritual growth and development, falls short of our fondest anticipations.

We sigh for constructive legislation. Let us look around at US and ask ourselves, what advance move have we prepared ourselves by constructive thought and life to undertake? Name it please. Until we can name it, let us not expect to undertake it. The Lord will lead as fast as we are able and willing to follow; no faster.

Let us begin now, two thousand of us, to prepare for a constructive conference next year. It is none too soon to begin. Let us think constructively, by intensive study, study along the lines that are essential for us to take. Let us live constructively in our devotion to the cause of truth, in prayer, in personal deportment, in regular church attendance and participation, in forsaking the allurements of the world that are deadening, and next conference we will have laid a foundation upon which the Lord can direct constructive building.

THE CONSOLATION OF ISRAEL

By J. R. McClain
Continued from last month

Restoration Promised

At the time of the dispersion, this promise was made by Isaiah: "And the remnant that is escaped of the house of Judah shall yet take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: The zeal of the Lord of hosts shall do this." II Kings 19:30, 31.

In the 36th and 37th chapters of Ezekiel, we find the promise that Israel is to return from all the nations whither they have been scattered, and brought back to the land which God gave to their fathers. Jerusalem is to be filled with men, and all the desolate cities are to be rebuilt, fenced, and inhabited; the land will be tilled and sown. "Whereas it lay desolate in the sight of all that passed by." And they shall say, this land that was desolate is become like the garden of Eden." "I the Lord have spoken it, and I will do it. Jeremiah also predicted their return. We read, "Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem—for I will cause their captivity to return saith the Lord." Chap. 32, ver. 44.

The Gathering From All Nations

Continuing from Isaiah's prophecy we read, "And

it shall come to pass in that day, the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shiner, and from Hamath, and from the islands of the sea." "And shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:11-16.

Note. Isaiah says it is the **second** time. The first time was their recovery from the Babylonish captivity. The second time is now in process of fulfillment. Note also the Lord is to assemble the outcasts of Israel. The ten tribes are called "outcasts" because they are cast out from the knowledge of the nations. The Jews are called "dispersed" because they are scattered among the nations. Ezekiel says when they are gathered from all nations, they are to be no more two nations. "And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all." Chap. 27:22.

That Jerusalem was to be "trodden down of the Gentiles until the times of the Geneiles be fulfilled, fixes a time limit for their dispersion, and points to "when the set time to favor Israel" should come. Note the Lord says "times," plural, which might in-

dicate years for its accomplishment. In the 29th Chapter of Isaiah, where the prophet tells of the coming forth of a sealed book and a "Marvelous work and a wonder" he says, "Is it not yet a little while, and Lebanon (Palestine) shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." In chapter 32 of Isaiah the prophet says the land shall bring forth thorns and briars, and be only fit for "pasture of flocks." **Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be esteemed as a forest.**" ver. 15.

The prophet Joel has also told how the land would be restored. We read, "Fear not, O land; be glad and rejoice: for the Lord will do great things—Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately,—The former rain and the latter rain in the first month. Chapter 2:21,23.

Land Restored

It was necessary for the rain to be restored and the ground to begin to yield again before the gathering could take place. Mr. Vanburen, a traveler returning from Palestine in 1852 and 53, tells of the return of the early and the latter rains, much to the astonishment of the natives. See Parsons' Text Book.

In the early days of the Restoration, some time in the early thirties, Orson Hyde was sent to Palestine that he might dedicate the land and pray for its restoration to fertility that the Jews might return. At that time the land was so barren and desolate that Mr. Hyde was discouraged. This was before the rains were restored. But Joel had said that the Lord would do great things, and truly he has, and he is doing great things now. His blessing is upon Palestine. (In a new book that has been lately published on the "Rebuilding of Palestine," the author says, "Palestine may well be termed the most prosperous country in the world today." "Men everywhere are wondering why the land of Palestine is enjoying abundant prosperity while the rest of the world is lying in the throes of depression." Ed.) If Orson Hyde were living and could visit the land today he would know that his prayer has been answered and that ancient prophecies are being marvelously fulfilled.

We should now like to make a few observations touching the spiritual restoration of this people, as pointed out in the scriptures. In his Roman letter Paul tells us that "Israel hath not obtained that which he seeketh for." In their blindness they rejected their Deliverer and knew it not, but the promise is that the time will come when the scales of darkness shall fall from their eyes, and they shall all know the Lord, and their iniquities will be remembered no more. The Lord promises to make a new covenant with them. Jeremiah describes it in the 31st chapter. Isaiah declares, "And I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people." Chapter 61:, verses 8, 9. This is indeed a comforting promise, as the prophet has said, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the

Lord's hand double for all her sins." Isa. 40:1.

And when shall this be? Let Paul answer: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." Romans 11:25-27. The Psalmist adds another significant thought: "Thy people will be willing in the day of thy power." Psalm 110:3. Latter day revelation contributes its testimony when it says the fullness of the gospel is to go to the Gentiles first, and then to the Jews, **"and then cometh the day when the arm of the Lord shall be revealed in power"** etc. D. & C. 87:3.

The tribulation of the Jews is not over yet, nor will it be yet when they are driven out of the nations that are now persecuting them, and gather to the land promised to their fathers. The blessing of God upon Palestine will make it the envy of the nations, and we are told in prophesy that they will gather against Jerusalem to take spoil, and then the great battle of Armageddon will be on, and the Lord of the earth will fight their battle and deliver his people. And then the promise is made; "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west,- - - -living waters shall go out from Jerusalem- - - -And the Lord shall be king over all the earth."Zechariah 14th chapter. We will close this part of our treatise with the comforting promise of the Lord through Ezekiel: "Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel." Ezek. 39: 29.

To be continued.

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Building, building, building — that is the keynote of Palestine today. New buildings are springing up like mushrooms all over the land. They are building in the cities, in the villages, on the plains, in the mountains, on the banks of the Jordan, on the shore of the Dead Sea, beside blue Galilee — everywhere.

Geo. T. B. Davis, in "Rebuilding Palestine."

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ETUDE

Soon after the last notes of this sweet life
Have ceased, comes rest- a long, full measure rest;
Soft waves of silence, ending human strife,
Soundless, shall break upon my pulseless breast.

Then I shall know that this short life has been
A happy, pleasing, varied symphony;
The baser notes of passion, pain and sin
Were needful, like that scourge, adversity.

I shall remember, in that quiet sleep,
Some tones discordant to my untrained ears;
And I shall smile at them, though now I weep-
O'er my mistakes fall bitter, biting tears.

But in the dawn of my awakening,
My part in that grand chorus I shall sing.

Alice Sutton McGeorge,
1121 West Randolph, Enid, Okla.

ORGANIZE MY CHURCH

By T. J. Jordan.

In our examination of the above subject we are going to use a passage of scripture found in the 14th chapter of Proverbs, verse 12, as follows:

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Man in all ages seems to have a desire to help God out in his plans by instituting man-made theories and order of things, and by thus doing has brought about chaos and final disappointment and rejection. When, oh when will men learn that God's ways are eternal ways and cannot be changed or altered to suit the whims and fancies of men?

We now proceed to examine the organization of the Church of Christ (for thus was it called), which was consummated April 6, 1830. The men whose duty it was under God to thus organize had no apparent knowledge of how to proceed, for we note in Section 16, Doctrine and Covenants, a revelation to Oliver Cowdery, given in June, 1829, which we quote in part:

"Now, behold, because of the thing which you, my servant Oliver Cowdery, 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, . . . 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 the foundation of My church, my gospel, and my rock; wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you."

Paragraph 4 of this same revelation has this to say in part:

"Behold, you have my gospel before you, and my Rock, and my salvation."

Now we pass along in our examination and note their instruction as to how to proceed in this important work. Paragraph 5 in above cited revelation has this to say as further instruction:

"And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew; yea, even twelve; and the twelve shall be my disciples, and they shall take upon them my name; and the twelve are they who shall desire to take upon them my name, with full purpose of heart; and if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature; and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you; wherefore you must perform it according to the words which are written."

Dear reader, very clear and to the point; no room for man to interject his theory and advice. How strict are God's commands! If men would benefit and enjoy a fulfillment of God's promises, they surely must follow closely his instructions. How were

they to know what God required of them? Why, by that which was written, which they had before them, contained in the Bible and also in the Book of Mormon, which was just about completed in translation. Surely Oliver Cowdery above all men should know what was written in the Book of Mormon, for he said he wrote nearly all of it as it fell from the mouth of Joseph Smith the prophet.

But let us examine Section 16 further. Paragraph 6 contains more instruction:

"And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the twelve who shall have the desires of which I have spoken; and by their desires and their works, you shall know them; and when you have found them you shall declare these things unto them."

The first thing to be done in the organization and establishing of the church, was the locating and designating of the quorum of the Twelve Apostles. Three had already been designated, as we read in Section 16, D. & C., Par. 3.

"And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, 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 that same calling with which he was called."

Section 17, Paragraph 1, provides for Joseph Smith an apostle, as follows:

"Which commandments were given to Joseph Smith Jr., who was called of God and ordained an Apostle of Jesus Christ, to be the first elder of this church."

On pages 76 and 77 of the Reorganized Church History, the prophet Joseph Smith continues his narrative regarding the organization of the Church of Christ, as follows:

"Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information, as far as we had opportunity; and also made known to our brethren that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being, six in number) on Tuesday, the sixth day of April, A. D. one thousand eight hundred and thirty. Having opened the meeting by solemn prayer to our heavenly Father we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter Day Saints, after which he ordained me also to the office of an elder of said church."

Joseph then relates the wonderful blessing enjoyed on that occasion as they organized the church. The instructions they had received were to follow closely in that which was written:

"Behold, you have my scriptures before you. If you wrest them it shall be to your own destruction."
—Book of Mormon.

their procedure thus far. Provision was made for their procedure thus far. Provision was made for the Twelve, and no other quorum was provided for up to this time, at least. Three names, or individuals were designated. How does this all measure up to that which was written? Let us see. The following is what is written. Paul in writing to the Ephesian saints in his day has this to say, in the 2nd chapter, verses 19 to 22.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

Again we quote Paul to the Ephesians, chapter 4, verses 4 and 5:

"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism."

Then he follows, speaking of Jesus Christ, as we quote from verses 11 to 14:

"And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers."

He told them, as previously quoted, that they were built upon this foundation of apostles and prophets. Oliver Cowdery and others were told to build the church on the foundation, and on the gospel, and rock, as it was written. Paul here has written of that foundation. Paul further tells them just why this was so ordained.

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

And then he tells them how long this was to continue. Again I quote, verse 13:

"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."

Verse 14:

"That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Jesus Christ himself, in setting up his church, provides for the Quorum of Twelve, as recorded in Matthew the 10th chapter; and Mark the 3rd chapter, verse 14, records it thus:

"And he ordained twelve, that they should be with him, and that he might send them forth to preach."

Luke, chapter 9, verse 1, records it thus:

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick."

These are the records they had to go by, so far as the Bible is concerned. These are the "as it is written."

But we seek more light. Remember they had the Book of Mormon, which was fresh in their minds, or should have been. Let us see if God deals with his people the same, no matter where or when they live. We are told he never changes, but works the same at all times in all places. We now refer you to the Book of Mormon, 3rd Nephi, chapter 5, verse 41. (Jesus is in their midst.)

"Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them."

This was similar to what he told Oliver Cowdery and others. Now note verse 44.

"And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called, (now the number of them who had been called, and received power and authority to baptize, were twelve)."

3rd Nephi, chapter 9, verse 4, gives the names of the twelve whom Jesus had chosen on this occasion, as he ministered to his people on this land of the Americas. Look with me now in the book of 1st Nephi, chapter 3, verses 7 to 78. Here Nephi had a wonderful vision, and he records it thus:

"And I looked and beheld the Redeemer of the world, of whom my father had spoken. And I also beheld the prophet who should prepare the way before him. And the Lamb of God went forth and was baptized of him; And after he was baptized, I beheld the heavens open, and the Holy Ghost came down out of heaven and abode upon him in the form of a dove. And I beheld that he went forth ministering unto the people in power and great glory; and the multitudes were gathered together to hear him; and I beheld that they cast him out from among them. And I also beheld twelve others following him."

Turn with me now to verse 86:

"And it came to pass that the angel spake unto me again, saying, Look! And I looked and beheld the Lamb of God, that he was taken by the people; yea, the Son of the everlasting God was judged of the world; and I saw and bear record. And I, Nephi, saw that he was lifted up upon the cross, and slain for the sins of the world. And after he was slain, I saw multitudes of the earth, that they were gathered together to fight against the apostles of the Lamb; for thus were the twelve called by the angel of the Lord."

Verse 92:

"Yea, behold, the house of Israel hath gathered together to fight against the twelve apostles of the Lamb."

Now the scene changes, and he (Nephi) sees in vision down the stream of time, things as they

Continued to page 115.

TO THE CHURCH

Concerning this Spiritual Message given me on April 27, 1938.

All should understand that the Church of Christ is not in any way bound by the things contained in this revelation, unless the Church should approve it as such, or should decide to take favorable action upon the matter. To the undersigned this is a message from heaven to the Church, and to all who will accept it. But God does not deny the right of any to think for themselves. God does not require his people to accept anything as a spiritual message merely because some one may believe that it is, or may declare that it is. So, whatever spiritual content this, or any other revelation may have, all such must stand upon their own merit, as to whether of God or of man. All should therefore understand, that because this matter is published in the Advocate, that does not signify that it has been approved by the Church. I do not pose as revelator to the Church. The Lord has always spoken when He will, and through whom He will. When God through the Holy Spirit delivers any message, even to the numblest of His children, the one receiving such a message from the Master has performed his responsibility when he has delivered the message. Whether mankind is to receive any blessing from any revelations from the Lord, always depends upon how, or whether the people will receive that which the Master has given.

All should know also, that it is not within the power of any man to deliver a message from the Lord in such a way that all will receive it, or all of it, as such.

When the Lord himself was upon earth, and even though He is the Son of God, yet many spurned the very message of eternal life which He delivered; and some declared: "He hath a devil." So, even though this message to me be a divine revelation, I can not hope to present it in such a way that all will see the divine in it. But neither the message, nor the time or manner of its delivery are my own. I know it came from the Lord by the Holy Spirit. However, God always grants to every one the right to think for themselves, and challenge anything purporting to be of God, until they may be assured. The Church of Christ honors that right.

We therefore have no criticism to offer against any who might refuse to accept this, or any other message as from God, until they are assured that it is so. I wish to plead with all, however, that they take this matter to God in sincere fastings with prayer, that He may verify the truth to their souls; for the far reaching importance of this matter will not justify any who desire to know for themselves, in doing less than that.

Sincerely your brother and colaborer,
James E. Yates.

A SPIRITUAL MESSAGE

(Revelation)

To All of the Latter Day Restoration.

Independence, Missouri, April 27, 1938.

Upon this day and date, as I was seated at the table to write a letter to a brother, I wrote this question:

Who Should Build The Temple?

Thinking to present some scriptural reasonings in answer to that question, I had just written the words, "I will answer," and was about to say: "I will answer by saying, 'Let us reason together,' " or with similar thought, when the Holy Spirit rested upon me in such power that it seemed to fill the whole house.

Under the power of that Spirit the following message from our Master was given:

WHO SHOULD BUILD THE TEMPLE?

1. I will answer, yet not I, but the very Spirit of the Holy One, who hath spoken through whom he will and when he wills, through out all the ages that are past, saith the Lord.

2. Not once only have I spoken to my scattered peoples of this Latter Day Dispensation, not twice nor thrice only, have I your Lord and Master declared it to be my will that my Temple be built upon the consecrated spot which I have appointed, as hath been known among men and nations; not in word only have my testimonies been repeated to them; but by the holy flame of my heavenly fire through the Spirit, I have continued to witness these things to the hearts of the humble, while the passing of your years, and the course of your lives are ever merging into mine eternity.

3. These words, these revelations, these testimonies, together with ample verifications by the Holy Spirit, saith the Lord—**That for Zion's weal, my Temple should be built**—have been of me, your Master, verified to the souls of many. They have been proclaimed by servants of mine, in many lands, with power and unction from on high.

4. Yet ye amidst my scattered peoples, who have of means, and who have had wherewith to erect mine House upon the consecrated spot, have devoted your energies to other things. Ye have expended your means for enterprises of your own choosings, rather than that my greater endowment may be given in the Temple which I have commanded to be built.

5. This greater endowment I, the Lord, have withheld, till my people shall have been proven, whether ye will be obedient to my word, or whether ye will continue to choose your own ways and to suffer thereby, because ye reject both my spoken word and the gentle leadings of my Holy Spirit, saith your Lord.

6. Verily, yet this once more do I declare that by my Spirit in the hearts of all those who truly feel after me, I have been with the various broken fragments of my Church to bless and to comfort, and to shield my people from much of the power of evil.

7. Verily, yet this once more do I declare that I the Lord will continue to give of my Spirit and blessing to those of every name and kindred, tongue and people, who feel after me daily, and whose delight is to seek my ways.

8. And verily, thus saith the voice of him who dwelleth on high, I am he who came to his own, and his own received him not. Verily, it is still my own whose hearts are slow to answer my calls to them.

Verily, it is still my own, whose ears are dull of hearing. Verily, it is still my own whose ways of self-will deprive them of the richer heavenly blessings that await them, when they shall have done my will.

9. Hear ye, Hear ye, O, my scattered people: how long shall I suffer you in choosing your own ways, while ye treat my word but lightly? I call, saith the Lord, upon the broken factions of my spiritual kingdom on earth. Arise ye, arise from your sloth, saith the Holy One, and BUILD YE MINE HOUSE! Do ye my bidding in this, saith the Mighty One, lest in mine indignation I must of myself arise and smite you, that because of your sins ye shall have desolation only, and shall become a hiss and a by-word unto all men, and a stench of wretchedness unto heaven above; saith the mighty I AM!

10 Verily, it is I who have given to the Church of Christ to be custodians of the consecrated lot where my temple shall stand. They do not hold it, nor claim to hold it for themselves, but by me, for all my people who will by repentance and obedience purge themselves unto worthiness to build my temple, and to worship me your Lord therein.

11. Who among you hath been justified to assume that all my sheep have been shepherded in one pasture? Which organization of your separate scatterings may rightly boast themselves that they alone have kept my word perfectly, and that they alone are wholly acknowledged by me?

12. Verily, what I say unto one, I say unto all. There is much within the midst of you severally, of which ye needs repent. Repent ye all, and turn unto me, lest in my sorrow, yet in the justice of my wrath, I cease to forbear you.

13. I call upon you all amidst my scattered people, who love my appearing—all ye of every factional name, whose spirits have been kindled by my Spirit to learn and to know that my word hath been revealed, that my gospel hath been restored, that the message of my latter day gospel is being proclaimed—all who have my spiritual witness that the message of the Book of Mormon is true—I the Lord, call upon you all: Arouse ye! Build my temple in its one and only consecrated place on the Temple lot in the land of Missouri, in the United States of America.

14. For verily, let it once again be proclaimed among all peoples: This is the place which I the Lord have chosen whereupon to lift up an Ensign of righteousness unto the nations; that my righteousness shall shine forth from the souls of common men and women who, being filled with humility, contrition, love, and lastly with divine wisdom as with a crown of light may, in the simplicity of the service which they render unto God and unto men, eclipse the wisdom of those who remain in wickedness, saith the Lord.

15. Verily, I speak to those serving as ministers, as overseers, and as spiritual shepherds of the various factions and fields where my sheep seek or find sustaining pasturage for their souls: use ye your natural genius of mind and spirit, according to your several abilities, together with mighty prayer unto

me, both in secret prayer and in public petition, supplemented by the leadings of the Holy Spirit which I shall send unto you, to work out methods and ways whereby ye may reach sufficient unity with your brethren, that ye may proceed together and build my house, the Temple, of which the prophets have spoken. Set your souls, your wills, and your hands to this my work, which is also your task; and behold I am abundantly able to open the way, saith He in whom resides might, and light, and power, and glory.

16. Be ye also warned that this specific call to you severally, is also a commandment. And to every commandment of your Lord, there attaches a penalty for disobedience. Be ye therefore warned how ye hear, saith the Lord.

17. If ye desire to know for yourselves whether this word be of me, seek ye me in the way wherein ye know I am to be found. Verily, then will I witness to you; but not in your way unless your way shall accord with the way of mine own choosing. Remember ye how that like a holy fire my Spirit burneth within your breast, in testimony for me your Lord.

18. Woe be unto him whom I shall enlighten, but who still for place or station shall spurn me in this concerning the building of my house. For verily, my judgements shall follow him and, as of Judas, men shall be caused to know that such a man hath also betrayed his Lord.

19. This word I give also specifically to the Church of Christ: boast not yourselves that ye are custodians before the law of the land of my Temple property. Ye can have nothing that is not given you of me. Withhold not yourselves from consultation and prayer with other divisions of my people, when their souls shall hear the call of my Spirit to prompt them to consult with you, that all whom I may call, may be permitted to assist in the building of mine House. Fear not to give assurance to those whom I may call to assist in building the Temple, that when the task has been accomplished, their legal rights of interest as brethren in a holy cause, and which their faithful assistance shall have earned, will in righteousness be mutually made secure to all such, before the law of the land; for such justice I shall honor, saith the Lord.

20. Let all be warned, that in this ye deal with your Lord as well as with men; and that I the Lord brook no deceits. Let all be warned lest I chastize those who, for either their own wicked ends, or because of their own narrow human conceptions, they resist me, saith your Redeemer; for verily, light and might and power, with unsearchable discernment ever abide in me, and known unto me is your every thought.

21. I have power to lift my humble ones, all those of contrite spirit, to the mountain-tops of my glory; yea, it is also within my mercy and my justice to suffer you long with my compassion, or to consign you to the tormentors if your sins demand it. Choose ye this day whether I am your loving Master. What I say unto one, I say unto all; choose ye this day whom ye will serve. Unto the eternal joy of your souls, choose ye life, rather than spiritual death and depths of sorrow.

22. Arise ye O, ye fragment flocks of my pasture

From The Mail Sack

Brother Leon A. Gould says, "We had a good turnout last Sunday of saints and outsiders, and I enjoyed telling them the story of Ephraim and Manasseh, the two sticks, the sealed record, pertaining to Joseph's land and his book, and the planting in the hearts of the children the promise made to the fathers lest the Lord come and smite the earth with a curse. The story of the Restoration is a wonderful story, and the fact that the hearts of the children are now being turned toward the fathers is an evidence in itself that the gospel has been restored. It was not being done before that, and would not now but for the fact that the angel message has come.

—oſo—

Brother A. M. Smith writes the office manager from Flint, Michigan, June 6th: "We surely had a big time in the three days meetings Friday, Saturday and Sunday. Nice crowd and the best of spirit. Have a fine force of local men at work here and feel that I can go to the other part of the field assured that no new or old freak doctrine will come in here.

—oſo—

Bro. Smith sends seven certificates of baptisms performed by Bro. Welsh, and asks for 25 transfer blanks. Expects to organize one or possibly two local churches.

REVELATION

Continued from page 107.

for souls! O, Ye of all my people! Whether afar, over the oceans, or the plains, or the seas of the East, or over the rugged mountains of the West, to whom this call may come, or whether by my Spirit directly to the quickening of your souls; hear ye all my people—Awaken!

23 Behold soon the Bridegroom cometh! Build ye my Temple that ye may be fitted for the call, "Go ye Out to Meet Him!" I call to all in your midst who will hear, O, my people. Ask ye not, "Lord is it I?" If I have given unto thee even one talent, my call is that thou shalt use that talent in this my cause. If thou hast an hundred talents of me, then the more are thou not exempt. Come thou, give unto me of thy will of thy thought, of thy care, of thy life, of thy substance—consecrate thine ALL to serve as I shall appoint; that of me thou mayest be given the greatest riches of all, even celestial life in the eternal kingdom of thy God.

24. I prove you herewith, saith the Lord. In this task join ye all, whose souls shall hear my call: **Build Ye My Temple.** Thus saith the Lord; and thus witnesseth the Holy Spirit, even so. Amen.

Given through James E. Yates, of the Apostles, in the Church of Christ, on above named day and date.

For additional copies of this document, write to General office of the Church of Christ, Box 472, Independence, Missouri.

Price Five Cents Each.

Brother T. J. Jordan writes encouragingly of the prospects in his field. There are some splendid people interested, and he looks for results soon.

—oſo—

Announcement comes to us of a little daughter lately welcomed in the home of our young Brother and Sister K. J. Smith, of Minneapolis, Minnesota. Two apostles are grandfathers to the new arrival—B. C. Flint and A. M. Smith. The young parents have a boy and a girl now. The Advocate extends congratulations.

—oſo—

Editor Zion's Advocate:

This is my first attempt to write to the Advocate. Although we are few in number in this little branch near Caledonia, Ontario, we have good meetings and good sermons by Elder A. Warner. He comes all the way from Niagara Falls. I regret there are not more to hear the good sermons that are preached at our meetings. For myself, I think a lot of the church. I received a great blessing since I came into the church. The Book of Mormon has been a blessing to me. Every saint should read it and renew their covenant with God.

The Advocate, too, is a blessing. I look ahead to its arrival. Last Sunday was our sacrament Sunday. We had a blessed time at the home of Bro. Loft where we hold our meetings. My cup runs over—the great things in store if we live blameless before God and have faith.

May God add his blessings to the work of this glorious gospel of Christ. I will close before I take up too much space. Please correct any mistakes in my words.

Taylor D.

Caledonia, Ontario.

This letter is from a member of our Lamanite Branch or local church in Canada. We are very pleased to hear from this brother and hope he will come again.—Editor.

—oſo—

Wyandotte, Michigan

Zion's Advocate, Greeting:

"But what does the Lord require of you but to do justly; to love mercy; and to walk humbly before thy God."

On these basic principles all true christianity must rest. Christ taught no other.

They brought this gospel to us and demonstrated that the very Spirit of God will fellowship with our spirits to give us understanding. The wonder of this spiritual communion even I know, and remember in my heart.

They proved that an outpouring of the Spirit was promised for a definite time in these last days. They proved moreover, that this promise was fulfilled, and we believed. The Spirit truly bore witness with our spirits; it was marvelous.

Withall, we were impressed by the apparent zeal of the men who preached. We supposed they were in

league with the Spirit of God to bring to us the blessings and gospel of the Christ, the Son of the living God. No doubt they were.

We obeyed the ordinances and suffered the laying on of hands. We were blessed and felt the comforting of the Spirit.

We came to understand the need for orderly procedure in worship, and the wisdom of definite organization.

Then we began to realize that organization had been carried to a high degree of efficiency. Nevertheless we began to question the advisability of cumbersome organization that becomes top-heavy.

Zion for the pure in heart; Zion is the pure in heart. We began to understand and accept conditions for our purification, but we regretfully admit, never realizing a fullness. Ours to choose, but courage, perhaps, was lacking.

However, and with all humility, I beg your forbearance, the universal appeal of this gospel is being defeated, in many cases, by its most ardent supporters. It is not enough to cite the unwilling attitude of the world. The proposition that only a few perfect ones will escape eternal condemnation is not only unreasonable, but unchristian. Just as long as we spend tedious years striving for an impossible perfection for a few, just that long will the various brands of holiness, however incomplete their conception, wield a greater beneficial influence than we, and just that long will the spiritual dry-rot of spiritless formality continue to encourage and justify war and destructive legislation.

It is the voice of entreaty, not to say near despair, that comes to you in this feeble effort. For myself I do not speak. Who am I but an atom among millions. The fear of hell is not mine. It is for the altogether possible salvation of humanity I wait in hope.

We have the gospel, the restored gospel, and the sanction of the Spirit. Why are we defeating it by quibbling about formalities, prestige, authority? Why are we? Pharisees, all?

Yours in the hope of realizing of the power and justice of Christ to usward,

James Howe.

—oſo—

Sand Lake, Michigan.

Dear Advocate readers: It has been some time since you heard from this part of the field, and for fear some may think we have ceased activities, I would beg space in your columns to report the good news from this state. Since writing you last, we have been busy in the good work in various parts of the state, as you have read in the Advocate, but the greater part of our time has been spent in this and other new places, and surely the Lord has blessed us wonderfully in our labor for him. It is true we have met with discouragements. You know the word of God says that when Jesus went to the wilderness to pray the devil went also: and when the servants of the Lord, go out to work, the devil tags along also.

I have been lonely for some time as Sister Welch became very ill and had to be taken to the Hospital for treatment, but prayer as well as surgery have prevailed, and she will soon be back with me.

I have been able to establish a Sunday school and regular services here. This is a country place, some six miles from Sand Lake, and last Sunday, May 22nd, we invited the Saints to meet with this new group for one of those old time one day meetings, we have here in Michigan, and did we have a gathering! Saints came from Clare, Coleman, Midland, Flint, Clio, Grand Rapids, Muskegon, Fremont, Kent City, and Cedar Springs.

The first meeting was an old fashion prayer and testimony meeting, where old and young took part. This meeting started at 10 A. M. and lasted until nearly 1 P. M. we were loath to close it when we did. A bountiful pot luck dinner was served, and we were reminded of how the Lord fed the thousands and yet had some left.

With all the hard times the Lord surely is blessing his people. After dinner we assembled on the banks of beautiful Baptise Lake, where the writer led three fine people into the waters, making a total now in this place of twenty who have been baptized.

We again assembled in the school house and listened to two fine sermons, one by Elder Willis Morgan, of Flint, another by Elder Wm. Postma, lately from Houston, Missouri. We confirmed those baptized, blessed a fine little babe and administered to several who were sick. At the close of the day all voted that it surely was the "end of a perfect day." Now we are looking forward to our state conference in Flint, June 3, 4, 5, where we expect to have another spiritual feast. I am going some 20 miles north of here to remodel a building that has been offered me for church services, as the school house in that vicinity has been refused us. The man offering the building is not a member of any church, but has heard me preach a few sermons and he with others are interested, so we expect to reap a harvest of souls there, also. Well, for fear I am taking too much space, will close, asking the prayers of all the saints.

Elder L. E. Welch.

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STORY OF A HAPPY CONVERT

In his sermon Sunday morning on a recent visit to Independence enroute for Michigan, Bro. A. M. Smith referred to a brother whom he overheard exclaiming in his room one morning, "Oh, I am so happy! I am so happy!" We asked Bro. Smith for more particulars, and he referred us to Bro. Welch. Upon our request, Bro. Welch furnishes us further information. He says the happy brother is part Lamanite. He had been sick nearly all winter, and was left with pains in each side so severe as to hinder him in his farm work. He attended an all day's series of services conducted by Bro. Welch, and the next week he said to Bro. Welch, "Elder Welch, I believe that meeting did me good, for I haven't cussed for three days now." Bro. Welch told him, "That is fine; keep on repenting and then be baptized and you will feel like a new man." So Bro. Welch writes, "The following Sunday, with three others, he was baptized, and the very next day, Mon., he caught the old time missionary spirit and went to visit some of his friends, and has their promise to visit our services. A few days after he said, "Elder Welch, do you know those pains have all left me? and I feel fine." Now this brother is working every day.

Bro. Welch continues his missionary annals:

Now about that new church building that was offered by a man not a member of the church, but who attended some of our meetings held in the school house last fall. He furnished the lumber for new floors, and with the help of Elder Wm. Postma, we hauled the lumber to a planing mill with my car and a borrowed trailer. Now I have the floors all laid and hope to open the building for services some time this month.

I have just returned from our annual state meeting or conference where we had a real spiritual feast. I never in my 48 years in the church attended such a peaceful gathering. I was chosen state missionary for another year, so you will be hearing from me from time to time. We also chose a state correspondent, who will likely report our state gathering at Flint, Michigan, June 3, 4, 5. Provision was made for me to visit Sr. Welch, who is convalescing at her daughter's, near Carleton, Michigan. I expect to spend a week or ten days with her, then back to the battle front again.

I was made happy to baptize one more at our state meeting, a fine young woman, the wife of our state secretary and treasury, Bro. McNaughton. Also received one transfer, and so the good work goes on.

Were glad to meet our missionary in charge, Apostle A. M. Smith, at the Flint meeting, and expect to spend some time with him in the near future.

Ever praying for the redemption of Zion,
Lewis E. Welsh.

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NEWS FROM MICHIGAN

June 15, 1938

The third, fourth, and fifth of June made a very pleasant and happy week-end for the Church of Christ in Michigan. People gathered from many parts of the state for our annual state meeting. We were glad to have with us Apostle A. M. Smith, who is in charge of this field, and Elder L. E. Welch, our state missionary. Friday the members started to turn in to the little "Church of Christ" in Flint. The evening was spent in preaching—a good, rousing sermon by Elder Welch, with our pastor, Brother Housknecht, presiding.

Saturday morning at 9 A. M. was set aside for prayer and testimonies, and the day started out with great rejoicing, knowing that God was with us. Following at 11:15, we discussed the referendum bills from the general conference. Brother Smith in charge. Our state conference is for the purpose of discussion of the referendums, and whatever business that may be necessary for the advancement of the Church and Sunday school work throughout the state and to create a spirit of cooperation. While that meeting was going on the sisters had their shoulders to the wheel preparing a hot meal, with Sister Pinder as chairman of the committee, and all the sisters doing all they could to assist in the work. The visiting members helped out by bringing pot luck food, and we had more than we could eat in three days. The left overs were distributed.

Dinner over, the brethren helping out with the

dishwashing, we had our work done so we could all be ready for the next meeting. Two P. M. soon came around for our business session. Brother Smith in charge. Election of officers for the coming year resulted as follows: Elder L. E. Welch, State missionary; Brother Glen McNaughton, secretary-treasurer; A committee of two was appointed to act as a council, or court of inquiry to act in harmony with the state missionary and the missionary in charge of this field: Elders Don Housknecht and E. M. Orton, to be the committee. Sr. C. W. Morgan was elected state chorister and state reporter. The business was transacted in a peaceful manner, not taking as much time as we had figured, so we spent the rest of the time in song service. We stopped for supper and it was a spectacle to see the smiling faces walk around the tables trying to find their favorite cake or pie. Seven thirty was song service, followed by preaching meeting, a fine sermon by Elder E. M. Orton.

Sunday morning we started out with another full day. We met in capacity for Sunday school at nine thirty. Our Flint superintendent turned the school over to Brother Smith, who is general S. S. superintendent. We enjoyed his council and advice on Sunday School work. The need of quarterlies was discussed for the Sunday Schools in general. A collection was taken up to help in the publication of quarterlies for the schools. Trusting every Sunday School through-out the country will deem it wise to assist in this great need.

A theme song was adopted for this State—"The Fight Is On." It was sung many times with an enthusiastic spirit. I trust and pray this coming year will meet with greater success than the year that is past, even though much was accomplished in the past year. The state organization has been a blessing to many. Elder Welch baptizing twenty five souls in ten months. Brother Welch is now laboring up at Sand Lake, and there is a wonderful group of people there. Others have joined with us at Keego Harbor, where Brother Orton is laboring having baptized seven and transferred some.

Following our nine thirty meeting, we met together for sacrament, and prayer and testimony, with Brethren Smith, and L. E. Welch in charge, assisted by Don Housknecht and E. M. Orton. The meeting was very lively, all enjoying the fine spirit of peace and contentment that was present while the wonderful testimonies that were borne gave us much encouragement. Dinner was served on the lawn. At two P. M. we went down to the waters' edge to witness a baptism, Sister Alma McNaughton being the convert; Brother Welch officiating. There was a wonderful crowd present. "Jesus Mighty King in Zion" was sung, with Brother Postma offering prayer. We returned to the church and engaged in song service while we were waiting for the crowd to gather.

Brother Smith called the meeting to order; a song was sung; Brother Burns, of Detroit, offered prayer, followed by a duet by Sister Bergy and her daughter, June. We enjoyed the different speeches from men of the ministry—Elders E. M. Orton, W. W. Graves, D. Housknecht and C. W. Morgan. After the close of Bro. Morgan's talk, Bro. Smith announced Bro. Morgan as the state superintendent of Sunday Schools.

Bro. James Wright sang us a song dedicated to all mothers present. Our meeting was dismissed with song and prayer.

We were coming to the climax of our three day meetings, some had already left before the evening service, having quite a journey ahead of them. Never-the-less our little church was full Sunday evening. We gathered for song service at seven thirty, preaching started at eight, with Apostle A. M. Smith the speaker. A duet was sung by Sister Morgan and Sister Pinder. In this service Sister McNaughton was confirmed. We used for the closing song, "God Be With You Till We Meet Again." Benediction by Bro. Welch. Every one was happy to think their gathering for a three days meeting had not been in vain. Our hope and prayer, that we will move forward in the good work.

Sister Sperling of Keego Harbor, and Sister Doris Sager of Flint were the pianists.

We were made happy because Brother Riley Pinder transferred to our little group, through Bro. Welch. We wish our new brother and sister much happiness in the Church of Christ.

Let us all keep in mind the good old theme song.

THE FIGHT IS ON

The Fight Is On, the trumpet sound is ringing out;

The cry to arms is heard afar and near;
The Lord of Hosts is marching on to victory,
The Triumph of the Christ will soon appear.

Chorus:

The Fight is on, O Christian soldier,
And face to face in stern array,
With armour gleaming, and colors streaming,
The right and wrong engage today.

The Fight Is On, but be not weary;
Be Strong, and in his might hold fast.
If **God Be For Us**, His banner o'er us,
We'll sing the victors' song at last.

Mrs. C. W. Morgan,
State reporter.

P. S. Just as we are about to start for the printer's with our last installment of copy, here comes a letter from Bro. A. M. Smith. He says that Bro. C. W. Morgan has been elected pastor of the Flint branch. The former pastor desires to spend much of his time in the field this year. We know Brother Morgan here at the center place, and we wish him blessing and success in the responsibility he has assumed. We are glad, too, that Bro. Housknecht resigns only to continue his service in the Master's cause in a missionary way.

We are told that the new opening at Keego Harbor is "doing nicely." That it is pleasantly situated within a cluster of lakes, and that four branches, Flint, Detroit, Wyandotte, including Keego Harbor, of course, are going to hold a Sunday school picnic there. Those lakes! Fishing! We are afraid Bro. Alva will desert the printing office about that time.

Bro. Smith speaks of his visit to Bro. and Sister Willard J. Smith at Port Huron, Michigan, and of the shock it was to him to see how poorly these old people are. Brother Smith has given his library to the church.

In commenting on the three days meetings at Flint, Bro. A. M. Smith says: "There were fifteen or sixteen men of the priesthood present. They are united in their objectives," chief of which is "the spreading of the gospel." He adds that the work in Michigan looks bright despite the conditions of unemployment, and many on relief and P. W. A. work.



The above picture represents only a portion of the saints who gathered for the three days' meetings at Flint, Michigan. There were more inside the building than are shown outside. Besides, several car loads had left for a brief absence. Over a hundred people were fed for dinner.

MISSIONARY ANNALS

By J. E. Y.

Dear Advocate: Before our last conference, Elder John Overcast and the writer made a trip down through east Kansas, Ark., Kentucky, Tenn., Ill. and back to Independence, via St. Louis. Our meetings in St. Louis, as in other places, bore gospel fruit. Sons and daughters of Bishop J. R. McClain, their families, kindred and friends who live in St. Louis, became interested in the old sweet declaration of life and salvation. Some had never united with any church. Some were members of the Reorganized L. D. S. church. We thought it fine and respectful that when two sons and a daughter of Bro. and Sr. McClain decided to obey the gospel and unite with the church they desired to have their father perform the sacred rites.

Accordingly, Brother and Sister McClain and I, with their daughter, Maurine Willis, a bride of but a few weeks, and her young husband, Robert D. Willis, made a return trip to St. Louis where Bro. McClain officiated in the baptism and confirmation of two sons and one daughter, and the transfer of two others, Sunday, May 29th. It was a splendid thing to see Brother and Sister McClain surrounded by their sons and daughters—five sons and two daughters were there—and their families (one son is a single

youth), and all of them respectful or eager in their interest in the message of life and salvation through Christ. The sons-in-law and daughters-in-law and their families who were present were evidently within the circle of love which gives family relationship its sweetest charm. Their interest in spiritual matters was also evident. The bridegroom, Robert D. Willis, has also declared his intention to unite with the Church of Christ. That will make him one in spiritual life as in the domestic union with his happy bride. We trust he may not defer his decision too long, for Satan is adept in prolonging the time when heed is given to his whisperings to "wait awhile."

Brother Frank Genuso, another son-in-law, and a most lovable young man he is, too, has also expressed his purpose to become one with us in the blessed fellowship of faith. We would charge him, also, not to procrastinate this important matter too long.

The two sons who were baptized were Robert Arlyn and Fred H. McClain. The daughter who was baptized was Maurine, the bride before mentioned.

At the confirmation of the two young men, Robert and Fred, the Holy Spirit revealed that they should both prepare themselves by study and purity of life for ministerial service, and that if they would do so, the particular office in which they should serve would be revealed in due time.

Those who came into the church by transfer from the Reorganized church were Mrs. Opal Odom and Maurice F. McClain.

Among others who attended faithfully the various meetings we held in St. Louis and gave thoughtful attention to the gospel message were Bro. Otis and Sr. Pauline Peeples and their daughter Dorothy Sue, and Bro. Osmer and Sr. Evelyn Peeples. They are, or some of them at least, I believe, members of other churches, as are also Sister Robert McClain of St. Louis, and Sister Lois McClain, who came up with her husband and son from Paducah, Kentucky, to be with the others at our meetings and their cheery family reunion. These good folks realize that the message preached by the Church of Christ ministry is a vital, distinctive, definite proclamation of faith, and I would say that they are endeavoring to weigh its values correctly. God bless them all, is our prayer. On the day for the baptisms the bright May weather was perfect for that service. The baptisms were in the waters of the great Mississippi river. After the service we drove our cars up to the lovely Chain of Rocks Park near by, where, overlooking the broad expanse of the river and in view of part of the city, our whole happy company enjoyed a bounteous picnic dinner under the spreading shade of those fine old trees.

That night, following the confirmation service wherein practically the whole congregation gave evidence that their hearts were at least touched by the presence of the Holy Spirit, Brother McClain preached. His subject embraced those specific and fundamental principles of the everlasting gospel of Christ whereby souls are saved. It was plain to be seen that our good brother enjoyed the old time spiritual fire and the old time gospel liberty.

At this juncture, while I write these missionary annals, a very fitting and beautiful song comes in

over the air—"Precious Memories, How They Linger," to refresh our hearts and souls. So will the memories of our gospel experiences in St. Louis linger with us. In the structure of our life's building today, let us build with precious material in time, for our enjoyment of the precious memories of our work in eternity.

On the following evening I preached on the coming forth of the Book of Mormon as fulfilling specific Bible prophecies and constituting a mighty additional witness coming from the western half of the world, that Jesus is the Christ. Next day, we of the party who came from Independence for these meetings, drove two hundred and some miles back, feeling certain in the knowledge that the journey and the experience had been profitable as estimated in eternal values. Thus briefly stated ends another chapter of our missionary annals of events of infinite importance in the salvation of souls.

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INDEPENDENCE ITEMS

Our sacrament service the first Sunday morning in June was a profitable service. In the evening, Apostle Wm. F. Anderson preached. The following Sunday, June 12th, Apostle C. L. Wheaton spoke at the 11 o'clock hour, and Bishop J. R. McClain in the evening. Tuesday evening, the 14th, we held our people's conference. We got through in good time and had a peaceful meeting.

Our Wednesday evening prayer meetings are refreshing. The one last evening, the 16th, following right after a meeting the evening before, was not so well attended and there is sickness in some of our homes, but it was a worth-while meeting if there were only a few of us. We were pleased to have Bro. "Joe" Yates with us. Since his family moved to south Missouri, we do not see him often. We especially enjoyed his testimony. It is always pleasant to hear a young man express the hope that he may get himself in a position to give all his time to missionary work. You know that his heart has been touched, that he has felt the thrill that comes in no other work as it does when one is telling the gospel story to interested listeners. We have had experience in various lines of service, and we know whereof we speak. There is no joy like the joy of personal contact in telling the gospel story and seeing the message take effect.

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Our energetic sisters who had charge of the dining service at general conference time have paid the balance on our gas heating system. They are workers.

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A recent visitor was our former fellow member, Sister Margaret MacGregor, a woman who is widely known and loved. We were pleased to see her looking so well after over two years sojourn in the British Isles, and we enjoyed what little time she had to tell us about her visit, her estimate of people and things she saw. We were amused to hear how she managed the foreign money problem, and glad that she found the sentiment, generally, friendly towards the United States. The choicest part of our visit was when she told us that in a visit she paid to the Temple Lot that afternoon, as she walked over the sacred spot,

a fresh testimony of the divine destiny of the place came to her. She said, "I had a very fine experience, Louise." We hope and pray that these "Precious memories" will not fade, but under God's nurturing care they will bear fruit in the future and that there will be fulfilled that soul inspiring promise given through Joseph Luff, as follows:

"For behold from both here and there and from every circle where God's intervening hand shall smite and awaken to repentance, shall arise a cry to which He will give ear, and His answer will dissolve the obstacles that hinder and the differences that provoke contention, and from thenceforth those who remain and give heed to His revelation shall abound in the joy of their sanctified experience and God shall have a united people."

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Sunday, June 19. Bro. Joseph Yates was to have been the speaker at the eleven o'clock hour could he have been present, but as he was not, Apostle Wm. F. Anderson was called upon to take his place. Though he had no previous notice, Bro. Anderson preached a splendid sermon. His central thought was preparation by personal righteousness and by converting others to righteous living. He emphasized that the first need and our first duty is to establish the kingdom of God in the hearts and lives of men. He put the "spiritual loaf" before the "temporal loaf." He said we were living in the most peculiar time of the world's history. Satan knew his time was becoming short; that the second coming of Christ was drawing near, and he was seeking to cripple the usefulness of the church by dividing it. Figuratively speaking, he masked as an angel of light to deceive good people. The speaker exhorted to a more prayerful, a closer walk with God, and greater diligence in his service. We must make our light shine with greater brightness than all the others to be recognized as the "Lodestone," he said that would be the cure for all this dividing.

We had a good prayer meeting from 6:30 to 7:45 P. M. It always pleases us when visitors take part, and this evening Bro. D. T. Chapman made an interesting talk.

Following the prayer meeting, Elder R. R. Robertson, of Salt Lake City, Utah, occupied the evening hour, Bro. Williamson, who lives here, giving way for the visiting brother. Bro. and Sr. Robertson transferred to the Church of Christ last September, coming from the Reorganized church. It was the first opportunity the members of the Church of Christ in Independence have had of becoming acquainted with these fine people and the daughter who accompanied them; we very much enjoyed the privilege. Bro. Robertson's sermon was cordially received by a people who are somewhat critical. He proved to be original, liberal and progressive. He said the day of "throwing stones" was past. We must make friends before we could make converts. There were good people in all churches, and he was confident the Lord had "sheep" in all churches, and that there would be hundreds and thousands of people come out from the great church in the west. Christ came to save, and not to condemn. His ministry was sent out for the same purpose. Restoration people had made the mistake of narrowing everything down to

a generation which they interpreted to be a hundred years, and some see failure because the work has not been done in that time.

Other highlights of the sermon were: We need spiritual resurrection. Go into any group of Latter Day Saints, and if you are in the right spirit yourself you will find kindred spirits in every group you visit. He compared the mission of the Church of Christ to leaven, or yeast. The church has a great opportunity in the divine plan. There was a work of leavening to be done. If the Church of Christ did not do it, God would bring a people who would, but he was hopeful of the Church of Christ. Expressed unshaken faith in the success of the Restoration—that it would accomplish the work God instituted it to perform. If there were those who expected to hear any word of bitterness, any reference to trouble of any character; any censure, and reproach, they were agreeably disappointed. The sermon was kindly, encouraging, helpful, stimulating. We look forward to future visits from Bro. and Sr. Robertson.

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Bro. C. L. Wheaton leaves today, June 20th, for the west. Trinidad, Colorado, we believe, will be his first stopping place. He would have gone before, but his only daughter has been quite sick, and the doctor did not advise his leaving. She has been administered to, and she seems better now. Remember this family, for Sr. Wheaton is not strong.

LeRoy and his young bride are in Independence, now. We are glad to have them, and hope that LeRoy will continue to gain in health.

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THE CHARGE ANSWERED

Editor's Note. Because of the desire manifested to have the facts, and the belief expressed that they should be published in the Advocate where all can know them, and not being sufficiently acquainted with all the circumstances to give them herself, the editor has asked a resident member and former secretary of the Twelve to furnish us a statement of such information. This statement has been shown to Apostle W. F. Anderson, the other resident member of the Twelve, who will shortly be leaving for his mission, and he approves the statement as correctly representing the case.

It is to be regretted that the necessity has arisen for me to enter into a discussion of a question that may prove embarrassing to a fellow member of the Council of Twelve of this church, but owing to a persistent demand upon the part of some of our members for an explanation, it seems timely for me to speak and let the facts be known.

In an article published in the *Arimat* by a former member of the Church of Christ, under the title, "Brother Maloney Is Not Guilty," an effort is made to discredit the members of the Council of Twelve in an attempt to fasten the charge of forgery upon them by the publishing of a letter purported to have been written by Brother Maloney, in which he is alleged to have said, "I wish to inform you that I did not sign that notice nor empower or authorize any one to sign my name to that list, for the reason I could not approve the manner of dealing without proper labor being performed to reclaim them."

By referring to the Advocate for January, 1938, page 16, the reader will find the "Special Notice," as it is called, which is under consideration. The concluding statement of that notice reads: "Most sincerely your brethren in Christ, Members of the Council of Twelve concurring:"

To concur, means to give consent. In the case we have before us, it would mean that the names signed to the notice had given their consent to have it done. This procedure has been followed by the Council of Twelve for many years, and was often concurred in by E. E. Long when he was a member of that body. Our procedure is not only familiar to him, but he helped frame the rules by which consent is obtained when emergency is required and the members of the Council are scattered. We make a sufficient number of copies that one may be sent to each member of the Twelve, and they are requested to approve or disapprove, and send their vote on the proposition submitted, to the secretary of the Twelve, or member who submits the proposal. On this basis the votes are tabulated, and if the required number of seven concur, which is the number that is necessary to make a proposal legal quorum action, the concurring names are attached to the document so that the church may know who supports the action. All this is familiar to the editor of the Arimat.

In the case under consideration, the facts are that when the matter referred to in this "Special Notice" was considered, the members of the Twelve who were in Independence at the time were called together for counsel by the member who was in charge of this field at the time. After due consideration the "Special Notice" was formulated. Copies of it were made, and one was sent to each member who was not present, together with a copy of the minutes and a bulletin that was entitled, "Emergency Action." Two members did not concur, but the required number of seven did concur, and one more, making eight. The letter Bro. Maloney wrote us in reply to the copy received was as follows:

Oklahoma City

December 21, 1937

Brethren of the Quorum of Twelve,

In care of C. L. Wheaton.

Dear Brethren:

Your typewritten pages referring to T. B. Nerren, E. E. Long, C. A. Gurwell and others being rebaptised reached me today. I very cheerfully consent to your proposed notice informing the church and others through Zion's Advocate, (underscoring by the author of the letter, C. L. W.) but am not prepared to report approval or disapproval as to what action or judgement should be taken by reason of their conduct.

I am hoping and praying for Gains and not for loses.

Jesus thought it best to not Pull up too many tares, lest they might pull up the wheat also.

Our reputation for disfellowshipping and disciplining members has been growing of late years. It's just possible that members who might step out of line to get the jitters or palsy for fear of being ousted.

The spirit of our work is to save. I hope we can save all our members, that none be lost.

I am inclined to believe that private efforts to line up those who may be out of line will be more effectual than public demonstration.

You have my prayers and cooperation in every good effort.

With hope and best wishes for Season's greeting.
In Gospel bonds,
(Signed) Richard M. Maloney.

To be fair to Bro. Maloney, I have quoted his entire letter, in which he expresses his solicitude that the right thing be done, but states that he is not prepared to approve or disapprove, and he gives his consent, his cheerful consent, to the proposed notice "informing the church and others through Zion's Advocate."

If Bro. Maloney has since regretted the consent that he gave, that is his privilege, of course, but certainly no blame could be charged against his associate brethren for interpreting him as giving his consent that his name be included among those concurring.

With this simple statement of the facts in the case, I leave the reader to judge.

Apostle Clarence L. Wheaton.

—o—o—

PASSED ON

10. Heol Pentwyn.
Tonyrefail,
Glam.

To the Editor:

Sr. Sheldon.

Dear Sister,

It is with deepest regret that I inform you of the death of aged Sister Hawkins, a beloved member of the Church of Christ at Gilfach Goch.

The burial was in charge of Bro. John Jenkins, assisted by Pastor David Jenkins. Bro. Crouch spoke at the grave's edge, which was in the Tranè Cemetery, Tonyrefail.

The prayer meeting was held at the home of Sr. Pincott, with whom Sr. Hawkins lived. Sisters Edwards, Parcell and Willshire took turns and stayed through the nights with her. She was 85 years old, and bore her testimony to the end. She is sadly missed by Sr. Pincott and family, and the saints in Wales. Sr. Hawkins died on May 6th. 1938, and the burial took place on May 10th.

A Memorial service was held on May 22nd. Pastor David Jenkis presiding. Bro. John Jenkins, speaker.

Yours in gospel bonds,
John Jenkins.

P. S. I should like to assert, that all the saints attending at the Gilfach Goch Church of Christ attended the funeral.

Elder Snook of Abercwmboi also attended.

J. J.

EDITORIAL

THAT GENERATION QUESTION

Bro. Robertson's reference to the popular idea that a generation is a hundred years reminds us that years ago we were so much exercised over this question that we made an investigation of what Bible authorities have to say on this subject, and found that it has no fixed limit. Furthermore, that there are instances when generation does not refer to mere time, fundamentally, but to an epoch, a race or people, or the "characteristic disposition of an age." It may mean a dispensation. In Matt. 24:34, Jesus says; "this generation shall not pass till all these things be fulfilled." This promise is on trial as much so as the prophecy of Joseph Smith in section 83 of the Doctrine and Covenants, about the building of the temple. When we find the correct interpretation of the one, we shall know what the other means. The Inspired Translation, however, throws light on the subject. It says, "this generation when the times of the Gentiles be fulfilled," etc. Luke 21:32. Apply this explanation to the statement in section 83:2—"This generation shall not all pass away until an house shall be built unto the Lord," etc., which is just another way of saying that before the Gentile dispensation shall have passed, the temple will be built.

In an effort to save the promise in section 83 from the charge of failure, some are saying that it means the Kirtland temple, but that theory will not fit the facts at all. The Kirtland temple was built in the early years of the Gentile dispensation, at a time when we are given to understand the Gentile times were only "come in," or beginning- - - - "and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel." Section 45:2, of D. & C. But the statement in section 83:2 says, "This generation shall not all pass away until." etc. This shows that the temple referred to here would not be

Bro Horace Boxwell of Anoka, Minnesota, Passed away at the hospital in Anoka, June 1st, 1938.

He was born February 26th, 1848, so was past 90 years of age at the time of his death.

Bro. Boxwell was a grand old man, and notwithstanding it was nearly twenty miles from his farm home to Minneapolis, he rarely missed a monthly sacrament service, and always bore faithful testimony to the gospel which he loved above everything else in life. His attendance was also made more difficult by reason that none of his family were members of the church, and many of them are bitterly prejudiced.

Bro. Boxwell became associated with the gospel of the Restoration quite a number of years ago, and when there was a transferring of membership to the Church of Christ, he was among the number who transferred.

The funeral was held from the Thurston funeral parlors in Anoka, Minnesota, Friday, June 3rd. We understand that a Lutheran minister had the service, so we are unable to give more complete details. Quite


built until the latter part of the Gentile dispensation, but it is encouraging to note that it will be built before the Gentile times are fulfilled.

We are very near that time, according to what we are told in section 45:3, where, speaking of the scattered condition of the Jews, we read that they "shall remain until the times of the Gentiles be fulfilled." Before the expiration of this time, according to the promise in section 83:2, the temple will be built. How very fitting! One prime purpose of the endowment is to convert the Jew, and just before the gospel goes from the Gentile to the Jew the temple will be built, that the servants of the Lord may be prepared to go to the Jews in power.

We have never been told how long it will be from when the time of the Gentiles "comes in," to when the times of the Gentiles will "be fulfilled," but watch developments among the Jews, and you will be able to estimate pretty closely how near we are to the end of the Gentile times. Notice how circumstances in Europe are forcing the Jews to gather to the land promised their fathers. So long as they prospered and were permitted to remain in peace they would be contented to remain among the nations, but as it is, life is being made intolerable for them, and they are being compelled to leave. Remember they would be among the Gentile nations until Gentile times be "fulfilled." Now that forces are at work to drive the Jews out of the nations where they have been for centuries shows that we are getting close to the end of the Gentile dispensation, and the building of the temple must be near at hand. We ought to be gathering our monies that we may be in a position to proceed with the work as soon as the Lord gives us further instructions.

The promise about the temple being builded in "this generation" has not failed. It simply has not been understood. It has not been studied in relation to other prophecies and circumstances. It is these surface, immature interpretations of ours that get us into trouble, often, and not any fault in the thing we misjudge.

a number of the Minneapolis saints attended.

 Elder C. C. Flint,

ORGANIZE MY CHURCH.

Continued from page 105.

would occur among his own brethren on this land of America. Verse 112 tells us he saw Jesus Christ come to his brethren on this land. Verse 113 tells us he saw twelve others who were ordained by Christ while here with them. The angel on this occasion draws his attention to the twelve among his brethren, and the twelve chosen and ordained by Jesus in Palestine. These facts were all portrayed to Nephi hundreds of years before they took place, in one of the most wonderful visions ever had by man. These are some of the things written that Joseph Smith, Oliver Cowdery and others had before them to guide them. Just how closely they followed these records, history shows.

If men seek to change and alter the divine order of things, then men must suffer the result of their own folly. Can the changes effected in later years

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from the original instruction given be the cause of the Jackson county disaster, the Nauvoo expulsion, the scattering of the saints, and the untimely death of the prophet? If the procedure following subsequent to 1831 was indeed God's plan, we have often wondered if God was fair with Nephi when he gave him that wonderful vision. Man changes, but God never changes. Let God be true though all men be found wanting in some respect.

Let us again remind you of the quotation from Proverbs, chapter 14, verse 12:

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Let us find the narrow way and walk therein, that we may possess our souls in peace under divine direction and care.

Footnote: The writer of the above article believes that because they failed to follow in every respect the instructions as written in the organization of the church, was one major cause for the disaster that followed. Other major causes will be pointed out as we continue this series in the Advocate. T. J. J.

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A WORD FROM BISHOP McCLAIN

Just a few lines from the general office, as no doubt you would like to know how the work is progressing along financial lines. The published report shows a slight gain in receipts over last year, but still not enough to adequately meet the needs of the families. Recent months show that we are lagging a little, while the increase in the missionary force requires a like increase in the receipts if we are to keep up the minimum allowance, which at present is about one fourth what it should be. So it is easy to see the handicap under which the missionary is laboring. He is forced at times to seek employment to help out with the family needs, and pickup jobs are not readily found.

The late conference provided that a missionary be sent to Germany if approved by the people's conference, and we feel confident that it will be. It was left for the missionary in charge of that field and the general bishopric to carry out the provision. We have been informed by the one in charge that arrangements are about completed for a brother in

Wales to go to that field. This will be considerably less expense than to send one from the States. Now what do you wish to do about it? Our missionary efforts depend largely upon the support the members contribute.

We do not wish to complain or find fault, especially with those who send their contributions regularly, but it is those who are willing to let "George do it," or else just keep putting it off for one reason or another—these are the ones we appeal to especially, and those who are willing to "bend to the oar" just a little harder. The efforts of the men in the field are bearing fruit: a number of baptisms have been reported, and "more to follow." Do you wish to share in this harvest of souls? Then won't you make it possible by sending in your contributions (tithes) to the general office, and begin now?

—o§o—

Western Canada Reunion will be held at Viceroy, Sask., Aug. 12, 13 & 14. We are anticipating a spiritual time. All come who possibly can. Meals and sleeping accommodations will be free. Several members of the quorum of twelve will be present.

We feel assured of spiritual uplift. Come prepared to assist by bringing the good spirit of love and fellowship with you.

W. F. Jordan, Pastor.

T. J. Jordan, Missionary

—o§o—

INDEPENDENCE REUNION

August 6-13

All who can, are invited to meet with us from Saturday, August 6th to August 13th inclusive, over two Sundays. We hope to have a happy, spiritual time together. If you have anything in the way of food that you can bring with you, it will be appreciated. The committee would like to know who contemplate attending. Write the chairman, our pastor, Bro. J. R. McClain. We expect some of the general ministry to be with us.

—o§o—

Request For Prayer

Sister Ella Hockenbury would like for the saints of the church to pray for her. She has been sick for a long time. She had a stroke, but she believes the prayers of the saints will help her.

Signed, Mrs. Florence Artherton
Silverdale, Kansas.

—o§o—

LESSONS FOR JULY

Lesson 1	Joshua: A Choice of Loyalties. Joshua 1:2-6; Joshua 24:14-21.	July 3
Lesson 2	Caleb: Lifetime Devotion. Joshua 14:6-15.	July 10
Lesson 3	Deborah: Emergency Leadership Judges 4:1-9; Judges 4:12-14.	July 17
Lesson 4	Gideon: Following God's Plan. Judges 7:4-7; Judges 7: 15-23.	July 24
Lesson 5	Samson: Strength and Weakness Judges 14:5, 6; Judges 15:11-14. Judges 16:15-21.	July 31