

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 MINISTERS' CONFERENCE

Notice is hereby given that the annual Ministers' Conference of the Church of Christ will convene April 6, at Independence, Missouri, at 10 o'clock a. m., on the Temple Lot. May we suggest that our people of the Church of Christ plan their vacations to include the conference, if possible. Remember that not only the ministry, but the membership as well, are given, under the Rules of the Church, the privilege of voice on all questions, and the right to vote on all matters not legislative. Legislative matters are sent to the whole church for a referendum vote.

The trend of the times and the whisperings of the Spirit indicate that we are on the threshold of increased activity to move the cause of Zion, and it would be well for us to divert our minds from the things that are worldly, and concentrate upon the responsibilities that are ours in the church of the living God.

An effort is to be made this year to feed and house at cost, and a committee appointed to solicit donations of foods, canned and otherwise. A general response will enable them to reduce the cost of meals to near the zero mark. The committee are L. A. Gould, Bemidji, Minn., Sister B. C. Flint, 922-21st Ave. S. E. Minneapolis, Minn., and Sister Wm. F. Anderson, 619 S. Chrysler Ave., Independence, Mo. Get in touch with the ones most available, and let them know what you can do. We suggest that those having lodging to furnish get in touch with Sister Anderson, and that those intending to go, make their reservations as far in advance as possible, remembering that there may be other conference gatherings that will tax the capacity to accommodate. Arrange so far as possible to transport food products by auto with those who are attending; and to do this early arrangements will be necessary.

May each one consider himself a factor in the great work, and in the success of the conference, and bring to the conference the spirit of peace and humility, and a devotion to Christ and the ascertaining of his will.

In gospel bonds,

Leon A. Gould,

General Church Secretary.

Bemidji, Minn., January 19, 1940.

EDITORIAL

The Builders

In conversation with a brother recently about the conditions and problems facing the church, reflectively the question was asked, "What will the outcome be?" Quickly the answer came, "Well, those temple lots are still there, and they were there a long time before I came."

Those words express a great deal. Yes, those temple lots are still there. They have weathered the storms of the past and the same God who has been overruling has lost none of his power to guide the destinies of the future.

Conflict is waging in the world. The roar of cannon can be heard. Instruments of death can be seen as they fly through the air, but behind the curtains that separate the physical world from the spiritual, a no less real conflict is raging. Time, as men count it, is drawing to a close, and the forces of good and of evil are engaged in a mighty struggle for final victory. We must not feel discouraged if we are made aware of the repercussions of these unseen forces in the actions of men. We have been warned of it, and was told in 1926 to "**Beware of wolves that seek to rend and destroy.**" (See Advocate for June, 1927, page 96.)

Eleven years ago a dear one passed on to his reward. Before his death he expressed weariness, and was anxious to go to the other side. In answer to his sister's question, "Don't you want to see the temple built?" he answered, "Oh yes, we all want to see that, **but there is so much to happen first.**" Those words were prophetic, as subsequent happenings have proven, and the end may not be yet, but let us put our trust in God. His purposes may be hindered, but they can not be frustrated. We call to mind two remarkable instances of divine revelation wherein was shown the vicissitudes through which the church would have to pass, but in each case a purified church emerged and God's purpose triumphed.

Some years ago when the welfare of the Lord's work was weighing heavily on our mind we saw in open vision one morning, as we were about our household duties, seemingly suspended in space, just a few feet ahead of us, in large letters, these words, "**Have Faith in God.**" Accompanying what we seemed to see with our physical eyes, these thoughts were flashed into our mind: "If you do have faith you will look on the bright side and not worry." So as we review our own experience, as well as the testimonies that have come to us through others, we have no excuse for doubting, and we would pass an encouraging word on to you, our readers. We know rumblings reach you from time to time and that you know all is not well in Zion, but we would encourage you to be strong, staking your trust in the promises of the Lord. There is a work to be done at the Temple Lot that can not be done anywhere else, because that is the place appointed.

When we speak of the temple lots perhaps the temple is the first thought that suggests itself

to our mind, but that is not all that is promised concerning the temple lot. Before the building, there must be **builders**. The objective and crowning achievement will be Zion, or the New Jerusalem. But first of all, there must be the builders, and the promise of the Lord is that they will come:

"Verily, this is the word of the Lord, that the city New Jerusalem shall be built **by the gathering of the saints, beginning at this place, even the place of the temple.**" Doc. and Cov. 83:2.

The thing of most immediate concern to us is the gathering of the saints—the builders. Various ideas are entertained as to how this is to be brought about. The fact that they are **saints**, people who have already obeyed the gospel, has led to the belief, with some, that the mission of the Church of Christ is more particularly to the various divisions of the household of faith. An effort has been made at our general conferences, on one or two occasions, to have the church settle upon a definite policy.

It is an interesting question—How are the saints to be gathered to the temple lot? Will it be through a call that will go out to them, or a special message that will be carried to them? Will it be by invitation to come and assist in the building of the temple, or will it be by proselyting? A good many hold to the latter theory, but have we stopped to think what proselyting involves? What reason are we going to give those who are already believers in the angel's message for asking them to leave their church and come to The Church of Christ? They already believe in the plan of salvation the same as we do, and they have been baptized in accordance with the promise of forgiveness of sins; they look forward to the hope of a resurrection in Christ. They do not need that we preach the gospel to them. Then, what shall we offer them as a reason why they should separate themselves from the organization to which they belong and come over to us?

We imagine, if we were asking this question of a group of actual listeners that the answer would be, "Show them where they are out of line in their church policy and procedure and in their church organization, in some respects." Dear readers, this has been tried for a long time, and it has not brought the builders. Sixty years have passed, and we are not ready to make a beginning on the building of the temple yet. Did you ever stop to think what such a course really does? It tears down to build up. Have we a right to do that? Have we any specific command of the Lord to gather the saints by that method? When we take that course it naturally follows that there will be argument, debate, strife and hard feelings, and we have been commanded, "Contend not with your brethren that may differ from you, for they are in my hands and I will cause them to see things I would have them do in my own due time and way.

Some have interpreted the Cole vision to mean proselyting rather than gathering, but we should be careful about taking a position that does violence to established Christian principles and good ethics.

Not in all the history of the past has there been a gospel dispensation that did not have a great constructive message for the people, and the church in all ages has been built up upon the strength of its message. It is inconceivable to us, in the light of the past, that the saints will be gathered to the temple lot by anything short of that.

Last month we expressed the belief that we could accelerate good feeling by looking for the good and not stress the bad. Some one did not like that. We understand it was said, "Why, you can't tell people where they are wrong." The preacher who has to resort to that method is simply spiritually bankrupt. Either he does not have a message, or he does not have the spirit of his calling to interpret it. We may be told that prophets condemned. They did not do it on their own initiative, though, but only by the authority of the Spirit of God inspiring their utterance for the occasion, and running through the record of their messages to men, like a golden thread, is hope and promise that lifts the soul and encourages effort. Sharp rebuke has been administered to those who have resorted to the negative method in the following language:

"Oh ye, who have made covenant with God, and delight yourselves in the assurance of his fidelity, and have hope in the triumph of his purpose:

"Who say his promises fail not and in their fulfillment you have honor and glory, while yet your doings vitiate your heirship thereto and invite not approval but rather reproof.

"Who cry: 'Love all men as Christ hath loved', yet love not. Who pray, 'Forgive us Lord, as we forgive' yet forgive not, but seek your redress as the godless do, and find delight in parading what ye account to be the wrongs of others. Would ye thus be forgiven of your Lord?"

"Who seek to fatten yourselves upon the fruit of the folly of your brethren and declare God's favor in your increase.

"Who delve into the tombs of your sires in service for tokens of their erring, that by sowing these ye might gather unto yourselves a harvest from the yield of disappointment and distrust, and in this have spent your energy rather than in declaring the gospel to men. From whence have ye learned that this is your calling, or that by so doing ye give honor to God?" etc.

Further along in the document he says: "Upon the ruins of your brethren's hope ye shall not erect a monument; for Christ hath not, as ye have imagined, discarded the assemblage of his former choosing, nor closed his ears to the supplications of his heritage. His mercy and his purpose alike await the repentance of all who have named his name," etc.

Then there is a statement that is very specific — "Cease, therefore, your clamor of superiority and your denunciations of human frailty elsewhere and give yourselves to the righteousness of humility and self-abasement, that the kingdom of heaven for whose coming

ye pray may not be compelled to exclude, but rather include you at its appearing."

What will bring the builders? To us that seems the question of paramount importance. We do not mean just members. We mean the qualities as well as numbers that will carry this work forward. Not persons who come with a hobby which they wish to exploit; not persons who come because they can not have their own way somewhere else, and not persons who do nothing. We mean BUILDERS. People who can love and forgive; people who have vision; people who see that we must have God in this work or we can not reach our goals. They are the kind of people the Lord wants to build his temple. How can we draw them? We know some will think, "Why, that is easy to answer. Be what we want those who come to us to be," and there can be no gainsaying that. But let us think realistically. What should be our attitude toward our brethren, or our approach to them—to convert them to our ideas, or to leave our differences to higher power and invite them to work with us?

A brother said in his sermon on the temple lot recently that the "old timers" seemed to have a better idea of what they thought our mission was than we have today. They bought the temple lots "in preparation for their brethren," and they made approaches to their brethren from time to time. Perhaps they were overly confident in some of their ideas, but at any rate they appreciated that they ought to be brothers and work together. We believe we should not lose sight of the idea which seemed to dominate the minds of the "old timers," namely, that they had a preparation to make for their brethren. When we understand all that may mean, it may throw light upon the question of how to gather the builders, whether by proselyting or some other way. The "old timers" seemed to think it was by getting together, for that is the line along which they worked.

"But, some may say, "why not to ahead independently of other divisions and build up your own church from the outside? We answer, because the promise that furnishes the subject of this editorial forbids the exclusion of our brethren from our considerations. We called attention to the statement that there was to be "a gathering of the saints" at the temple lot, and everything we have presented in our editorial last month and in this bears out that thought, and links us with our brethren.

Furthermore, we do not believe that the Lord would permit any group to exclude their brethren who have hoped to share in the building of the temple. We are in full accord with the pronouncement:

"Upon the ruins of your brethren's hope ye shall not erect a monument."

We have brethren who believe that the church should focus its effort upon latter day Israel. All the revelations we have cited hold out the promise that the Lord will have a united people, not within our own ranks, only, but of all who are truly in the spirit of the Restoration.—"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."

Let us not wait too long in seeking the Lord for wisdom as to our course of procedure towards our

brethren, looking to the end of bringing about that unity foretold in the promises that have been cited. Let us not procrastinate until chastisement burns out the bigotry, prejudice and stubbornness. There is significance in the language, "And from thenceforth whose who remain" etc. But if warning is implied, there is also promise of a glorious reunion in a "united people."

WHAT ABOUT ISRAEL?

By B. C. Flint

Yes, what about it? Judging from the trends at present, in many quarters, attempting to interpret prophecy, and make the Bible a present day book, telling prophetically the story of world events, including our times, it would seem that somewhere there should be some analysis sufficiently correct to contain elements of value in the effort to compute the final outcome of world events.

In this, as in all other matters there necessarily must be some reason for the demand that is daily becoming more persistent, that somewhere there is that key that will unlock the so called mysteries of prophecies as contained in the scriptures. And, happily, there is. The reason for the above mentioned demand is found in the alarming lack of confidence in human leadership, that is steadily increasing. The chaotic condition in world politics, irrespective of what nation may be under consideration, proves this. In support of this let me use an extract from a statement by Col. E. M. House, Secretary of State under Woodrow Wilson, and found in Liberty Magazine for January 7th, 1933. He says: "It is foolish to say that this or that cannot happen.

Anything can happen in times like these. The minds of our people are in a ferment, and things which we would have declared impossible a few years ago are in actual process of coming about. One of the causes of unrest is the almost complete lack of confidence in our political and financial leaders. It is an unfortunate state of affairs, but unhappily it is one that actually exists. And, there is good reason for it. The theories and the predictions that have been made and the advice that has been given seem incredible in the light of subsequent events. In consequence there are but few of our political and financial anchorage spots left. * * * * The pillars of faith are shattered and there is little left to uphold the temple in which our capitalistic civilization is sheltered."

Continuing he says:

"It is improbable that the old order can be brought back, or that it would be for the best interest of the younger generation to have it as it was. Under the old order, every day we were drifting into a sordid materialistic condition of affairs in which the spiritual element was almost wholly lacking. And, after all, the human race cannot be said to be making any real advancement unless the pro-

gress is along spiritual lines."

This lack of confidence has reacted in the present attempt to solve our problems in another way, and that is an appeal to scripture.

Briefly this is what was envisioned by Sir Isaac Newton nearly three hundred years ago, when he said: "About the time of the end, in all probability, a body of men will rise up, who will turn their attention to the prophecies, and insist upon their literal interpretation, in the midst of much clamor and opposition." Totten's Our Race News Leaflet No. 90, pp. 325-326.

Again he says: "An angel must fly through the midst of heaven with the everlasting gospel to preach to all nations before Babylon falls and the Son of Man reaps his harvest. * * * But if the last age, the age of opening these things be now approaching, as by the great success of late interpreters it seems to be, we have more encouragement than ever to look into these things."

Observations On The Prophecies, pp 250-251.

On the other hand, this very demand, and the attempt to gratify it, by a wholesale interpretation of scriptural prophecy, now seems to complicate rather than illuminate the issues. This of course, is due to unauthorized, self-appointed interpreters beclouding the issue by injecting their own personal opinions, as is evidenced by the radical divergence of conclusions reached in the interpretation of the various prophecies. This is mainly due to the general propensity to be specific and "drive stakes." It is therefore not surprising that a goodly portion of their time is now devoted to pulling those stakes, and making elaborate explanations.

When the young seer of Palmyra first entered the religious arena, the same confusion in interpretation was evident. However, at that time it was on matters of dogma and tenets of faith. In his history he tells us that it was this state of confusion in the religious world that sent him to the woods to pray, and by which means he became the instrumentality through which God could bring about the great latter day restoration. Speaking of this condition he says; "During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all these parties, though I attended their several meetings as often as

occasion would permit; * * * * but so great was the confusion and strife among the different denominations that it was impossible for a person so young as I was and so unacquainted with men and things to come to any certain conclusions who was right and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant."

Hence, since God was enabled by the ministry of Joseph Smith and his associates to restore the fundamentals of primitive Christianity, would it be too much to expect that this later question of the correct interpretation of prophecy so as to illuminate world happenings of today, should also be a part of the latter day evangel? We think not, and cite our long line of years making history along all of these lines. Our right to attempt such interpretation has been fully vindicated. We were the pioneers in that field. This series of articles shall be devoted to that end, but with no thought of personal superiority, but because of a profound conviction that the gospel of Christ IS superior to all of the creeds and philosophies of men. Jesus speaking of this day said; "In vain do they worship me teaching for doctrines of men."

In stating the case we will call to our support the following from "Milestones of Prophecy," by Rev. W. Pascoe Goard. He says:-

"There are many great prophecies which were prepared and launched in the Scriptures more than two thousand years ago—to the fulfillment of each of which the Bible pledged its inspiration. * * * * The marvelous prophetic scheme of the Bible relates itself to the people of God in every age, past, present, and future."

To this philosophy we agree. In all of the interpretation of prophecy as relating to our day so far offered from most sources, Israel, and the promises made concerning him, have furnished the basis and foundation for such interpretation, and rightly so, for we read in Deuteronomy 32:8—

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

And, the prophet Jeremiah speaking of some period of world history says:-

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:5-6.

These are but two out of a multitude of scripture texts that teach the same thing. It shall be the purpose of this article to follow the line indicated. However, in the beginning of this study we encounter the fact that Israel itself had a background or foundation. In Gal. 3:29; we read;- "And if ye be

Christ's, then are ye Abraham's seed and

heirs according to the promise."

The promise referred to, tells us that in addition to Christ being of the seed of Abraham, that out of Abraham should come the nations of the world, and that it was to be an everlasting covenant. We read this in Gen. 17:1-7 and 22:15-18. The promise was also to Sarah, the wife of Abraham, that she should be a mother of nations and that kings should come out of her. Gen. 17:16. Now, the above promises were reiterated in detail to Abraham's legitimate seed. To Isaac, in Gen. 26:3-5; and to Jacob in Gen. 28:13-15. The term "Israel" means, "Prince of God", Gen. 32:28, and was conferred first upon Jacob when he wrestled with God at Peniel; Gen. 32:28. It is from here that our study of Israel and the promises made to him will claim our attention, because we believe the path of prophecy from there down to our day is clearly marked out, but before doing that it will be necessary to go back and bring the thought up from where we believe the sectarian interpreters of prophecy begin to make their mistakes.

World historians use an earlier date and incident in making their division of world nations, and as stated, it is the use of this fact that now brings confusion into the interpretation of prophecy. Noah had three sons, Ham, Shem, and Japheth. So the world is divided as "Hamites", "Semites", and "Aryans" (Japhethites) and Gen. 10:32, is cited as proof. We have no disposition to disagree with this plain statement of history. It is a fact. BUT, IN THE MATTER OF ABRAHAM'S SEED THROUGH ISRAEL, we are told that it was God who made this division and BY IT set certain bounds as already stated, and found in Deut. 32:8. And in this same chapter of Deuteronomy and the 4th verse we are told that what God does is perfect.

So in studying nations of today we leave the fact of Shem, (Asia) Ham, (Africa), and Japheth (Europe) and seek to follow the nations that were to come out of Abraham and his seed according to the promise, and to seek Israel and locate him today by the prophecies made concerning him, and see if they are not reflected in present day happenings.

However, to clear the path of study still further it becomes necessary to notice a mistake or two that following the wrong line has led to. We are told that "red" Russia today is Esau, because Edom, (Esau) means red. Hence, Gog of Ezekiel 38, means Russia or the Russian people, while Magog means the nation of Russia, and an elaborate twisting of names to find a similarity is indulged in. Gomer of that same text is said to be Germany and the same twisting continues, and all of this to support the mis-called alliance that it is asserted now exists between Russia and Germany. Our first criticism of this position, is the fact that the same terms "Gog and Magog" are found in Revelations 20:8, and this occurs after the Millennium, and seems to be a sort of general expression such as "Alpha" and Omega." They mean beginning and end, and Gog and Magog seem to indicate the extreme quarters of the earth. Added to this there is NO ALLIANCE between Russia such as seems to be indicated in Ezekiel's prophecy. There is a non-aggression pact and that is all. Furthermore this specific interpretation becomes more deeply complicate-

ated when we consider that the Bolshevik uprising during the World War, was the Jews in revolt against the inhumanity of the Czarist despotism. Have any of us older folks forgotten the Kishnev massacres of about forty years ago? Lenin was a Jew, so was Trotsky, and while Stalin himself may not be a Jew, he is surrounded by Jews in his staff. This then involves the Jew, and we now have a "Jewish Question" that is becoming international, and when we touch the Jewish question we find our self appointed interpreters of prophecy occupying two extreme ends of the question, while using the same texts of scripture to sustain their view. So we see that these specific applications get us no where because there is no agreement. To one the prophecies clearly show that because of the Jews controlling the nations of the world by their controlled and confiscatory monetary system, thus "sucking the milk of the Gentiles," besides other questionable activities that the Jew is therefore doomed to total extinction and annihilation, and cite the increase of anti-Semitic sentiment as proof. The other school sees a restored and regenerated "house of Judah." In the article in which we discuss the "house of Judah," we will give details.

At present we will conclude this article with a statement that Jacob, Israel's seed, now occupy prominently, as the controlling element, practically all

of the so-called Aryan nations, particularly of Europe. One branch was to become outstanding, and that was Ephriam, a grandson of Jacob (Israel) through his son Joseph. The details of this will also fill a separate paper, so we will merely say that when Jacob blessed the two sons of Joseph, Ephriam and Manasseh, HE PLACED HIS NAME, ISRAEL, upon them, also the blessing of his fathers Abraham and Isaac. See Gen. 48:16. This being the case, they are the only ones of the descendants of Israel who are entitled to the name by direct blessing to that future. Hence, the only claim that the other sons of Jacob have to the title "Israel", and that includes Judah, is the mere fact of their being the sons of Jacob in the flesh, and not by being so named.

We are told that England is Ephriam, because of the many distinguishing marks decidedly Ephriamitish, and we agree. But if the Angles and Saxons are Ephriam, so are the rest of the great nations of Europe, including Germany, because the Angles and Saxons were merely the Northern branches of the great Teutonic root stock. This doubtless accounts for the definite stand that was taken by Col. Chas. Lindberg in his much discussed speech on the Neutrality question last Fall. He could see America interest herself in a united Europe against an OUTSIDE foe, but could see no place to recognize a divided Europe.

A LAYMAN'S INTERPRETATION

(Genesis 49:22-27)

By W. E. Simpson

We have heard so many interpretations of the same passages of scripture that we are quite bewildered, for with several explanations of the same words, it necessarily follows that some one is positively in error. These different representations lead to arguments, disputes, and misunderstandings that are detrimental, even fatal to some of the primary purposes of the scriptures, especially brotherly love and orderliness.

We are moved to make an effort to interpret a few verses that we have heard some half dozen different explanations for and none suited our very unlearned mind, so for this season we began a search, using our slight knowledge of English grammar as an aid, for we believe that this is one of the KEY passages of the Old Testament, and if handled by some one who is thoroughly competent, knowing we are not, it could be made to yield an insight into many things that have always been mysterious to the laity and perhaps to most of the clergy as well.

We make no apology except to say that you may take our explanation or leave it, or better still, give us one that is better if you care to do so, for our minds thirst for knowledge. We do not offer the result of our research in order to incite argument, for arguments bring discord, and we abhor discord.

We think that this scripture, at least the first three verses, should be studied with diligent reverence. We think that the third verse or the 24th verse of the chapter is the one that contains the

bone of contention, and as we stated previously, we shall have to use our own tools, for we are completely ignorant of theology, so by the study of grammatical construction and a few related passages from other parts of the Bible to aid us in our attempt—here goes—

Genesis 48:22-26.

22. Joseph is a fruitful bough, even a fruitful bough by a well; whose branches (Hebrew for daughters or decedents) run over the wall; (Please note the COLON following wall).

23. The archers have sorely grieved him, and shot at him, and hated him: (In the above verse archers means enemies).

24. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

25. Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and the womb:

26. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethern. (Note the period).

We all know that the teachings of the Hebrews, even down through the time of Christ, were done by

the use of figures of speech and parables, and if we are to understand what was meant by a statement we must analyze these figures of speech in order to understand exactly what is meant.

The 22nd verse is a figure of speech, comparing the family of Jacob to a tree, and Joseph a branch of that tree. According to this simile Joseph was to have numerous descendants, some were to run (go) **over the wall**. What greater wall was there to the ancients that the SEA? But the branches (Hebrew for daughters or descendants) would go over the wall. DID they? We shall see presently.

Here we notice the insertion of a COLON, a punctuation mark that signifies that **everything** that follows the statement preceding the colon is a word or groups of words (phrases or clauses) closely related to the main statement. They may be separated by commas, semi-colons, or secondary colons, and refer directly back to the main or original statement, and that close grammatical relationship will be maintained by these phrases or clauses to the main statement, until the end of the complete sentence which will be signified by a period. This period is not reached until the end of the twenty-sixth verse. Since Joseph (branch of) is the subject of the main clause, we must necessarily conclude that all of the intervening clauses refer to Joseph (branch of), the subject of the main clause.

Now let us note a scriptural reference that ties in with this verse. We all agree that Joseph was a chosen vessel of God, as he was of his father Jacob (Israel), so in Isaiah 16:8, we read, "For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the SEA."

Now for an interpretation of this passage. The fields of Heshbon were the abode of the Israelites in Palestine, and the vine of Sibmah, translated, means God's chosen vine; the heathen (foreigners), lords (army leaders), had devastated the land. The branches of Sibmah (God's chosen people) are stretched out (Hebrew for plucked up); they are gone over the sea. (Also see Jer. 48:32)

All this means in plain English that the foreigners had over-run the land of Joseph, had killed or scattered the principal families thereof, and the remnants were "plucked up" and had gone OVER THE SEA. (moved away.)

The twenty-third verse shows that Joseph (his posterity) will have many enemies. He was hated by his brothers (Gen. 37:4) for they cast him in a pit (Gen. 37:24). The Midianites (merchants) drew him out and sold him to the Ishmaelites, (Gen. 37:28) This is told, and the same things were to happen to his posterity, by saying that the "archers (enemies or warriors) sorely grieved him, and hated him, and shot at him." Gen. 49:23) We are bold enough to say that this was literally true of his posterity. Why? Let us see.

The branches (Hebrew daughters or offspring) ran over (across) the wall (SEA). To the ancients the sea was an insurmountable wall, but a group of Joseph's posterity (branch) came over the sea to

America. (Nephi. 1:3). We are taught that this occurred about 650 B. C., or about 1000 years after this prophecy of Jacob's was made. The Book of Jacob, 2:34, verifies the statement of Nephi, for Nephi was in America. His father had spent his days in Jerusalem, while Nephi, at the time of his writing, was here in America. How did he get here except over the sea? After their apostasy here in America, were not the early inhabitants of America the world's most skillful archers and warriors?

This last is a literal interpretation and is not our idea of the true and great hidden meaning in this passage. We know that Joseph's posterity, like himself, were hated by their own blood brothers and they hated each other. (Think of the Indians who were of Joseph, through Manasseh; they hated and fought all other people, as well as each other.)

Joseph, himself, was strong enough, by faith, to rise above all the hatreds and pettiness of the human, but not his posterity, who lived here in this "land shadowing with wings, which is **beyond** the rivers of Ethiopia" (Isaiah 18:1), for they departed from the faith of their fathers after they had built a civilization that produced aqueducts and edifices that astound and bewilder our modern architects. (Read articles on Mayan, Inca and Aztec Archaeology). All of their greatness was during the time they were still in the faith, for "his (Joseph's) bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from **THENCE** is the shepherd, the stone of Israel:)"

In this verse we come to the bone of contention. What is meant by the parenthetical expression inserted here? We know that a parenthetical expression is a word or group of words inserted into a sentence already complete, for the purpose of further explanation, even to the insertion of a previously unmentioned, but related idea.

We have been elaborately informed by some of our sectarian ministers that the "shepherd" was Jesus Christ, who was the only shepherd ever meant in the Bible, and feeling this was sufficient explanation for our feeble mind they thereby glibly dismissed the whole matter. But we are compelled to take issue with this position, for Christ came from the branch of Judah after 38 generations (Matt. 1:17), so the shepherd referred to in Genesis 49:24 could not, by any stretch of the imagination, be Jesus Christ, because the shepherd here referred to was of the branch of Joseph.

Let us pause for a moment and consider that word "shepherd". It means according to Webster, "a keeper of sheep or a pastor." Christ referred to his people as sheep and himself as the shepherd, so from Webster's definition of a pastor and Christ's relationship to his followers we get the idea that it means "a clergyman or minister in charge of the spiritual affairs of a church." In plain English—a leader or administrator in charge of something spiritual.

Now, it was revealed to our great leader, Joseph Smith, in one of his very first visions, that he was a direct descendent of Ephriam, Joseph's second son, of whom Jacob said when blessing him and his elder

brother, Manasseh, (Gen. 48:19) "but truly his (Manasseh's) younger brother shall be greater than he, and his seed shall become a multitude of nations." Again we assert that we know nothing of Theology and very little of anything else, but we are going to state boldly that the shepherd mentioned in this parenthetical expression could refer to only one man who has yet lived, and that man was Joseph Smith, the pastor, spiritual keeper,—the shepherd, who was to bring the restored gospel to the world in the future (Psalms 80:1-2). If you have a better explanation, our mind thirsts for TRUE knowledge.

We notice that a comma is placed between the word shepherd and the concurrent phrase, "the stone of Israel." We use the word concurrent knowingly, for it means, acting in union or conjunction; joint and equal in authority. This comma thus ties up the concurrent phrases inseparably, and we submit the proposition that the stone of Israel was the **GOSPEL** of the branch of Joseph, since all these phrases refer back to the subject of the main clause, Joseph, as above stated. Please follow our line of reasoning.

At the time of this prophecy, 1689 B. C., all writing was done on stones, or tablets, made stone-hard by baking. What would be more reasonable than for Jacob to use the word stone when referring to the gospel of the tribe of Joseph, for things religious were uppermost in his mind at all times. At the time this restored gospel was written, the people on this continent were living in a high state of culture, and there was an abundance of metal and metal workers, and metal is much more easily inscribed and more permanent than stone, and what would be more natural than for the authors of the Book of Mormon to use metal, instead of stone as their old world relatives did, upon which to inscribe their records of the branch of Joseph that came over the wall, in order to preserve that record for posterity? And furthermore, God said, (Isaiah 28:16) "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." What could be a more tried stone, a surer foundation, than the gospel?

What of that word "thence" in Gen. 49:24? It means the place of origin; the source, or where from. Thus we go straight back through a maze of punctuation marks and arrive at the subject of the main clause and the entire passage, Joseph, or the branch of Joseph (children or descendents). Therefore we can conclude that:

Joseph Smith, being of the branch of Joseph (through Ephriam) was the shepherd (minister) or the keeper, caretaker, or administrator of something, and that something was the gospel of Joseph.

Notice how clearly it works out: "from **THENCE** (the branch of Joseph) came the **Shepherd**, (Joseph Smith) and **The Stone of Israel** (Gospel of Joseph).

Again our sectarian ministers say that the word **Thence** refers only a little way back to the "mighty God of Israel," but if so the punctuation is incorrect, for as it is used it refers back through the entire passage, to the subject of the entire passage, Stevens, who, in the sixteenth century was appoint-

ed to divide the Bible into chapters and verses or he would have used some other mark of punctuation instead of the Colon. His work has since been approved by the world's foremost scholars.

The remaining verses of the text are promises of further blessings to the same people, which can be analyzed in the same manner as the foregoing verses, but for the sake of brevity we shall not do so now. We prayerfully submit the above analysis for your careful and reverent consideration, hoping that you may find in it something beneficial and constructive, and trust that your constructive criticisms will be given in the same spirit which prompted this effort.

No man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourself so. If you find yourself so loaded, at least remember this: It is your doing, not God's.—Selected.

THE MOST ADMIRABLE CHARACTERS OF THE BOOK OF MORMON

(Prepared for class work in the Phoenix local.)

By Esther Caviness

First in importance, though not first in sequence of time, the most admirable character of the book of course is Christ. The most outstanding, because of the superiority of his teaching; because He was the fulfillment of prophecy, because of his miraculous appearance and disappearance in the heavens; his healings, and the power and sweet influence he radiated. To prove Christ worthy of the highest place of honor that has always been awarded to him it is only necessary to quote at random a few of his teachings. For instance these:

"Behold I have come unto the world to bring redemption, to save the world from sin; therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God."

"For Satan desireth to have you, that he may sift you as wheat; therefore ye must always pray unto the Father in my name; and whatsoever ye shall ask the Father, in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

"Pray in your families unto the Father, that your wives and children may be blessed.

"And behold, ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you, and forbid them not."

Then I would name as admirable characters of this history ten others. Lehi, Nephi, the four sons of Mosiah; Abinadi, Samuel, Alma and King Benjamin.

Lehi, because he had the faith to leave his own land and face the unknown world, trusting completely in God for deliverance from death itself. A death that lurked ever about him and his family from every side as they struggled through the wilderness, and even crossed the sea to a promised land

they knew to exist only through faith.

Nephi, because the beauty of his character as pictured shines out in bold relief like a diamond set in platinum. Even in his youth his faith was like the rock of Gibraltar. It withstood ridicule, humiliation and captivity in chains. He was a great leader; zealous, courageous, prayerful, patient and humble always, even to his death. His own people loved him, wanted him to be their king, called their land after his name, and called themselves Nephites after him.

The four sons of Mosiah; **Ammon, Aaron, Omner** and **Himni**, because after they repented they refused to become kings in their right and gave their lives to missionary work instead. They converted hundreds and did far more good than they probably could have, serving as king.

Abinadi, because he made the supreme sacrifice of his life willingly. He suffered the agonies of being burned to death rather than deny his prophecy concerning the coming of Christ and the wickedness of King Noah's people. His denial would have freed him, but he chose death, instead, and thus sealed the truth of his words by his own blood.

Samuel, the Lamanite prophet, because he had the courage to take his message of the gospel to his enemies, the Nephites. He was chased out of their city but returned and preached from the wall of the city. His prophecies concerning the coming of Christ and the destruction of the Nephite people were fulfilled.

Alma, because he chose a life of danger, fleeing ever from the King and his power; because he had the courage to rebuke the people for their sins, and to stand boldly for his belief in prophecies concerning coming of Christ. His concern was always for the welfare of his people and his desire was for their righteousness. There was no possible worldly gain to be had in the work he chose, and his life was constantly endangered because of it.

King Benjamin, because although he was in a position of power, as king, he did not use that power for personal gain as most rulers have done. He dealt justice to the people and even fought with the strength of his own arm to protect them against the Lamanites. Contrary to the custom of most kings, he wanted neither gold nor riches from his subjects. He had no slaves, nor did he permit them to be held by his people. He worked with his own hands to lessen the burden of taxes.

His last sermon to his people before releasing the government to his son is a masterpiece of fine literature. It has force, sincerity, eloquence and logic which is a pleasure and an inspiration to read and re-read. He addresses his remarks to "My Friends, My Brethren, My Kindred, My People." This sermon has one distinction worthy of mention. Every adult person who heard or read his last words to them believed, repented and signed their names as being renewed in zeal to live righteously and to deal justly with each other. Certainly a reward for Benjamin's fine life of service which made him very happy.

THE BURTON VISION

In accordance with promise, this vision is presented to our readers for what it may be worth. We at one time had an original copy of it. We are sorry we do not have it now. We should like it to check with the published version which has Bro. Burton say he saw the temple facing the west, when others have seen it facing the east. The late Joseph saw it facing the east. The vision as we print it is found in the first edition of "Revelations In Our Times," by Alvin Knisley.—Editor.

This morning I felt very happy. Being in the enjoyment of the Spirit of God in my heart, I desired to be alone, where I could commune with God, and went out for a walk in a field (they are now so green and beautiful), and while there the following passed before my view:

From the western side of Asia there arose a great cloud of smoke which rolled westward until it enveloped all Europe, and extended even to America. I heard a great noise accompanying this smoke, as of heavy artillery, and the clanging and clashing of cavalry and arms; and the dark cloud was pierced from time to time with shafts of light or fire, the sight and sound of which caused an intense feeling of horror to rest upon me, insomuch that I felt to be sinking to the earth.

I then saw near the center of this (the American Continent) a large temple, facing the west, which was surrounded by an evergreen wall at an equal distance from the temple on either side. At the northwest corner stood a man, tall of stature and pleasing to look upon.

A man came out from the temple and walked down the steps, and to the gate. He was called "a servant", though I knew him not. He who stood at the gate guarding the entrance put into the servant's right hand a large leaf, shaped like a palm leaf fan, which was composed of a great many small leaves of the same shape; and he bound on his left arm in bright golden letters the words, "Bind up the testimony. Seal up the law."

The "servant" then went on his mission, traveling rapidly and crying his message with a loud voice to the inhabitants of the earth; and as he neared a town, I saw a crowd of men with dark, threatening countenances, armed with guns, knives, clubs and stones, seemingly determined to take his life.

The "servant" saw and apparently knew of their evil designs but heeded them not. I trembled for his safety; but as he neared the angry mob, a way was made for him through their midst, and it was as though he was encircled by a great chain about waist high and at a little distance from him on either side, over which the angry mob had no power to harm him, though they made desperate efforts to reach and stab him, but as quickly fell backward, powerless, and as he passed through their midst, calm as a child, only shouting his message of, "Bind up the testimony! Seal up the law." they fairly gnashed their teeth, and their countenances became distorted and hideous in their disappointed rage. But the "servant" went on his way over the country, through cities and towns and villages, fearless and unharmed.

I saw a little form continually by his side, ever looking up into his face—and so happy! Occasionally he would stop to give a leaf to the "children", who always seemed pleased to see him, and received the leaf with gladness. I then saw and heard that after he had thus gone shouting his message, war, famine, pestilence, and all manner of evils that ever have been spoken of followed in quick succession. There were fearful plagues such as caused sudden death. Men who at one moment appeared to be in the enjoyment of health, the next moment fell to the earth dead, and others were eaten with worms. There were also terrific thunders and fierce lightnings; mountains were rolled and tossed, and cities destroyed by earthquakes. The dagger of the assassin and pistol of the communist deluged the earth with blood, and I heard the roar of a great fire rushing and crackling through towns, cities and over the earth.

I then saw two angels standing with one foot on the sea and one on the shore of the Atlantic, and the Pacific coasts, each having a long rod in his hand with which they smote these coasts simultaneously saying, "Thy bands are broken!" immediately after which there were many towns and cities destroyed by tidal waves such as were never known before, and much land was covered by water.

I then heard in a clear, full voice from one "mighty and strong" the words, "Come home! Come home!" the sound of which filled the whole earth, and reverberated from the vault of heaven. But none of all the inhabitants of the earth heard it except the "children", those to whom the "servants" had given a leaf.

I saw the "servant" return from whence he started, weary and travel-worn, bearing in his right hand the skeleton stalk of a palm. I then noticed many other servants returning also, and I understood that the mission of each had been to stay out until he had given away all the leaves from his palm—one to each person who was worthy, which leaf was a passport to enter through the gate into the temple; and as this servant returned the leafless stalk to him who sent him forth, his eyes beamed with joy, and his countenance became radiant as he heard from him the words, "You have done well and have been faithful. Enter; no power can hinder!" and as he passed through the gate a bright crown of glittering gold descended and rested upon his head; and as he bound the golden letters upon his arm and adjusted the crown to his head, he again spoke, saying, "Now is fulfilled the promise made you by my Father, that if you would be faithful you should receive a crown when his Son visited the earth again."

At those words, I realized who the "servant" was. O, what joy flooded my soul!" I seemed to be entranced, and beheld a beautiful city above the earth which was exceedingly bright; and heard in mid air, music, O, so sweet, as from thousands of angels.

The atmosphere opened and we ascended, you and I; and I heard a voice saying: "Those who are faithful and remain, shall not die, but shall be changed with power and glory! This is the end."

When I became conscious of my surroundings,

I was lying on the ground powerless to move; but gradually my strength returned.

Language utterly failed to describe the feeling of perfect joy and peace that now filled my soul, after viewing these fearful calamities, to again behold the earth in all her beauty, and feel the quiet of a holy Sabbath morn.

THE WORD OF GOD

Fitted To The Year 1940

(Reader may place name of his own town at dash in 1st and 5th stanzas).

There is a City known as _____ Town
In the dull and common Now;
And scarce there seems a worthy need
For heroic act, or vow.
There was a City known as **Olden-Time**
In the far and distant past,
And the glamor of her majesty
My fancy said, would last.

"Preach the Word".—All Of It. "For the time will come when they will not endure Sound Doctrine. 2. Tim. 4:2.

There were noble deeds and valient folk
In that far-off **Olden-Time**;
How fortunate were they who dwelt
In a City so Sublime!
Where living issues filled the days,
And mighty deeds were wrought;
Where laden hours with joyous showers
Of blessedness were frought.

"Is not this the fast that I have chosen? That ye loose the bands of wickedness, and let the Oppressed Go Free." Isa. 58:6.

How grand, to have been a Joseph of old,
I thought while in this muse;
To be sold in Egyptian Bondage
A holy life to choose.
How fine, to have been a Daniel man,
Serene, in a Lion's Den,—
What common ways, the now-a-days,—
What glory times were then!

Thou Shalt Not Lend upon Usury, or Increase.—Deut. 23:19.—Levit. 25:36-37. He that by Usury, and Unjust Gain increaseth his substance, shall gather it for him that will pity the poor.—Prov. 28:8.

How sweet to have been a Bible-Ruth
A gleaner of the sheaves,
To leave a pure sweet life of truth
Inscribed on sacred leaves.
What holy thrill, our lives to fill,
To have dwelt in Galilee;

To have heard the choice in loving voice:
"Come thou, and Follow Me."

*And Jesus went into the temple of God***and overthrowt the tables of the Money-Changers.**And said unto them it is written, My house shall be called the house of prayer; But Ye Have Made It a Den of Thieves. Mat. 21:12-13.*

But what renown in old _____ Town,
In the common-place Today,
Where the Golden-time of the Olden-Time
Seems oh, so far away!
These trooping muses filled my soul

With worse than emptiness.
Robbers they, of Brigand sway
Who come with naught to bless!

I am the Way, the Truth, and the life.—John, 14:6. But the Nations have lost the Way. They have deflected from the Truth. Unless they shall remember the Great God by Repentance Death soon must be their portion.

Be gone! Such trooping muses these!
Deceivers they,—every one!
There is no greater time than **now**,
Since man-kind saw the sun!
Old Yesterday hath passed away.
Tomorrow always, is **not sure**;
Now is the time for deeds sublime,
Make Them To Endure!

His Truth Endureth To All Generations.—Psa. 100:5.

Other men's accomplishments
Can never despoil the true
Our Time is rife for a Living Life—
This, is the time for You.
Let the ancient year, then disappear,
While the trooping hours, sortie;
For time to do, we say to you,
Is nine-teen hundred-forty!

If thou draw out thy soul to the hungry, and satisfy the afflicted. THEN shall thy Light Rise in Obscurity, and thy Darkness shall be as the Noon-Day. Isa. 58:10.

So, it is Here, you see, not Galilee,
Is the Best, while we are in it;
The timely Notch, by the tick of the
watch,
Is Just This Passing Minute.
For to the Dial, of Time and Trial,
Both high, and low, must bow;
And emblazoned there, Truth to declare,
Stands out this one word—**NOW.**

"Receive ye not the Grace of God in vain.—"Now, is the accepted time, Now is the Day of Salvation."—2. Cor. 6:1-2.

Submitted to the Church, and to the Nation,
with humble prayer, solemn warnings unto repentance,
and divine inspirational promise, to every soul,
and to all people who will **Walk In The Way Of The Lord.**

James E. Yates

A REVELATION

Given in Prayer Meeting at General Conference
Saturday Morning
April 10, 1926.

(Reprinted from Advocate for June, 1927)

"I have sworn to preserve my people and even so I will fulfill. When the famine and desolation that are soon to come upon the wicked shall be poured out I will lead you in paths of peace, but put away from you jealousy, envy, backbiting, slander and evil speaking, for I will not spare, yea, I will not spare you the desolation that must come upon the wicked that they may know that I am God, unless you repent and turn unto me. I will lead you into peaceful paths if you will hearken to my voice, for I am your shepherd and ye are my sheep, and no one can pluck you out of my hand if you will put your trust in me. **Beware of wolves that will seek to rend and destroy**, but I will protect you if you will put your trust in me."

LETTERS

Chico, California

Dear Editor of the Advocate:

You ask, "What stands in the way?" I am afraid one thing is the lack of the real love of God in our hearts. It seems to me if we really loved God as we should we would try and do his will in all things. Of course, none of us is perfect, but we should do the very best in our power to serve God and obey his commandments which we so often fail to do. Yes, I think if we would look for the good in others instead of looking for their faults, it would be much better. If we would look after our own faults we would not have time to look after the faults of others, and it would be better for all.

I believe the world is really in greater need of divine power in the church today than at any time since the Restoration began, and is the church ready to meet the requirements? If not, whose fault is it? Certainly not God's fault.

You say there is fear with some that the Lord's children are not worthy to build the temple yet, and ask if they are less worthy now than when the command to build speedily was given. I may be wrong, but I think when God gets ready for the temple that if some of them are not worthy to do the work he will find those who are, and I don't think you could give any better evidence of having the Spirit than to extend the hand of fellowship and say let us build the house of the Lord together. To my way of thinking that would show the true Christian spirit. If any did not wish to help they could decline, but the church would have done its part.

I am terribly worried over the financial situation of the church. I know times are hard but still I can't feel that will excuse us if we fail to do all in our power to help. I believe in tithing. I think it is the only way, according to the Bible. I believe God will help us in some way.

I like what Bro. A. O. Armstrong wrote. I think he is right, and here is another thought on what stands in the way. When God told them what to do why did they fail to obey him? There is the revelation to Bro. Wheaton, also, and the one through Bro. Joseph Luff. I should say they were both good, and just what is needed, but I suppose they did not suit some, so they would not accept them, and see what it does.

May God help the people to see their faults and to live in love and unity and work together, for that is the only way they will ever accomplish anything.

I like Bro. Kenneth Smith's article, and also, "Is There Not A Cause?" by Bro. Maloney; "Honoring God," by Bro. Anderson, and "Wandering Thoughts," by Bro. Bozarth. I feel that the young sister Lorraine Burns is right.

When I started writing, I had no idea of saying so much, but I am alone. Have read all the articles several times since I got my paper yesterday, and really wanted some one to talk things over with, so I just went to writing, and now have decided to send you my letter and let you know what I think as well as I can express my thoughts.

January 5, 1940

The Zion's Advocate:

I wish to report that the Wyandotte, Michigan, branch has reelected Elder A. Surbrook as pastor for 1940. According to a statement made by Bro. Surbrook, 1940 is going to be the greatest year the Wyandotte branch has yet experienced. When asked why he thought so he replied, "Missionary Work." But just between you and me, I think he has something else under his hat. So keep an eye on Wyandotte.

We are well pleased with our Sunday school the last year under the direction and leadership of Bro. Clifford Surbrook, for our enrollment is much increased over a year ago. However, Bro. Ivan Inch was elected to succeed Bro. C. Surbrook for 1940.

The Young People's Christian League, commonly known here as Y.P.C.L. has sprung up from nothingness in 1939. They, also, have had their business conference and have elected Bro. Irwin Fetters to succeed Bro. Ray L. Judd for 1940. We expect a great work by the Y.P.C.L. in 1940. Bro. Fetters will be ably assisted by young Bro. Jack Surbrook. The priesthood of Wyandotte has a surprise in store for all in the next few weeks. We are looking forward to having Bro. A. M. Smith with us soon.

A Happy New Year to all from Wyandotte, and watch us grow in 1940.

Ray L. Judd,
Recorder for 1940.

Sister Esther Caviness, of Phoenix, Arizona, writing under date of January 18, says:

The Advocate has just come. I enjoyed the poems especially well. Will keep them for my scrap book. The verse, "Be Strong", by Maltbie Babcock, was excellent, too. The letter from Lorraine Burns was very sweet—how nice to hear from the young people in the Advocate. I have a Lorraine, too, just fourteen years old and a recent member of the church.

Yes, it is nice to hear from the young people. Let us hear from others. Tell us about the things you are most interested in pertaining to the church and your religious life.—Ed.

CORRECTIONS

In Bro. Maloney's article last month, on page 9, first column, eighteenth line, three words are left out. The complete sentence should read, "The Church of Christ is hindered and held back in missionary endeavor for lack of financial assistance." The next line begins, "Its financial obligations" etc.

In the 24th line, first column, omit the first seven words of the line, and the three words that follow belong to the preceding line, so that it will read, we are all members of the One Body."

The last word in the 42nd line should be gigantic.

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." Isaiah 45:23.

INDEPENDENCE ITEMS

The January weather with us has been ice and snow and cold, but the farmers rejoice and business men say it will contribute to business improvement for the first few months of this new year. Nobody makes predictions for far ahead, these days.

The radio and the newspapers have reported fire, earthquake, mine disaster, accidents, loss of life, while new inventions and the increasingly wider use of machinery swell the ranks of the unemployed in spite of better business. It is a complex world. Human wisdom is bewildered with it all. The world would be without hope were it not for the promise of the return of Jesus Christ. How comforting to know, though, that when we leave this stage of life, we enter into happier realms. We are thankful for such testimonies as came to Sister Cox before her death. See Bro. Yates' account in this issue.

Apostles Yates and A. M. Smith were January visitors, and of course they were both pressed into preaching service.

Bro. Burk Skinner, who has been poorly, is much improved at this writing. We are very glad to have Bro. and Sr. Skinner back with us. Sister Skinner enjoyed her visit to California, but is glad to be back in Independence with the church people again. How much our church means to us.

Brother W. O. Closson was 86 years old January 13th. The Independence Examiner gave the following write-up of the occasion.

William O. Closson, 816½ West Lexington Street, celebrated his eighty-six birthday quietly at his home Saturday. Mr. Closson has been a resident of Independence for fifty-four years and until one year ago, when he was hurt in an automobile accident, He had been an employee of the Sheffield Steel Corporation for thirty-six years.

Sister Vida seems to be holding her own. She received notice of the marriage of her grandson, Mr. Robert G. Badham, son of her deceased daughter, Beth, to Miss Beatrice Iretta Lewis, December 31st. The marriage took place at the bride's home in Las Vegas, Nevada. The couple will reside at 840 So. Hope St., Los Angeles, California.

The health of our membership here is generally good. Only two months, and spring will be smiling at us and it will be general conference time again. The Reorganized church will hold their biennial conference, also, and the town will be full of visitors. Let us each and every one, from now until April, remember the Lord's work in our prayers every day, that he may be with us, and with our brethren, in our and their deliberations, and may the time be not far distant when the Lord will bring about the unity of his people, as has been promised.

If I omit praying and reading God's word in the morning, nothing goes well all day.—Sir Matthew Hale.

Gathered For Our Readers

From our scrap book. Author unknown—Ed.

League of Nations Rejects White Paper

From a recent number of the Prophecy Monthly we take the following:

"The Mandates Commission of the League of Nations has rejected the British White Paper which has caused so much dissatisfaction both among Jews and Arabs. Few Zionists now believe the League of Nations Council which has the final word on the mandate, will accept the White Paper. The British plan may therefore be largely set aside."

"White Papers," etc.

Most of us have no doubt wondered about those British "white papers" etc., wondered why government enactments are called by such terms. We were glad to see the following explanation in one of our papers a few days ago, and we pass it on.

Washington, Dec. 28—The government presses of Europe's warring nations are pouring forth books on the origin of the war—blue books, yellow books, white books and the like.

"Why do governments give their official publications the names of colors?" many persons ask.

Originally, such special political books received their names because they really were bound in blue, yellow, white or some other color. But now the title does not always jibe with the actual color of the book. For instance the official publications of French foreign ministry are yellow books, but you may find them bound in gray, white or some other color in addition to yellow.

British official publications are called blue books; those of Germany, white books; of Italy, green books; of Spain, red books; of Belgium, gray books; of Portugal, white books; of Mexico, red books, and of Japan, gray books.

A Dutch Orange Book.

The Netherlands government recently issued an orange book, reciting in a series of documents the course of its neutrality.

British blue books are infrequent. As in the case of the famous one issued shortly after the start of the war, they usually are comprehensive compilations of documents, spanning months or perhaps years, intended to establish a historical "case" for past action and policy.

In addition, Britain issues many white papers, usually comparatively brief pamphlets announcing some specific decision or action, such as yearly defense estimates, the report of a royal commission, and the like. Recently, white papers have been used to supplement the war-time blue book.

In the World war the United States issued a series of white books devoted mostly to the correspondence between this government and belligerents relating to our neutrality position. Since the war this government has not put out any white books.

In Red, White and Blue.

In 1917 the publicity service under George Creel issued a series of books bound in white, with red,

white and blue colors in the upper left corner. They explained why and how the United States entered the war.

The state department publishes annual foreign relations volumes giving the diplomatic correspondence with foreign governments in a certain year. They are bound in red and are sometimes referred to as red books, although a few persons have preferred to call them ruby books.

In the World war, Russia published an orange book, Austria a red book, Serbia a blue book. After the war a black book of Russia war diplomatic correspondence was printed in Paris.

So many volumes, official and unofficial, about the World war have come from the presses that a bibliography of several hundred pages has been published.

Jews and Arabs Can Live Together in Palestine in Peace.

One of the most interesting persons who came to Kansas City this winter was Rabbi Wolf Gold, of Jerusalem. He is president of the Mizrahi Zionist organization, whose purpose is to make Palestine a national home for the Jews. He says Palestine could take care of all the persecuted, needy Jews in the world who have no where else to go, and his organization is not in favor of limiting their immigration to Palestine. There are now approximately 500,000 Jews in Palestine and 800,000 Arabs. Rabbi Gold said there was room for both peoples in Palestine, and that they could live with one another in peace if it were not for "foreign agitation." He said; "It is noteworthy that with Germany's attention now at war and Italy as a neutral nation, strife, rioting and disagreements between Jews and Arabs have ceased."

In his series last winter on the prophecies pertaining to the Jew, Bro. J. R. McClain called attention to Genesis 16:12, which shows that the descendants of Ishmael will dwell in "the presence" of his brethren. That would be in Palestine, of course. We hope it may be so, for both peoples have a common father, Abraham. It will be glorious when peoples and nations learn to live together in peace. That time is surely coming though the world may see little peace between now and the coming of Christ. H. R. Knickerbocker, the famous foreign news correspondent, who has been visiting in Kansas City, is reported in the Kansas City Star for Jan. 8th as saying: "None of us now living will see a real peace in our time." When we remember the words of the prophet, Joseph Smith, when he foretold the civil war which began in 1861, it seems that the work of the Lord will have to proceed under the difficulties of troublous times, war and destruction. The Burton Vision, which we publish elsewhere in this issue, indicates the same thing. The temple will doubtless have to be built by sacrifice, and Zion will be sorely needed for refuge. It is no time for sleeping virgins. May God help his saints everywhere to wake up and see the need of joining their forces that the cause of the Restoration may become a mighty factor in the world for the salvation and gathering out of the honest in heart.

From Washington, in November last, the associated press quoted a government economist as saying that "woe is ahead for all Europe, no matter who wins the war." In France, however, he said, "the reaction may be less violent than in England, primarily because France has a large agricultural population which subsists on its land in pretty much the same way whether times are good or bad."

In the very early years of the church the Lord told us that we should acquire and settle upon the land to insure us against the conditions that were coming upon the world.

Press reports dated December 26 state:

The National Geographic society announced today it is sending a new archeological expedition to the "Egypt of the Americas" in Southern Mexico.

The group, headed by Matthew W. Stirling of the Smithsonian Institution, Washington, will sail Thursday to do extensive excavation in Veracruz province, seeking more of the secrets of the prehistoric Mayan civilization which flourished in Mexico and possibly Central America centuries before the birth of Christ.

Good News About China. Dr. P. C. Chang, a Chinese professor from the Nankai University, spoke in Independence January 12th, and said that Japan had failed in her campaign against China; that Japan had made successes in the beginning of the war, but that China had recaptured much of the lost area in the past fifteen months.

A short time before a little Chinese woman, Dr. Roberta Ma, spoke in Kansas City. "The spirit in China is wonderful," she said. "In spite of weakening or becoming discouraged, the people grow stronger and more valiant."

In one of her daily talks, Mrs. Roosevelt says: "I can look back and see, in spite of all the faltering and even backsliding, that the world as a whole has made progress even in the years I have been able to watch. If you haven't a perspective, each event as it hits you, seems the final stroke of fate. Occasionally you are over elated at a step forward, but frequently you sink into black despair at what seems to be the endless stupidity of the human race."

A most understanding and admirably expressed interpretation of the usual reaction to the transpirances of the times, but notice—"If you haven't a perspective. The child who has been born of the Spirit, and who has been diligent in the study of God's word, should have perspective. Those who have, know that there is a silver lining to all the clouds, and that behind their apparent darkness, the sun of a new day is shining, when He, who is Just will reign over the earth and peace and good-will, as the angels sang, will be a reality. So let us enter upon the New Year with patience, courage and hope.

CHURCH CENSUS

Last summer, under the auspices of the Council of Churches, a census was taken to ascertain the membership of the various churches represented in Independence. The work of tabulating was

recently completed, and was reported in the Independence daily Examiner for Jan. 20, 1940. The following shows the results:

Reorganized Church of Jesus Christ of Latter Day Saints	7000
Baptists	2318
Methodists	1236
Catholics	773
Christians	717
Presbyterians	710
Evangelicals	308
Church of God	258
Lutherans	137
Episcopalians	134
Church of Jesus Christ of Latter Day Saints ...	108
Christian Science	79
Temple Lot Groups	78
Pentecostals	67
Unity	62
Salvation Army	51
Church of the Brethren	32
Church of Christ	31
Seven Day Advents	19

The Negro groups follow:

Baptists	189
Methodists	181
Church of God	31
Layman's Community	22
Christian	12
Spiritualist	5

Besides the groups listed above of the white religious groups, there are the following other groups ranging in number from 1 to 13: Jewish, Kansas City Community, Spiritualist, Congregational, Jehovah's Witness, Nazarene, Bible Mission, Christian Union, Gospel Hall, Holiness, Radio Church, Quaker, Mennonite and Free Thinker.

SLEEPING ZION

Zion! Zion! Sleeping! Sleeping!
Up, arise, and hear my call.
In every land my saints are weeping
As they witness Babel's fall.

Hear ye not the voice of tumult?
Cannon's belching? Airplanes roar?
Know ye not my saints now tremble,
In every land? On every shore?

Hear ye not the tramp of marching?
See ye not the smoking heaps?
Once fair cities, now but ashes.
Where is Zion? Rachel weeps.

Know ye not that in my anger,
Sore destruction I've decreed?
I will no longer hold the tempest,
Caused by man's desire and greed.

In my hot and fierce displeasure
I now send the sweeping flood.
Woe I pour out without measure,
Earth I now shall bathe in blood.

Up then, Zion! from thy slumber,
Gird thy beauteous garments on.
In all lands those whom I number,
Ready, wait, to hear thy "Come."

ZION'S ADVOCATE

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Where are hearts who hear my pleading?
Long I've plead and plead in vain.
Now a refuge saints are needing.
Shall I longer wrath refrain?

Ye have walked too long with Babel,
With her also shall ye weep.
Sorrow yours, how sore ye know not,
If her ways ye longer keep.

Now I call thee. Rise, awaken,
Let my great and glorious light
Shine from Zion's hill to brighten
Nations that know only night.

Organize! Prepare and hasten!
Lo! the end is very near.
I would see thy towers glisten,
And thy children without fear.

I would see thy factories humming,
That free from bondage saints shall be.
Know ye not that e'er my coming,
Ye shall from the world be free?

Farms, and lands, and gracious dwellings,
All in order quickly make.
Give to Zion now your talents,
Else the land of Zion shake.

With the agony of Babel,
Lo! she writhes, she gasps, she dies.
I am calling: Ye are able.
Waken! Hear my children's cries.

Know ye not that ye are standing,
Yea, upon the very brink
Of my eternal judgment?
It is later than you think!

Know ye not my saints must gather
In from every land and clime?
And that now it must be quickly,
While there yet remaineth time?

Soon the seven mighty angels
Shall have finished with the scroll,
And all flesh as one shall see me,
From the tropics to the poles.

I have spoken to far countries,
East and West, and South and North,

Hold not back, give up, and hasten
Haste to bring my children forth.

Wearied from their long dispersion,
Wearied from the march of time.
Where is Zion, for their safety?
Awake! and raise the great Ensign.

Zion! Zion! Sleeping! Sleeping!
Will ye yet just slumber on?
The sands of time are in my keeping,
And those sands are nearly—gone.

—Eldora Emerson

In Saints' Herald, Jan. 6, 1940.

GONE TO HER REWARD

Sister Nettie Cox, wife of our dear brother, Elder S. P. Cox, of Puyallup, Washington, died November 8th, at their home there. Her body was laid to rest until the morning of the first resurrection in the beautiful Mountain View Burial Park, near their home, on November 11, 1939. She had been ill for nearly a year, and at the last seemed to enter into a peaceful sleep. A short time before that she awakened one morning with a smile and said to her husband:

"I have had a beautiful experience." It was a vision of what awaits us in the future world. Her heavenly attendant made it clear to her that all will be rewarded according to their works. She was shown that her dear companion would join those in the happy realms before very long, and that all would be peace and joy. A local minister there conducted the funeral service, speaking upon the subject of the Resurrection of the Just. We have not learned his name. We have no other items.

James E. Yates

The committee will do their best to place every one coming to conference who does not have relatives or friends here, but in order to do so they should be notified ahead, for on account of the two conferences meeting in Independence this spring, the demand for lodging will be great. So please notify the committee, or some member of the committee, according to the instructions of Bro. Gould, on the inside of front cover.

LESSONS FOR FEBRUARY

Lesson 5	February 4
Holding Life Sacred Genesis 1:27-31; 1 Cor. 6:19, 20; 2 Cor. 6:16-18; 7:1	
Lesson 6	February 11
The Perils of Rejecting Christ Matthew 21:28-43	
Lesson 7	February 18
Good Citizenship and Good Neighbors Matthew 22:15-22; 34-40	
Lesson 8	February 25
Stewards in the Kingdom Matthew 25:14-27	

Man can as well live physically without breathing, as spiritually without praying.—Dwight L. Moody.