

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 Efficacy of Prayer

By C. L. Wheaton

Recently, while going out from Trinidad to a home where we were holding a series of meetings, a distance of about ten miles, the subject of prayer became the topic of conversation. Several told their experiences. As I listened, experiences of my own came to mind which I related. I am going to give some of them here, that perhaps some who may read these lines may be encouraged to engage more in this sacred form of worship. It is through prayer that we are best able to make contact with our Heavenly Father.

In James 1:5,6, the instruction is given that "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." In the Book of Commandments Chap. 16:41-42, we are told to "pray always and I will pour out my Spirit upon you, and great shall be your blessing: Yea, even more than if you should obtain treasures of earth, and corruptibleness to the extent thereof."

The Book of Mormon teaches us that we should not attempt to do anything in the service of God, except it first be consecrated with prayer:

"For if ye would hearken unto the spirit which teacheth a man to pray, ye would know that ye must pray: for the evil spirit teacheth not a man to pray, but teacheth him that he must not pray.

"But behold I say unto you, that ye must pray always, and not faint: that ye must not perform anything unto the Lord, save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul." 2 Nephi 14:11-12.

In this connection I might first offer a few observations showing the abuse of prayers. In St. Louis a number of years ago, on my first mission there, when I had some time on my hands, I attended a so-called "holiness meeting." The minister invited all to come to the altar and pray. The whole congregation, with the exception of myself and one or two others, went to the altar. Then followed the most weird and repulsive sight I ever witnessed among civilized people. Men, women, girls and boys piled on the floor in one rolling, crawling mass, climbing over each other, embracing, crying, laughing, shouting, and praying for the Holy Ghost. This lasted for several minutes, after which the mass was untangled and they went back to their seats with cheeks flushed, hair disheveled and clothes mussed and soiled. They considered this as edifying prayer. I discerned by the spirit of God, that it was of the devil, arousing their base passions and lustful desires. The hall where the meeting was held was charged with the spirit of beastly passion. It made me feel ashamed and I left the building immediately.

On another occasion, I attended a meeting of the assembly of God people in their temple at Portland, Oregon. Their service was unlike anything I had

ever seen before. I was waiting between trains, and it was a Sunday night. The temple was close to the depot, so I would not have to walk far to my train. When I went in to their auditorium, was ushered to a seat, and began to observe the actions of those around me. As the members came in and took their seats they would tilt their seats back and kneel in silent prayer for several minutes. Then they would arise, sit down, and engage the person next to them in a whispered conversation, which often extended into a giggling spell. I observed some would come in and seek prominent places toward the front of the congregation, where they would kneel at their seats, bury their head in their arms, and appear to be earnestly praying. After a moment or two they would rise and look all around the congregation. If their eyes rested on a friend or some person whom they knew, they would smile, then duck their heads back down in their arms, which were folded in their seats, and resume the posture of prayer. Often this was repeated several times before the persons praying would get up from their knees and sit down. Always they prayed silently, while those sitting by engaged in conversation or other forms of diversion. I noticed one young lady dressed in a very bright red dress go up in the balcony, and kneel down in the most prominent place, so that she could be seen by all the congregation. She would pray awhile and then turn or twist her body so that she could look over the congregation awhile, repeating this performance a number of times, until she had attracted considerable attention to her antics. An older woman came to her, nudged her over, and took the seat away from her. The young lady moved over a few seats and resumed her prayer.

This continued for about an hour, and then the preaching service was announced by an electrical announcing board at the wall, back of the pulpit. First the choir filed in, one at a time, went to their seats, and kneeled in prayer. Some of these, who were adult women, would kneel and silently pray, and then while on their knees would turn in their kneeling posture and carry on conversations with those next to them, often silently laughing over some thing they were talking about, and then resume their prayers. During this time, the orchestra leaders and choristers came in. They also kneeled down in this form of silent prayer. Then they arranged the music on their racks, and kneeled down again. The members of the orchestra next filed in, over fifty of them, with their instruments and music. Some tuned their violins, others their wind instruments, or tightened their drums. Then they too would kneel in prayer the same as the rest. Afterward, the ministers, some seven or eight of them, filed in and also knelt at their seats. Last of all, the speaker of the night. He also kneeled, and this was the climax to the whole performance of prayer, every person on the rostrum and in the choir and orchestra were all kneeled together.

In all this time of over an hour, not one audible prayer was offered by a single person in that con-

gregation of several hundred people. At a given signal from their leader they arose and prepared to perform their part of the service. The songs were all announced by the electric announcement board; and without an audible prayer of any kind they entered into their preaching service and testimony meeting.

My train was due before the service was over, so I left after spending nearly two hours in this service. The discernment of the Spirit as I sat there and observed the congregation was, "They love to pray, standing in the market place, or public place, where they can be seen of men." I have since observed speakers in other churches go up on the rostrum and kneel before the congregation in prayer, just before the song service began, or while the pastor would be announcing the meeting, and pray. It always brings back to my mind the words of Christ where he referred to those who liked to pray "to be seen of men." I am glad that such mockery is not practiced generally by our ministry. To me it shows a lack of appreciation of the real spirit of prayer. A man should make his preparation before he comes to church, and if he feels the urge to pray there, he can lift up his heart in silent prayer and not attract attention to his piousness.

There are occasions for public prayer, of course, as in the opening and closing of services, in prayer meetings, in administering to the sick, blessing children and ordaining the ministry. We have been commanded to pray both in public and in secret, and while it is usually in secret that I get the greatest benefit from prayer, there have been times when I have been prompted to pray in public, and when I have been blessed in so doing.

My earliest recollections concerning prayer are associated with the Church of Christ on the Temple Lot. There was one sister in the congregation who always inspired me in prayer or testimony. She was my wife's grandmother, Sister Eva Frisbey. When I attended prayer services as a boy, I always tried to sit as close as possible to "Aunt Eva." Her nearness gave me courage and inspiration to pray or bear my testimony. Under such influence, I learned to pray and to testify until it was not a hard thing for me to do, even when I was just a lad of ten or twelve years of age. I found in this service a source of comfort and blessing so great that I could not resist the desire to pray often. Even at my work as I grew older, if the task seemed hard for me, I would go to some lonely part of the shop and bow my head in silent prayer for help. When the day's work was done, after long gruelling hours in those days, I would kneel beside my bed, although so tired I could hardly think, and offer up my secret prayer, perhaps going to sleep almost before I could utter more than the opening words. While in school, I made even my lessons the subject of prayer, and can truly state that by the aid of prayer I was able to get over many a hard lesson.

Consequently, I learned at an early age that God heard and answered prayers, and rewarded us according to our faith. And so, now as I have grown older, and a speckle of gray begins to appear in my hair, I find that prayer is the greatest source of

consolation I have in my life. Memory brings back a number of experiences wherein my prayers have been directly answered. I will relate some of them.

On my first missionary trip during the fall of 1925, I started out for Odessa, Missouri, for the purpose of holding a series of meetings. Upon my arrival, I found that the man who had invited me there had gone out of town to do some work. His family, of one of the protestant churches, was very unfriendly, and I was not permitted to hold meetings as arranged. I had left home without "purse or script," and having walked and hitch-hiked this distance, was in need of food and lodging. The night before I had stopped at Sister Miriam Mason's, near Grain Valley, Missouri. When I left she gave me a half-dollar to help with my expenses. This was the first money I had ever received in the mission field. By the time I reached Odessa, the larger portion of this was used for food, as it was late afternoon when I arrived.

I was considerably worried as to where I would stay for the night, as this was my first experience in being away from home as a missionary. With heavy heart, I returned to the highway, which was then in the process of being paved. It was a sort of a cross roads, not only in the sense of thoroughfares, but in my life as well. One way led directly back home, my family and the comforts of life, the other into the unknown. I was tempted sorely to return home, as I was considerably disappointed in my failure to hold the contemplated meetings. But after reflecting on the matter, I decided to go to the next town east. On the way, I came to a detour, which was so bad that cars were bogged down in mirey mud and it was almost impossible to walk along the sides. I found a school-house which was closed for the day, being Saturday, and with heavy heart stopped for a few minutes rest. Feeling discouraged I decided to find a secluded place and pray. This was found in a stable, which adjoined the school, and there I poured out my soul in prayer. As a little child, who looked to his earthly parents for help, I asked God for comfort and guidance. When I finished, with streaming eyes, the Spirit came, and directed me to go on to St. Louis. This was over two hundred miles away. But my! what a difference it made to have the knowledge that God's Spirit was my companion. I felt no weariness from the racking fatigue of having carried my book satchel all day. I was as fresh as when I started in the morning. With a merry heart I hummed that sacred old hymn, "My Faith Looks Up To Thee," and resumed my journey.

Getting off the detour on to the highway again, I had gone only a short distance, when I heard an automobile approaching from the rear, and it suddenly came to a stop at my side. A young man opened the side window and asked me where I was going. I had told him, to St. Louis. This pleased him, and he invited me to ride with him as he wanted company. I climbed into his warm closed car with a thankful heart, for the shadows were getting long, and the feel of frost was in the air. It was almost dusk, but we drove on till near midnight, when we reached the city of Fulton, Missouri. Here we stopped, and the young man informed me that we would stay for

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RESTITUTION and GATHERING OF ALL THE SEED OF JACOB

By H. Leighton Floyd.

Editor's Note.—The author of the following article gave an illustrated lecture at the late Independence reunion. His grandmother was a member of an American colony that went to Palestine years ago, and his father was born there. The author has spent years in that land. He has visited the Jewish colonies, has been in Trans-Jordan with Bedouins, and is well acquainted with the places of Bible scenes.

We learn from many places in our inspired books, of the restoration and gathering. For example, we are told of the restoration of our mortal bodies to our souls; with not so much as a hair of the head lost. In another instance we are warned, when we shall stand before the judgment seat of God we shall have good restored for good and evil restored for evil.

God in his revelations to us in modern times, has revealed that there is to be a gathering of his elect and when that gathering is enacted then shall Zion be restored, a place of refuge; an abode for the pure in heart.

There is still another restoration and gathering not as yet mentioned, namely, the restoration and gathering of the remnant of the twelve tribes of Israel.

First let us establish the fact, that Israel is to be gathered. Book of Mormon; Page 158:73-74, "And it shall come to pass that my people which are of the house of Israel shall be gathered home into the lands of their possessions; and my word also shall be gathered in one, And I will show unto them that fight against my people, who are of the house of Israel, that I am God, and that I covenant with Abraham, that I would remember his seed forever."

Here we are given to understand that the house of Israel shall be gathered; not only the house of Israel, but the word of God also shall be gathered in one. The next point to be noted is that God is going to show all those that fight against his people Israel, that he is the God that covenanted with Abraham.

Following are several of the covenants made to Abraham as recorded in the Book of Gen. 12:2. "I will make of thee a great nation, and will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee; and in thee shall all the families of the earth be blessed." Chapter 18:10 states; "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come of thee, and of thy seed."

These are both mighty blessings; in the first place, Abraham's name is to be great. Second place, God will curse all that curse Abraham or his seed, and bless all that bless him or his seed. The third and most outstanding is that in Abraham all the families of the earth shall be blessed. Here was where God chose Abraham to be a father of many nations, and took unto himself a special people; which we are told in another place were to be his servants in whom he will be glorified. How could Israel glorify God if

not by carrying his word of salvation to all other nations of the world?

There is one other point of note; nations and kings are to come from Abraham and his seed. Another covenant made to Abraham is recorded in Gen. 17:13; "And I shall give unto thee and thy seed after thee, a land wherein thou art a stranger; all the land of Canaan, for an everlasting possession; and I will be their God.

In the days when the twelve tribes of Israel were in Palestine under the Judges and in accord with God, they were a theocratic people; in other words, God was their King and law giver.

Studying the history of Israel, one can see how first they asked Samuel for a king; thus rejecting God as their king, and later dwindled in unbelief; to the extent that they took upon themselves idolatry.

It was at this time in the history of Israel, that God speaking through his prophets warned them that if they continued in unbelief he would cast them off. Nevertheless he always promised them that following their time of chastisement he would return unto them and they to him.

In one place in the scriptures it states that God would chastise Israel seven times, or two-thousand five hundred and twenty years, for their sins. That is exactly what happened: They were taken captives, and the Gentiles were given a chance, and through the fullness of the Gentiles, Israel would come to the knowledge of their Redeemer, the Holy One of Israel.

God's fore-knowledge of the captivity and dispersion of the twelve tribes of Israel gave prophecy concerning their gathering and restoration in the last days. Book of Mormon, page 616:107, "And as surely as the Lord liveth will he gather in from the four quarters of the earth, all the remnant of the seed of Jacob, who are scattered abroad on the face of the earth."

Note, it states ALL the remnant of the seed of Jacob; that would include all the descendants of the twelve sons of Jacob that remain on the earth. In the following verse 108, it again repeats that the covenant is with ALL the house of Jacob. "And he hath covenanted with ALL the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob, be fulfilled in his own due time, unto the RESTORING ALL the house of Jacob unto the KNOWLEDGE of the covenant that he hath covenanted with them."

Here, in this verse, a most vital mystery is revealed; for as it states ALL the house of Jacob shall be restored to the knowledge of the covenant that has been made with them; therefore, it does not refer to the Jews only, or the Indians, but includes ALL Israel. Another point to be borne in mind is, that as it states restored to the knowledge must mean that formerly they did not have the knowledge of the covenants made to them.

The Jews today are aware of the covenants that

were made to Abraham, Isaac and Jacob; but there are eleven other tribes that were divorced during the time of their chastisement, therefore lost the knowledge of the covenants made to them, because they consider themselves Gentiles, from the beginning.

They are soon to come to the knowledge of the covenants made with their fathers; then shall they know that they were cast off and became as Gentiles because of their unbelief in God; but through fulfillment of the covenants they shall be restored again to the knowledge that they are Israel.

Before we can understand the gathering, we must first come to the knowledge of who is to be gathered; we have already seen that the reasons why Israel shall be gathered, is because of the covenants made to them.

There are many people who seem to think that the Jews and Indians are all there are of the posterity of Jacob. They forget entirely that there were other tribes taken out of Palestine long before the tribe of Judah was taken captive to Babylon. The majority believe that all the prophecies and blessings given directly to Israel, refer to the Jews; thinking that the Jews and Israel are one.

As absurd as the following illustration may seem, yet there are literally thousands of persons alive today that fail to understand just such a combination.

Few people would dispute me if I were to say; "I was born in the United States. I am an American citizen." But if I were to add, as an American citizen, "I am all of America," everyone would know there was something radically wrong with me. To get to the point, it is necessary to go back in the pages of history to between nine-hundred and a thousand years before the time of Christ. Looking in on Palestine, we would have found the twelve tribes of Israel under Rehoboam, the son of Solomon, but his reign over them was not for long.

In the days of King Solomon, he was told that because of his sins, the kingdom of Israel would be rent from him, but not during his life, because of David his father's sake.

Thus we find when the reign of Rehoboam (son of Solomon) started, he raised taxes to such an extent that ten tribes rebelled against King Rehoboam and chose another man to be king over them. First Kings 12:19-20; "So Israel rebelled against the house of David unto this day. And it came to pass that, when all Israel heard that Jeroboam was come, that they sent and called him unto the congregation and made him king over all Israel; there was none that followed the house of David but the tribe of Judah only."

Kindly note that at that period in the history of the tribes of Israel, the words, ALL ISRAEL, did not include the tribe of Judah, who were called Jews from the time of their Babylonian captivity in 600 B.C.

Both of these houses of Israel remained two separate nations or kingdoms in Palestine from the time they were separated during the reign of Rehoboam, until the ten tribes were carried away captives by the Assyrians in 721 B. C.

The tribes of Judah, Benjamin and part of Levi, who were the priests, remained in Palestine under

the Davidic Kings until they were taken captives to Babylon. Their captivity came one hundred and twenty to one hundred and thirty years after the tribes of Israel were taken across the River Uprates by the Assyrians.

After the captivity of Judah we are all familiar with how that tribe returned to Palestine to make up to the Jews of Christ's time.

There are people who would have one believe that at the time of the return of the Jews from Bablyon, that the tribes of Israel returned also, but that was not so. In the book of Esdras he states that by that time Israel has become a great multitude beyond the river Euphrates. He tells us that Israel took council between themselves; to go into a land where never man has been. Thus it is plain that Israel migrated away from the territory in which they were captives, and did not return to Palestine with the Jews.

Before the Jews were scattered all over the world in the century following Christ, they were told they would be a "hiss and a by word," without a government, a faint-hearted people. On the other hand, Israel was to be a nation forever we are told in Jeramiah 31:35-36; "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of host is his name; If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever."

There are many scriptures which indicate that Israel was to be a nation, even the chief of nations. With all due respects to the Jews, facts speak for themselves. The Jews are not a nation and haven't been for the last two-thousand five-hundred years; yet the above quotation states clearly that Israel is to be a nation as long as the sun and moon stand. Where, then, are the nations of Israel? The blessing given by Jacob, the father of the twelve tribes of Israel, to Ephriam, the younger son of Joseph who was sold into Egypt, states that the posterity of Ephraim was to become a nation and a company of nations. These nations must, by way of fulfillment of that prophecy, be somewhere in the world today.

To my understanding, they are not only to be nations, but they are to be the servants of the Lord. Thou art my servant, O Israel, in whom I will be glorified. Isaiah 49:3.

The Anglo-Saxon and kindred nations are indeed a light unto the world; in that they are the peoples that have distributed over 97 percent of the Bibles to the world; they have done equal that percentage of missionary work. Truly Anglo-Saxon nations have glorified the Lord, in that they have carried his word to all nations.

Many people are reluctant to understand that the Jews are of Israel, yet are not all of Israel. They consider the Jews of today all there is of the house of Israel. They fail to see that just as I may be an American, yet not all of America, the same applies to the Jews; while they are a part of Israel, yet they are not all of Israel. "For they are not all Israel, which are of Israel: Neither because they are all children of Abraham, are they the seed; but, in

Issac shall thy seed be called." (Romans 9:6-7)

Even when this point is made clear in the people's minds there are some that say: "Well, if the Anglo-Saxons are Israel, why are they not called Israel today?" Isaiah 65:15, states clearly that God intended to change the name of Israel. "And ye shall leave your name for a curse unto my chosen; for the Lord shall slay thee, and call his servants by another name."

In Genesis, like in Romans, the Lord told Abraham that "in Isaac shall thy seed be called." Is it not feasible that Israel, during the early stage of their captivity, took upon themselves the name of Isaac, or in other words Saxon, derived from Isaac's sons.

There are clergy in diverse denominations who scoff at such an idea, and say that the blessings of Israel apply to the church. In my mind I have found it impossible to make the church fit into prophecy such as Deuteronomy 15:6, "For the Lord thy God blesseth thee, as he has promised thee; and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee."

This could not apply to the Jews, because the Jews do not reign over any nation. It is a significant fact that Anglo-Saxon nations have never borrowed from non-Israel nations. One has only to glance at the Atlas to find how many nations the Saxons rule over.

In another instance in the scriptures, Israel, or the sons of Isaac, are told they shall hold the gates of their enemies. (Gen. 22:21)

Anglo Saxon and kindred nations occupy nearly half the world's surface. They hold the gates of their enemy; for example, Gibraltar, the Panama Canal, Suez Canal and many other vital points on the globe. I say this with all humility, because I know that the reason of the greatness of Saxon nations comes not from themselves, but rather from the promises made to our fathers, saying: "In thee shall all the families of the earth be blessed."

Generally speaking, Anglo-Saxon and kindred peoples are only commencing to awaken to the knowledge of the covenants that were made to them. Unknown to themselves, ever since the restoration of the Gospel, they are being restored to the knowledge of the covenant and have been preparing for the gathering.

Book of Mormon 606:67-68: "And I will remember the covenant which I made unto my people, and I have covenanted with them, that I would gather them together in my own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is a promised land unto them forever, saith the father."

In his own due time, we see, the Almighty promises that he will gather his people Israel home. While it is impossible for man to know for a certainty the time of Israel's restoration and gathering, yet there are certain developments which indicate the time is already here.

It is comprehensible that God would not have his people return to the lands of their inheritance unless

they had come to the end of their chastisement. For it is written; "Jerusalem shall be trodden down by the Gentiles until the time of the Gentiles be fulfilled." (Luke 21:23.)

The angel Nephi, speaking to Joseph Smith, Jr., stated that the fullness of Gentiles was soon to come in. Israel's chastisement was to last seven times, and during that time it was to be the time of the Gentiles. Is it not remarkable that the captivity of the Jews of seven times, or 2,520 years from the time they were taken to Babylon, ended near the beginning of the World War, or in 1914?

From the time of Judah's captivity in Babylon, until Palestine was liberated from the Turks, in 1917, might be considered the time when Palestine was trodden down by the Gentiles, or the time of the Gentiles.

Jews were not allowed to return to Palestine, as a home land until after the British occupation. Since the World War some 400,000 Jews have returned to Palestine. The British have spent millions of dollars, and lost hundreds of lives in their efforts to improve the Holy Land and make it safe and beautiful.

The Jews are building beautiful colonies, and modern homes. The British are building fine roads, large harbors and planting forests. In the years when the whole world tottered in depression, the hammers of the builders and masons clanged throughout Palestine.

During the years from 1930-36 it was impossible for a person to put money in Palestine banks at interest. There was only one way banks would accept deposits of large amounts; that was for the depositor to pay for a vault. This brings to mind the words of the Savior saying: "The gold is mine and the silver is mine, and I will make the place of my feet beautiful." Ezekiel 36 gives us light on the gathering of Israel and the restoration of the land: "Prophecy therefore concerning the land of Israel." etc. Verse 9: "For, behold, I am for you, and I will turn unto you, and you shall be tilled and sown;" V. 10, "And I will multiply men upon you, all the house of Israel; **EVEN ALL OF IT**; and the cities shall be inhabited; and the wastes shall be builded."

Several note-worthy points are contained in those prophecies. First, it is a prophecy to the land of Israel. Second, to all the house of Israel, and it repeats even all of it. Third it tells of the restoration of the cities and the waste places.

In verse 11 of Ezekiel, chap. 36, Israel is told God will settle them in their old estates and do better unto them than he did at their beginnings.

I feel certain that anyone who visited Palestine but two decades ago, if they were to return to Palestine today, and see the land that for centuries lay desolate, now developed into a beautiful field, they could not help but fulfill the prophecy given in Ezekiel 36:35; "And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and inhabited."

After the gathering of Israel and Judah back to Palestine in the latter days, Ezekiel goes a step

further in 37:22: "And I shall make them one nation in the land upon the mountains; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

There is talk of Palestine becoming a Crown colony of the British Empire; in fact, there is a Crown colony association in Palestine that is working for that end at the present time. Such a step if accomplished, would unite the Anglo-Saxons and Jews into one nation, under one king.

I do not mean to say that making Palestine a Crown colony of the British Empire would unite all Anglo-Saxons and the Jews, because there are more than one Anglo-Saxon Israel nation.

A revelation given to Joseph Smith, Jr., March 1833, Doctrine and Covenants, Sec. 87:3, gives considerable light in regard to the plurality of the nations of Israel. "Through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they might be perfected in their ministry, for the salvation of Zion, and of the nations of Israel, and the Gentiles, as many as will believe." Note, **For the salvation of Zion, and of the NATIONS OF ISRAEL.**

Our patriarchal blessings designate definitely whether we are of Israel, or if we have become heirs through belief in Jesus Christ.

Some people hesitate to believe that there is any other restoration outside of the Gospel, and Zion. They say it is sufficient to be converted to Christ. That is true; by enduring in the Gospel we shall be saved individually.

To my understanding, before the restoration of Zion can be accomplished; the restoration of the seed of Jacob to the knowledge of the covenant made with their fathers must first come to pass. In other words, the nations of Israel must first come to the knowledge that they are of Israel, and that that is the reason why they are blessed peoples. They must come to realize that they were once the people of God, but through lack of faith and unbelief, they were cast off. We must come to know that God chose Israel to be his servants and to glorify him.

We as modern Israel must not pollute our inheritance. We can no longer profane the Holy name of God who chose us in days of old to be a special people unto himself.

Let us all who are the descendants of Anglo-Saxon or kindred nations realize that we are the children of Israel, according to the flesh; may we become united, having faith that God will lead us out of bondage.

Doctrine and Covenants, Sec. 100:3; "Behold, I say unto you, the redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, **FOR YE ARE THE CHILDREN OF ISRAEL, AND OF THE SEED OF ABRAHAM**; and ye must needs be lead out of bondage by power; and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be."

Hearken unto the words of the angel Nephi, who spoke to Joseph Smith, Jr., "and he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall be turned to their fathers; if it were not so **THE WHOLE WORLD WOULD BE UTTERLY WAISTED** at his coming." Church History Vol. 1, Page 13.

I would that you grasp the contents contained in the above prophecy. Think of its meaning; unless we the children have planted in our hearts the promises made to our fathers Abraham, Isaac and Jacob, the whole world shall be utterly wasted at Christ's coming.

The restoration and gathering of Israel and Judah back to Palestine is no greater than the restoration of Zion, yet the two are equal in importance and both must be accomplished.

We are familiar with the statement that Missouri is the land consecrated by the Lord to us for the building of Zion; still many people overlook the fact that the Lord in consecrating the land called us the remnant of Jacob. D. C. Sec. 52-1; "Behold, thus saith the Lord unto the elders whom he hath called and chosen, in these last days, by the voice of spirit, saying, I, the Lord, will make known unto you what I will that ye should do from this time until the next conference, which shall be held in Missouri, upon the land which I WILL consecrate unto my people which are a remnant of Jacob, and those who are heirs according to the covenant."

Note the then future tense of, "I will consecrate unto my people, WHICH ARE A REMNANT OF JACOB." Many of us realize that the land of Missouri was consecrated to the faithful among us, to be our inheritance; thus it is registered in D. C. 52-9.

How then can we be indifferent to our birth right? How is it we do not stand with fear lest the Lord our God cast us off again for another time of chastisement, as he did our progenitors, for lack of belief and faith?

Only, if we are cast off, it will be forever, for the Almighty will not tolerate us to pollute our inheritance in these last days. We are the true branches of the true olive tree, and unless we are grafted in, which is to say, restored to the knowledge of our fathers, and the covenants made with us and the Gospel of our salvation, we shall lose our inheritance and perish with all the unbelieving and the Gentiles.

My testimony to you is; Israel and Judah are returning to Palestine today. Cities are being built up and reinhabited. Beautiful colonies are developing on the sites of ruins, and all this through the cooperation of Anglo-Saxon and Jew.

I would further say; know that we as people are the seed of Jacob, and heirs according to flesh and covenant. Believe in the restoration and gathering to Palestine. Believe in the restoration of Zion and the gathering of God's elect, the seed of Joseph, Israel, and as many of the Jews and Gentiles as may believe. Believe in the building of the new Jerusalem, to be built upon this land that was consecrated to the seed of Joseph.

In believing these things, we are only in accordance with what we must believe. Church History

Vol. 1 Page 526: "We believe that God has set his hand the second time to recover the remnant of his people Israel, and that the time is near when he will bring them from the four winds, with songs of everlasting joy, and reinstate them upon their own lands which he gave to their fathers by covenant."

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MISSIONARY NOTES

Crowded Out Last Month

Dear Advocate Readers:

Apostle R. M. Maloney and I were appointed by the Conference to labor together this year. I joined him in Oklahoma City. We had planned our first missionary trip from there down into Texas. But a message came to me that my son, Amos Yates, in San Bernardino, California, had undergone a stomach operation in the hospital there, and was not expected to live. His dear wife Vera, pleaded with me to come, so Brother Maloney and I changed our plans and went. We found my son to be in a critical condition indeed; and every statement of the surgeons and physicians but emphasized the hopelessness of his condition. We administered; a definite spiritual blessing, and at least a temporary physical blessing were received, for which we are thankful to God, but I know that the physical condition of my beloved son is still serious and we continue our prayers in his behalf. It has not been revealed to us whether he is to be delivered from this sickness or not; but even though we know that it is appointed unto all mankind once to die, and that sometimes it does not seem to be the will of God to deliver even our younger people so that their lives be spared unto old age, yet hope springs eternal, and we continue our humble supplications to God. We are encouraged to know that others of like precious faith are praying with us. But with all our fervent desire, we dare not say less to Him, the All-wise, than, "Thy will, O Lord, be done; for thy wisdom surpasses all human knowledge and understanding.

While we were in Southern California we got in contact with the Church of Christ ministry there, Brethren Daiken, Hemenway and Salter, and these good brethren arranged meetings for us, both at Ontario, and at San Pedro, by the sea.

The Ontario services were in the home of our dear Sister Harper, and the meetings in San Pedro were in the home of our worthy Brother and Sister Salter.

The Holy Spirit was surely with the Lord's people when we met with them in California, both in the preaching services and in the prayer and sacramental services. The Lord spoke to us by the Spirit of prophecy in the meeting at San Pedro to acknowledge our acceptance of Him and to encourage unto all good works. From California we returned to Arizona; spent several days at the home of my daughter, Mrs. Ruth Yates Willard and her splendid husband and family, at Cottonwood in northern Arizona. Mr. Donald Willard is not a member of the church, but is a good man. We also enjoyed our visit with mother Willard, a lady of high ideals and noble life. Her religious faith is with the Seventh Day Adventists.

From Cottonwood, Arizona, Brother Maloney and I drove to Salt Lake City, a seven hundred mile trip via the Grand Canyon. My granddaughter, Donna Willard, took her first long distance trip from home, and went with us for sort of a vacation with her missionary grand-father, and to meet the Church of Christ folk in Salt Lake City and Ogden. Her school work in college is soon to begin at Temple, Arizona, and this little missionary trip gives her a nice vacation. She is meeting with the young women of the Church of Christ here in Salt Lake City and Ogden, sisters Bessie Robertson and Sadie Degroot in Ogden, and other young people, and they are all happy together.

Elder Robert R. Robertson, who, with his good wife, Sister Robertson and their daughter Roberta, have recently visited the Church of Christ at Independence, has opened preaching services in the city park here in Ogden, Utah. He and his associates in the church are doing a good gospel work here. The audiences in the park number at times, into the hundreds. Yesterday, (Sunday, July 10) Apostle R. M. Maloney and I supplemented Elder Robertson as speakers with him in his park meeting. We had a fine hearing, and the audience was as quiet and respectful as they could have been in a church house. Bro. Maloney and I will continue here till time to go to the Church of Christ Reunion at Viceroy, Canada.

Following herewith, I present just a few points from my sermon delivered in Brother Robertson's park meeting in Ogden yesterday.

We have much to be thankful to Him for, and everything for which to be encouraged unto diligence and faithfulness in this great cause. In the lovely home of Mr. and Mrs. Clark, who are cordial friends to the cause of Christ here in Ogden, Brother Maloney preached the evening sermon, and thus closed the Sabbath day of July 10th, 1938.

This is Bro. Maloney's return to the city of his nativity for the first time, after the lapse of all the years since 1867, when as a child of six years, he left here with his parents.

But I must close this epistle and missionary report for this time. With greetings of brotherly good will to all the church,

Sincerely your brother,

James E. Yates.

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THE VICEROY REUNION

Regina, Sask.,
Aug. 15, 1938

Dear Advocate:

We must write you a few lines to let you know how we are and where we are and how things are progressing in this northern country. We are all well and have just returned from our Reunion at Viceroy, Sask., which was a decided success in every way. We had with us Elders R. M. Maloney and James E. Yates. They arrived a few days ahead and held some meetings in Regina, then journeyed to Viceroy and occupied there two evenings before the reunion opened. The preaching by these brethren was of high order and well received by all who attended the services. Two were baptized and the writ-

er is of the opinion some others will be gathered in from the regions round about ere long. The Spirit's presence was much enjoyed at each and all of the prayer meetings. Some took part whom we had never heard before. Others took part who had not done so for a long time. Several out-siders came forward and grasped my hand and said, "We are coming out to your church from now on." But I believe the most joyous thing that occurred was after the closing service Sunday evening. As I walked home to my father's house, a young man came to me and said, "Uncle Tom, here is a dollar to help the elders in that meeting tonight. I made up my mind to come back to Sunday school and church." When reunions work that way, why can't we have more of them. All over the land and in every local. Let our leading men take this under advisement and counsel our people to this end. As I sat in one of these splendid meetings the thought came, how grand it would be if I could bring all the members of the church to partake with us in the things we saw, heard and felt. Brethren Maloney and Yates surely endeared themselves to all our good people and many outsiders as they ministered while in our midst. These brethren will continue in Regina for a few days, then turn their faces back to good old United States again into other fields of labor, and our prayers shall be that God will richly bless them as he did while they were with us. Some of our members are looking forward to attending the Minnesota reunion at Bemidji in Sept.

Wishing the Advocate and all the church everywhere God's choicest blessings, I am

Faithfully,
T. J. Jordan.

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A SPIRITUAL FEAST

The Independence Reunion

In giving an account of our reunion our title expresses only mildly the joys shared by all who came. One good brother in commenting on it said, "I have attended reunions where there were over a thousand in attendance and some where there were three and four hundred, but never was the Spirit manifest so much as at this one." We opened our services August 6 with a prayer meeting, followed by a business session to elect officers to preside over the reunion. Bro. J. E. Bozarth was put in charge with Bros. J. R. McClain and W. J. Williamson to assist. Bro. Rolland Sprague was elected secretary and Sr. Derry as pianist to assist Sr. Margaret Long, Sr. Anderson as chorister, and Sr. Orlea Derry as librarian.

Our services through the day were: Prayer meeting at 9:30, preaching at 11:00, round table at 2:30, song service at 7:30, and preaching at 8:00. Nearly everyone attending the round table talks expressed a desire that they continue from week to week. A bright spot in the reunion was an illustrated lecture Tuesday evening on "Palestine, Past and Present" by H. Leighton Floyd of the Reorganized Church. On Thursday evening one of the finest impromptu programs your writer has ever had the joy of attending was arranged for us by the program

committee composed of Sr. Anderson, Sr. Margaret Wheaton, and Bro. Joseph Yates. Each one taking part did a splendid job of entertaining.

The speakers for the week were J. E. Bozarth, A. M. Smith, L. A. Gould, J. R. McClain, W. J. Williamson, J. T. Ford, and R. B. Trowbridge. We had visitors from Ava, Hamilton, Cowgill, Warrensburg, and Kinderpost, Mo., a young sister from Council Bluffs, Iowa, and a brother from Bemidji, Minn. Free meals were served at noon and evening each day, prepared and served by the committee and their helpers. This was possible by donations of food and money by those in attendance.

We brought our reunion to a close Sunday evening the 14th with a very spiritual sermon by Bro. D. Ray Bryant of Cowgill, Mo. We just couldn't quit however, so a picnic supper was arranged for Monday evening at the park. During the evening one brother said, "I didn't realize we could get so much good out of a reunion." Another brother said, "It is during times like these that we grow."

We are starting now to make plans to assemble together again next year and we hope you will be with us. In the meantime, do not forget to meet together oft and continue to grow.

Yours in Gospel bonds,
Rolland Sprague.

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INDEPENDENCE ITEMS

Our pastor, Bro. McClain, A. S. Wheaton and family and our chorister, Sister Anderson, spent Sunday, July 23, with the saints at Hamilton, Missouri, where Bishop Ford lives. On their return, they reported a happy, busy day. Bro. Alva preached once and Bro. McClain, twice. We missed them Sunday. Bro. J. Williamson was in charge here in the absence of the pastor.

July 31. Outstanding on this day was the baptism of little Lois Eleanor, the nine year old daughter of Bro. and Sr. A. S. Wheaton. She was baptized in the fount on the Temple Lot at six in the afternoon, by her father. It was a peaceful, impressive service, and little Lois went through it very bravely, coming out of the water smiling. She was confirmed at the evening prayer service by her father and Bro. McClain. We are proud of our sweet, intelligent little sister.

Who should walk into the preaching service that followed but our faithful sisters Holcomb and Derry, who had been away on a two weeks vacation. We were glad indeed to see them. Our young brother, Rolland Sprague, was the speaker of this evening hour. We always like to hear our young men.

Now our dates bring us to the reunion, but we will leave that for the brother who was appointed the official reporter. You will find his account elsewhere in this issue.

At this writing, August 18th, Sister C. L. Wheaton is able to sit up a little, but she is still very, very weak.

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"Remember the command to work six days is as divine as the command to rest on the seventh."

THE GOSPEL OF JESUS CHRIST

By Sister Mable Burns

What is it? The scriptures tell us that it is the "power of God unto salvation."

The power of God; what a wonderful thing; what a serious thing. Do we take it too lightly? God, the Father of all mankind, of all creation. One must feel awe as one speaks his name; all powerful, and yet so kind and patient with us, though sad, no doubt, at our many failures to live up to the example his Son set for us in his life and ministry. He suffered such an awful death that we might be freed from sin and be born again into newness of life.

The scriptures show us the way of truth and life—the gospel in its fulness; tells of the angel's message in these last days, of the restoration of all things which Christ and the apostles taught, and of authority restored.

We are told to have faith in God and Jesus Christ, his Son; and to repent and be baptized. What for? In Acts 2:37, 38, we are told that baptism is for the remission of sins, and a promise is attached. In Luke 3:3, we read that John came preaching baptism for the remission of sins. Mark 1:4, 5, teaches the same thing. Three witnesses (and there are others) telling how to enter into the kingdom of God, Christ's church, through the door, **Baptism**.

Next, is the **Laying on of Hands**. What for? For the gift of the Holy Ghost, the Comforter, to lead us into all truth.

These are the four principles of the gospel in which we are performers. The next two, the Resurrection and Eternal Judgment, we could do nothing to bring about. Yet we benefit by them according as our life is in obedience to the will and commandments of God.

We need the prayers of each other; we need the counsel of those who are called of God to be shepherds; Brothers and Sisters, we need each other in this struggle of life.

Forgive all things that would withhold a blessing to the cause.

God wants valiant soldiers who will stand up for the truth.

Hold on to the rod of iron. We know the gospel is true. We know the church that was established in these last days is true, and we know that God has provided for specific leaders in his church, for a ministry that is for the perfecting of his saints, his children. Read I Cor. 12:28 and Eph. 4:11-15.

Yes, there have been errors, but man is only human, as yet. The plan is perfect, and we should be careful about exchanging it for something else.

Peace, you say? No, you will find no peace elsewhere. Satan is busy, and is doing everything he possibly can to hinder the Lord's work. Do not be deceived, but let us be true to that which was revealed to us by the angel's message, true to the God in whose work we are enlisted.

God is still at the helm, and will guide us safely through.

Greetings to all the church and honest in heart.

THE POWER OF HUMILITY

By the Village Blacksmith

God's work can not be carried on by exaltation, agitation or legislation. It must be carried on by humility, inspiration and divine revelation.

A man's usefulness does not depend on how smart he is. 'Tis true, the greater one's talents, the greater one's power for good. But if a brilliant orator or a gifted writer assumes self exaltation, his usefulness to God soon comes to an end.

The exalted person is like the hired servant who will not take teaching. Sooner or later he finds himself a back number and his services no longer wanted.

The humble person will not get in a rage if he is criticized. He will consider what his critics say, and if he finds they tell some truth, he will profit by it.

One of the most brilliant defenders of this latter day work whom I ever knew became an exalted egotist later in his life, and when he got so puffed up in his own conceit, he turned to throwing stones at the church he once defended, and his end was downfall, disgrace and death. What a pity, and what a lesson!

Exaltation is evidence of weakness, while humility is evidence of greatness. God and his church have and can get along without us, but when men begin to count themselves big, and think the church has to have them, look out for a downfall.

It is written, "If any man thinketh he standeth take heed lest he fall."

I once attended a gathering of Latter Day Saints and overheard one brother introduce himself to another by saying, "Don't you know me? I'm one of the Twelve." It's not the office that makes a man.

Our Savior rebuked some of the apostles at Jerusalem for this same exaltation by telling them, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:3.

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EXTRACTS FROM LETTERS

Sister Lizzie Morrison renews her subscription to the Advocate, which she thinks has improved. She speaks of the many "good articles" and the "nice letters" which, she says, "always take well."

Sister Alvenia J. Daley says she will be 86 in September. She sends some tithing, and desires to get some of the church literature when she can. She does not have opportunity of attending Church of Christ services where she lives.

Sister Ninnie Peterson renews her subscription to the Advocate and says she was glad to have a visit from Bro. James E. Yates recently, whom she had not seen for forty years. She is also glad to be united with the same church. She came into the Reorganized church fifty two years ago, and has "always tried to keep the faith." She longs for the time when Christ will come in his glory.

DID CHRIST PREACH to the SPIRITS in PRISON, WHILE HIS BODY WAS IN THE TOMB?

I have heard the remark that ignorance is bliss, but somehow I don't believe that, nor yet do I believe that Christ went and preached to the spirits in prison while his body lay in the sepulchre, because the Bible does not so teach. Yet, I have heard that doctrine preached ever since I have been connected with this great latter day work for the past 78 years of my life. In fact I have preached that untruth myself, believing that it was the truth.

But of late years I have not been able to harmonize that doctrine with Bible facts, and I note that Elders M. F. Cowles and Ben E. Rice of the Utah church, in their books, teach that Christ preached to the spirits, in paradise. That, too, is way out of line with Gods written word, for they can not find in the scriptures any record of Christ leaving paradise for any other place from the time he left the cross, until He came back and took up his body.

It can not be found that Christ preached to the spirits in prison, described by Isaiah in chapters 24: 21, 22 (in the pit); 42:6, 7; (set in darkness); 49:8, 9; (darkness); 61:1; Zack. 9:11, 12; (in pit where in is no water). Kindly note the statement made in I Peter 3:18, 19, namely, "Put to death in the flesh, but quickened by the Spirit," power of God—made alive, by which also he went and preached unto the spirits in prison. Yes after he was **quickened**, made alive, or resurrected. See Psalms 71:20, John 5:21, Romans 4:17, and 8:11; also, Webster gives full meaning of the word, quickened.

We now turn to Eph. 4:9, 10, and read that he (Jesus Christ) "ascended, what is it but that he also descended first into the lower parts of the earth?" V. 10—"He that descended is the same also, that ascended up far above all heavens, that he might fulfill all things." Note the statement, the same Jesus Christ that went up "far above all heavens," went first into the lower parts of the earth, not the grave in the upper part of the earth. All must agree with me that Jesus Christ ascended into heaven from the mount of Olives. Acts 1:9-12.

Now turn to Mat. 12:40, and we read, "For as Jonah was three days and three nights in the whale's belly, so shall the son of man be three days, and three nights in the heart of the earth, not in the top of the earth, or grave, but in the prison house. That is in full agreement with the prophet Isaiah, and I Peter 3:18-19 and Eph. 4:9-10.

We now turn to Matt. 27:46, and learn that Jesus died on Friday about 3 P. M., and sometime that eve or night, he was laid away in Joseph's tomb, and remained there Friday night, Saturday, and Saturday night; just two nights or part of two nights, and one day in the sepulchre. Clear out of line with Matt. 12:40 that has no reference to the grave whatever, but to the prison house alone. In Matt. 28:18, Jesus Christ said, "All power is given unto me in heaven and in earth." Yes he made the atonement, conquered death and the grave, and was given the keys of death and hell spoken of in Rev. 1:18, and was now empowered to open the gates of hell, preach

to the prisoners and remove the gulf spoken of in Saint Luke 16:26.

J. C. Chrestensen,
Ava, Mo. R. R. 3, Box 161.

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THE EFFICACY OF PRAYER

Continued from page 135

the night. Immediately pictures of a cold night in the open formed in my mind, but being thankful for the respite I had had, and the fact that we were over half way to my destination, I could not murmur. I got out of the car, thanked the man for his kindness, picked up my satchel and started to walk away, not knowing where I would go, for I did not have means to rent a room or buy a meal.

At this point, the man stopped me and inquired where I was going. I did not tell him my circumstances, I just told him I was going to seek a place to stay. With that he very earnestly told me that I was his guest till we arrived in St. Louis, and that I was to share meals and a place with him to sleep. With that he took me to a fine hotel, registered for a room apiece for us, and then when we were cleaned up a bit, he took me down to the restaurant for a good hot meal, the first hot food I had had since leaving Sister Mason's.

After a good night's rest and an early breakfast, we resumed our journey, arriving in St. Louis within half an hour of preaching time in the morning. With my last dime I rode the street car out to the Reorganized church where Brother John Rushton was the pastor. There I attended services, and was invited out to dinner with some of his friends. In the days that followed, provision was made for me to open the work for the Church of Christ in that city. Several were baptized, an elder was ordained, and a church established. During these meetings Bishop J. R. McClain and his family met with us. In time they transferred, and today Bro. McClain is among our most faithful members.

Many other experiences of a similar nature could be related, as when Brother Barton and I drove into Trinidad the first time, and not being invited to stay any place, we drove off to a mountain ravine, where we suffered from the cold through a long night with very little protection, later to open the work and bring a number of members in by baptism and transfer. Among them Brother and Sister Merret, with whom I am now staying. Yes, God hears and answers prayers.

Another time, Sister Wheaton and I were on our way from eastern Canada and Michigan, to attend General Conference at Independence. We got to Royal Oaks, where we held a series of meetings and baptized Brother and Sister Burns and their son Ivan. As a result of constant use of the car, the transmission bands in our model T Ford were soon so worn that we had to change them before starting the long journey to Missouri. In doing so, I accidentally dropped an iron lug into the transmission pan. A hard place from which to retrieve it. I worked for over an hour trying to get it out. I was desperate. I knew that if I failed to get it out from above that I would be compelled to pull the motor out of the car, which would delay us several days, and

make us late for conference. I knelt down there in the garage beside the car and asked God for help. I arose from my knees and the answer came. Soon I had a wire shaped with which I reached down around those transmission drums and hooked that little iron rung. With a steady hand I pulled it up where I could take it out with my hand. Thus I accomplished in about ten minutes, with the help of God through prayer, what I had not been able to do in over an hour, before, and two days time was saved. The next morning we were on our way and arrived home in time for the conference without mishap, thanks to a Father who hears and answers prayer.

Continued next month.

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Editor's Note.

The following points are from the last sermon preached by Apostle James E. Yates, Sunday afternoon, July 10, in the park at Ogden, Utah. The subject was:

LIFE, ITS PURPOSE AND QUALITY

If God had no purpose in creating human life, and if human life proceeds with no worthy purpose for itself, such life would be but foolishness in its entirety.

Life without high purpose soon loses its own best quality.

High purpose in life continuously maintained, is the **only** way to increase **quality of life**.

The highest purpose for human life can be no less than its refinement, its quality, its character, and its fullest perfection. Such purpose is a worthy one, both as the purpose of the Creator, and in the soul of the individual life which God has created.

Jesus said: "Be ye perfect." We can not hope for complete perfection in all things at a single stride; yet whenever we have conquered any single base passion and replaced it with its definite opposite virtue, we have then perfected ourselves in at least that one particular point. He who has overcome all inclination to falsify about anything has perfected that much of his character. Thus, step by step, we march on unto final perfection of the whole life and the entire character. If this were not true, Christ would never have commanded, "**Be Ye Perfect.**"

No man's life can increase in quality unless he **works at the job**.

Christ's philosophy of life is the highest of all, but that philosophy of life can be profitable to no one who fails to apply it.

Personal righteousness is the way of salvation. To preach, or to merely believe that, without practicing it, invalidates even the power of our preaching, so far as our influence with others may be concerned.

But so fine an achievement as personal righteousness is never gained in an hour, nor yet in a day. The theory of instantaneous salvation may have its attraction for some, but it is in fact but a treacherous snare and a cheap delusion.

No religion can save a man who will not work at it constantly.

Effective work in soul achievement, can only be done in accord with spiritual rules that are divinely

appointed, and therefore scientifically correct.

No man could build a house with walls that were straight and true if he were to disregard the right use of the level and the square. In like manner, he who disregards dealing with his fellow man, or with his God, on the level and on the square, is but deluding himself if he thinks he can in any other way build for himself a spiritual house in which his soul can ever find peace.

No man can lift himself over the fence by his own boot straps; and in like manner it is equally foolish for any one to think that he can just believe himself into salvation without **doing** the things the word of God commands.

Belief in Christ is necessary, but the rules of the Lord require that we do something about it, and that something is specific obedience to his perfect law. Neither is salvation to be found by any other course.

"Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not the goal!
Dust thou art, to dust returnest,
Was not spoken of the soul."

Longfellow.

In the sermon of which the foregoing is a brief report, we gave that entire inspirational poem-sermon by Longfellow, also the following from W. W. Phelps in the old Millennial Star.

W. W. Phelps stated therein that the Restoration of the fullness of the gospel came for various particular reasons which he names, and he goes on to say that it "comes to show that no man can be too good to be saved, but that many may be too bad."

"It comes to declare that goodness consists in doing good, not merely in **preaching** it.

It comes to show that all men's religion is vain, without charity.

"It comes to open the way for Zion to arise and put on her beautiful garments, and become the glory of all the earth."—Millennial Star, 1852, page 165.

We closed our discourse with Christ's great commission: Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you, even unto the end of the world." Our Lord's promise to be with his ministry by His Spirit, when they are preaching His way of salvation for all the sons and daughters of men is certainly true.

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PASSED ON

We are sorry to report the death of Brother Earl Orton, of Flint, Michigan, who passed away at the U. M. Hospital at Ann Arbor, Michigan, May 22, 1938. Burial was at Gladwin, Mich., with Elder White officiating. Brother Earl was baptized into the Church of Christ, September 17, 1929, and was ordained to the office of a priest. The cause of death was due to an automobile accident received several months ago. He leaves one son, Jack, age six years.

Mrs. C. W. Morgan.

THE OLD CHURCH SPEAKS

At the close of forty-six years of service they say my days of usefulness are over, for I am just a little village church, old-fashioned and shabby, drowsing by the dusty roadside. My floors may be warped, my windows rattling, my walls scarred, but the heart of me still remembers the many whose feet have passed over my worn threshold, I am thinking of you these days—

Of you who were carried, dainty active bundles, to my altar by adoring parents and consecrated to the Lord;

Of you who came to me from the water's edge to receive the seal of your adoption into the Master's fold;

You who struggled to your feet, in those long afternoon prayer meetings, to give your first testimony, or knelt in humility to breathe that first prayer—and you who so faithfully acknowledged the multiplied blessings of the years, and often renewed the everlasting covenant;

You, who at my altar exchanged your vows to keep yourselves wholly for each other and from all others while life shall last;

You who here received the great commission, "Go ye therefore into all the world and preach the gospel";

You who stood behind this desk to first break the bread of life and in your faltering endeavor were upheld and strengthened by the love and prayers of those who listened.

I am thinking of you, who, when your work was finished, were brought back to me, and here for you were spoken the words of precious promise, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live."

The most tender and sacred moments of your lives have been lived at this shrine.

Memory recalls my wayward sons who wandered into by and forbidden paths, but could not stray far enough to escape the message once heard, the call to penitence, and returned to seek the straight way.

And you wayfarers who, through the years, have scattered to the four corners of the land, and to the Islands of the Sea, who have gathered to the land of Zion and its borders—you have assembled in your churches large and small, there to stand as witnesses of the truth revealed to you within these walls.

Some of you wanderers have come back to hear your children and your children's children bear the same sure testimonies as their grandsires in the early days.

Learned strangers here have tarried to evidence my peace and power not found elsewhere.

There may be only a handful of worshippers left today, but I do not forget you—both far and near, who burdened with the years and suffering, are deprived of any church going, prisoners at your own firesides—and I know that in memory you come, and your dimmed eyes do not prevent your seeing here all the faces of friends long loved, nor your dulled ears stay you from hearing again the words of life, spoken as they were first spoken to you in light and power, from the same remembered voices, and your

hearts sing praises and bear testimony of life's blessing, past and present. Each blessed Lord's day you worship here with me.

If my day is past, if I am no longer needed, I would bid goodby to each of you of whom I have been a part, to you who are young—and in the strength of life—and old—to you of this world and that better world, my last word is: Be faithful to that here given you. Goodby, my children all, and God bless you.

E. G. G.

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MINISTERIAL REPORTS

Bro. Madden said in part:

In the last year I have preached fifteen times in private houses, and fifteen times in public places. Have administered to the sick five times, and have had charge of prayer meetings a number of times. That is about all I have done during the year. And I am thankful to my heavenly Father that I was able to do that much, and hope and pray that the Lord may open the way before me, if he permits me to live here, that I may have the health and strength to tell the tidings of great joy unto the inhabitants of the earth. And I believe that he will give me health and strength to do some good yet.

The Lord has been very kind to me all my life, for ninety one years, and I feel thankful and grateful unto him; and I hope and pray that I may continue in that condition, and that my love for the gospel of Jesus Christ and the children of men may continue.

I remember reading one time, in the history of Joseph Smith, that a man came to him and asked him to inquire of the Lord what would be best for him to do, that would be of most worth to him in life. And the Lord said the best thing was to bring souls to Christ, all his life. That was the best thing to do.

So let us try to do all that we possibly can, have respect for all the different factions of Mormonism, as they call them, love our neighbors, and love our enemies as Christ tells us to do.

Caerphilly Nr Cardiff, South Wales.

To the Church of Christ, Greeting: I have no interest to report, owing to the indifference manifested here to the religion of Christ. Communism and the theory of evolution have undermined the faith of many; also unemployment, those who were honest, upright people.

There is a vast difference today from the period of twenty years ago when I preached from town to town to crowds that would give ear to the gospel. What we require here is plenty of pamphlets like Bro. Flint's, the Book of Mormon, and the Restoration, also some tracts depicting the evils through which the church has passed since 1830.

I have visited Gilfach Goch several times and I have been blessed in my administrations. We are trying our best to hold fast to what we have gained. We had some wonderful meetings at Gilfach, enjoyed the gifts and blessings of God.

I hope that those assembled at conference will have a good time of refreshing from the presence of the Lord.

I conclude with best wishes to all the Church of Christ.

Yours in the true faith,
Elder James Evans.

Bemidji, Minn., March 15, 1938.

To the Ministers' Conference, Greeting:

Since last report I have continued in my duties as pastor of the Bemidji local, and feel that some progress has been made. An item worthy of note is the erection of a house of worship by the Bemidji local, in which the Minnesota reunion was held in June, and in which we have had for speakers, beside the resident ministers, Apostles Yates, Wheaton, Flint and Jordan; Elders K. J. Smith, Frank Jordan, Bishop J. R. McClain, and also Elders Geo. Day, Ross Anderson, and H. E. Bosshardt of the Reorganization.

All labor on the building was contributed by saints and friends. Among those thus contributing were four of the Apostles of the Church of Christ, demonstrating that they can use hammer and saw, as well as preach.

In addition to pastoral duties, have also engaged in missionary work when possible, more especially in the vicinity of Wood Lake and Vesta, where I engaged in preaching the word, both from the stand and at the fireside. I feel assured that friends were made for the cause.

I have baptized three, confirmed one, preached when occasion offered, and administered to the sick a goodly number of times.

My hope and desire is that circumstances will permit a greater missionary effort the coming year than in the past.

Very sincerely,
B. A. Winegar,

—oſo—

EDITORIAL

The Referendum. When the Ministers' Conference is over in April, we look forward to the results of the People's Conferences. The vote on the Referendum Bills appears in this issue.

Both bills on church government lost, neither receiving the two thirds majority necessary to carry, so the system of ministers' conference and referendum to the membership at large continues.

We are to have a general church library by a good majority, and we already have a good start in the way of books. Bro. Willard J. Smith is turning his library over to the church, and other books are promised.

But the most popular vote went to the Sunday school and for Sunday school quarterlies.

Sunday School Quarterlies. And now since the Sunday school has the center of the stage, we all need to be getting ready for action. We are sure going to provide the lessons if you will furnish the finance, and they will be lessons that you will be proud to own. A beginning has already been made, and nothing finer has ever been written for Restoration Sunday schools. The work will be completed and printed just as soon as you make it financially possible.

Feeder to the Church. The elders used to tell us, in the Reorganization, that the Sunday school was a feeder to the church. They said that almost invariably where you found no Sunday school you found a dead branch, just dragging out on existence. But the opposite was true where they had a good Sunday school. There you would find a live branch. The best way to tonic up your branch is to get the Sunday school going well. The world depends upon the youngsters. They put life into everything. They do the same thing for the church. So get a Sunday school started if you do not have one. If your numbers are not large, start a home class and invite in your neighbors. We know whereof we speak, for we were an isolated family, and so we started a home class for our children and invited the neighborhood children to come. We diligently studied the splendid quarterlies written by Sister Anna Salyards, and two souls came into the kingdom as a result of that class, and they are mothers of children today, and are true Latter Day Saints.

With the help of the Quarterlies, you can conduct a class, even if you are not well informed yourself.

If you are an isolated member, take up the course of study provided in the lesson series, and you will become posted. A friend of our family, back in the old home town, who was superintendent of the large Sunday school in the Christian church—in a little talk we heard him make one Sunday morning to his school, he said that no man or woman would ever be classed as an ignorant person who was well versed in the Bible, its teachings, history etc. We remember hearing father say, "That is true."

Our New Tract. It is called "The Kingdom of Heaven Tract." It was written by Apostle Leon A. Gould, and he is giving the proceeds of the sales of this tract to the fund for Sunday school quarterlies. It is very fine. You can be proud to hand it to your neighbor or friend. Would you like to do missionary work and be a kingdom builder? This kingdom tract will help you. It gives you something to work with. The price is only 15c per copy. There are 64 pages in it. You are helping the Sunday school to have quarterlies when you buy this tract, because it is putting money into the Quarterly fund. But above all else, you are helping to spread the gospel when you give such excellent literature to others to read. The general church office will furnish you this tract. Write J. R. McClain, Box 472, Independence, Mo.

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LESSONS FOR SEPTEMBER

Lesson 10	Samuel: Spiritual Revival I Samuel 7: 3-13	Sept. 4
Lesson 11	Saul: Moral Failure I Samuel 10:21-25; I Samuel 15:20-23; 1 Samuel 31:3-6.	Sept. 11
Lesson 12	Jonathan: Courageous Friendship 1 Samuel 20:4-17	Sept. 18
Lesson 13	David: Triumphant Faith Psalm 23; Psalm 27:1-6.	Sept. 25

PEOPLE'S CONFERENCE

Report on Referendum Bills for 1938.

- No. 1.
Resignation of Apostle H. E. Moler.
Affirmative, 303; negative, 1.
- No. 2.
Missionary to Germany, Elder James Evans.
Affirmative, 264; negative, 12.
- No. 3.
Concerning Referendum Complaint.
Affirmative, 242; negative, 0.
- No. 4.
Recommendation for Ordination of R. G. Newby to Seventy.
Affirmative, 265; negative, 0.
- No. 5.
Appointments by the Quorum of Twelve.
Affirmative, 298; negative, 2.
- No. 6.
Action on Unauthentic Baptisms.
Affirmative, 283; negative, 5.
- No. 7.
Church Library.
Affirmative, 286; negative, 11.
- No. 8.
Library Board (The three highest, elected.)
A. M. Smith 119.
Louise P. Sheldon 150.
Margaret Wheaton 157.
R. B. Trowbridge 67.
- No. 9.
Church Government and Rules of Representation.
Affirmative, 139; negative, 161.
- No. 10.
Vacancies on Board of Publication, J. R. McClain and Metta Anderson.
Affirmative, 276; negative, 1.
- No. 11.
James E. Yates to succeed himself on the Plans Committee.
Affirmative, 252; negative, 3.
- No. 12.
J. E. Bozarth and Sr. L. P. Sheldon to succeed themselves on the personal Complaints Committee.
Affirmative, 255; negative, 2.
- No. 13.
L. A. Gould to succeed himself on the Referendum Committee.
Affirmative, 288; negative, 2.
- No. 14.
Sister L. P. Sheldon to succeed herself as Editor of the Advocate.
Affirmative 247; negative, 44.
- No. 15.
Sister Angela Wheaton to Succeed herself as Committee on Conferent Enactments.
Affirmative, 261; negative, 6.
- No. 16.
Leon A. Gould to succeed himself as Secretary of the General Church.
Affirmative, 287; negative, 2.
- No. 17.
Clarence Wheaton to succeed himself as Secretary of Transportation.
Affirmative, 267; negative, 5.
- No. 18.
Alva S. Wheaton continued as Business Manager of the Advocate.
Affirmative, 292; negative, 0.
- No. 19.
Concerning Auditor's Report, renewing action of last conference relative to the matter of bookkeeping.
Affirmative, 246; negative, 5.
- No. 20.
To sustain J. R. McClain as Office Manager.
Affirmative, 280; negative, 11.
- No. 21.
Auditor's Report. To approve.
Affirmative, 254; negative, 4.
- No. 22.
To receive report of General Recorder, Nicholas Denham, and reelect him to succeed himself.
Affirmative, 285; negative, 0.
- No. 23.
To continue Committee on Incorporation along temporal lines.
Affirmative, 244; negative, 15.
- No. 24.
To elect Church Auditor, R. W. Wheaton, to succeed himself.
Affirmative, 287; negative, 3.
- No. 25.
To approve John Overcast and Alexander Warner to fill vacancies on General Conference Court.
Affirmative, 275; negative, 1.
- No. 26.
Recommendations of General Sunday School Superintendent, concerning quarterlies.
Affirmative, 300; negative, 0.
- No. 27.
Concerning Collection of Sunday School Funds.
Affirmative, 296; negative, 0.
- No. 28.
To select Sisters Louise Sheldon, Vida E. Yates, Laura Richards, Alice E. Gould, and Angela Wheaton as a Committee on Quarterlies.
Affirmative 287; negative, 8.
- No. 29.
To continue Arthur M. Smith as General Sunday School Superintendent.
Affirmative, 279; negative, 11.
- No. 30.
That Roland Sprague be elected to succeed himself as General Sunday School Assistant Superintendent.
Affirmative, 291; negative, 0.
- No. 31.
General Sunday School Secretary.
Wayne Richardson 83.
Margaret Wheaton 63.
A. A. Yates 29.
- No. 32.
Resulting in the election of Wayne Richardson.
Defeated measure on Church Government and Rules of Representation.
Affirmative, 94; negative, 205.

Note.—The total vote on Bills No. 8 and 31 was cut down somewhat, owing to a failure to indicate on the ballot which names were being voted for. One provides for the choice of three names, and the other for one, from the names listed, and where votes were simply Yes or No on the bill as a whole, the committee was unable to record any vote.

ZION'S ADVOCATE

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L. A. Gould }
J. R. McClain } Of the Referendum Committee.
Louise Sheldon, Editor of the Advocate.
Nicholas F. Denham, General Recorder.

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NAVAJO STATE

In the Kansas City Journal-Post for October 25 of 1937, four months ago, appeared an article that is of interest to Book of Mormon believers who are watching the progress of the Lamanite or Indian peoples. The demands upon our space have prevented our giving our readers this article before, but we feel they should have it, and we have been requested to publish it in the Advocate. The article follows, just as it appeared in the Journal-Post.

appeared in the Journal-Post. — Editor.

WINDOW ROCK, NEW MEXICO.

Within the next two or three years the United States may face the unprecedented situation of being asked to grant freedom to a new nation within its borders.

This new nation which is rapidly assuming shape in New Mexico, Arizona and Utah is that of the Navajo Indians. For centuries they have lived in this wilderness area of desert, mountain and canyon. Even today they are cut off from much of the outside world by virtually impassable trails. But authorities of the three states know that little by little they are steadily coming back as a nation and steps are well under way for demanding a constitution and freedom.

In 1868, when the Navajos signed a treaty of peace with the United States, which had acquired their homeland in the war with Mexico, they numbered only 8,000 to 9,000. Today, while they are preparing to demand a constitution, they number 50,000, the great majority of pure blood, healthy, proud and self-sufficient.

Council of Chiefs at Work.

The Indians have appointed a council of 66 of their chiefs to draw up a constitution that will give the Navajo people jurisdiction over their economic and social problems. They will ask to control the vast natural resources of their reservation of 25,000 square miles. What this may mean can be gathered from the fact that within the confines of their reservation have been discovered vast resources of oil and coal in addition to forests which have remained undeveloped.

But even more than this, their proposed constitution probably will ask that they be given back the right to regulate their own lives, and that the Indian bureau act merely in an advisory capacity.

Thus it will be the first time in the history of the United States that any one of the conquered Indian tribes has reached a point of political and economic strength where it has been able to insist on the right of becoming a self-supporting and independent nation. Incidentally, the independent nation which the Navajos will ask be granted them, will not be a small one, for the Navajo territory still under their jurisdiction as a reservation is as large as New England.

Present plans provide that the capitol be established at Window Rock, 30 miles northwest of Gallup, N. M. New Mexico wanted the proposed capitol at Gallup, but Indian politicians were opposed to such a location so that the seat of the new Navajo government would not be in close proximity to gambling dens, saloons, and all the hurdy-gurdy atmosphere of wide-open western towns that have proved the ruin of so many Indians.

Council House Built.

Actually the new capitol already has been organized. The federal government has spent close to a million dollars upon it. A fine council house has been built in which the new Navajo senate hopes to sit. It is also here that the commission of chiefs is engaged in drafting the proposed constitution, headed by such capable and distinguished Navajos as Chee Dodge, aged treaty chief; Yellow Policeman, Thomas Dodge, young Navajo attorney; Henry Taliman, Dethnay Chischilggi, Jim Shirley and others.

It is admitted these chiefs have a difficult task to perform, for many of them cannot read or write, but they know what they want and those who can do the writing and putting it down into a text that will be submitted to the entire Navajo nation, and then to congress.

"The Navajos," declared Thomas Dodge, attorney, "are in a peculiar position. For many years they have been a veritable nation but without a government of their own. They are increasing in number and becoming wealthier every year. Their problems are no longer the comparatively simple ones of an Indian tribe. Involved are oil, timber, coal, minerals, grazing land and a host of social affairs. They must have a government of their own so they can attend to these things themselves instead of through a government bureau."

Collier Seems Favorable.

John Collier, Commissioner of Indian affairs, has sanctioned the Navajo constitution. It will of course be subject to approval both by the secretary of the interior and the Indian commissioner.

The Navajos expect to have as their own government one patterned after that of the United States or one of the state governments, except that it will be unilateral, but with various executive departments such as that of grazing, law and order, minerals, water and land. There will be a president and vice president and various secretaries to make up the executive committee. There will also be a judicial system with all courts within the reservation.

The Navajos now are considered as the most advanced tribe of Indians in the United States. They have lost none of their original qualities and have become potentially rich through development of the natural resources. As such, while remaining loyal citizens, they demand that they be allowed to govern themselves and become unique in carrying on the traditions and policies of the original North American Indians under the development which contact with the American civilization has given them.

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ATTENTION CHURCH OF CHRIST MEMBERS

At our last General Conference, Bill No. 2 provided for a missionary to Germany, which action has been approved by the Peoples conference. We are informed by Brother Evans that he is now ready to undertake the duties of that mission. We all knew at the time it would require some sacrifice to finance that mission, but it was thought if one could be found as near that country as possible, it would save expense. Apostle B. C. Flint who is in charge of that field, recommended Elder James Evans of Wales, who consented to go if approved. Some have expressed a desire to help in that worthy cause, so now we extend to you the opportunity; so please send in your contribution at your earliest convenience. Please do not forget the needs of the home mission as well, and send in your tithes, according as the Lord has prospered you: The church needs your help.

Sincerely your brother
Bishop J. R. McClain.