

Zion's Advocate

“And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost.”—I Nephi 3:187.

Volume 28

Independence, Missouri, January, 1951

No. 1

Assurance in Obedience



What super being created mortal life and love
And made the depths of eternity above?
Who was he who made that masterpiece, the mind
Into his simple toy—mankind?
Simple in comparison to that which has no end,
To that which has no bounds
To mortality it is no kin.
The countless wars men fight
And the thoughts they rhyme
Are but simple frivolous foot-prints
In the sands of time.
If we would but realize
The greatness of God above,
The Father of all humanity,
The Parent of all love,
If we would rest our thoughts on Him,
That Supreme Being,
We would lessen many heartaches
And the troubles that sting.

For it is written wisely, “Trust ye and obey,
Have faith in God, our Master,
And you shall find the way.”
There are those, ones of learning and wealth’s prosper-
perity,
That ramble on life’s short highway
With a fool’s version of ecstasy
Because they know not of Godly things,
The most essential of them all,
But waste their time in worthless works
That lead to a disastrous fall.
Amid the splendor of God’s creation
More boundless than any ocean,
We ought not doubt that He is Master,
But give Him our full devotion.
For what He has in store for us
And what our prize may be
Will last through countless ages—
Through all eternity.

Darrol Yates.

CONTENTS

Editorial	1	Joseph’s Land	8
A Letter to the Church.....	4	Bring All the Tithes Into the Storehouse.....	11
News from Locals.....	5	A Thanksgiving Address	13
Field Notes	7	When Thou Hast Shut Thy Door.....	13

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

EDITOR-IN-CHIEF: W. A. Sheldon, 11427 E. 16 St., Independence, Missouri.

ASSOCIATE EDITORS: Margaret E. Wheaton, 1101 W. Orchard St., Independence, Missouri, Edith Bell, 1317 N. Pleasant, Independence, Missouri.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecration and Donations to the Temple Fund and Storehouse to The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

SUNDAY SCHOOL SUPPLIES

	Price Each
Wee Mites, Picture Stories to color.....	\$.15
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
Primary, Vol 1, No. 3, Jesus' Ministry, cont.....	.20
Primary, Vol 1, No. 4, Life of Jesus.....	.20
Junior, Vol 1, No. 1, Principles of the Gospel.....	.20
Junior, Vol. 1, No. 2, God's Revelments to Mankind20
Junior, Vol. 1, No. 3, Fruits of the Spirit.....	.20
Junior, Vol 1, No. 4, Sermon on the Mount.....	.20
Senior, Vol. 1, No. 1, Principles of the Gospel (Sold Out)20
Senior, Vol 1, No. 2, First Causes In Creation.....	.20
Senior, Vol. 1, No. 3, In the Beginning, and Fall of Man20
Senior, Vol. 1, No. 4, Study of Israel's Begin- ning20
Senior, Vol. 2, No. 1, Israel Under Moses.....	.20
Senior, Vol. 2, No. 2, Israel in the Promised Land....	.20
Kingdom of Heaven Tract, No. 1.....	.20

INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete. This is due to lack of funds.

EDITORIAL

NEITHER HISS NOR SPURN

"O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I, the Lord, hath not forgotten my people."—Book of Mormon, p. 156.

The question: "—have ye remembered the Jews?," coming from the Lord, should cause us, as peoples of the latter-day kingdom of God, to consider its import very carefully. Surely, there is a great deal of value to be obtained in a study of this people—the wording of the above text so implies—and we shall proceed according to this premise, trusting the Spirit will verify its truthfulness.

If there has been a people who were cursed, hated, smitten and driven from pillar to post, the Jews could certainly claim the dubious honor. Yet, God refers to them as, "mine ancient covenant people," indicating that they have enjoyed His divine blessing. This is so because of the fact that they were entitled to the blessings promised to Abraham, Isaac and Jacob (or Israel), being descendants of Judah, one of the sons of Jacob.

This promise, or covenant has been previously discussed, so we will refrain from any analysis of it, except where a general reference may be necessary and proper.

That the Jews failed to continue to merit God's protection and favor, can only be laid at the feet of that nation, for Jesus, in the agony of His heart, said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered my children together, even as a hen gathereth her chickens under her wings, AND YE WOULD NOT!"—Matt. 23:3.

God had not rejected them, but they had rejected Him. The climax of their rebellion, and the point beyond which the Father could not suffer them to trespass, was in their rejection of His Only Begotten Son, in that they were responsible for the crucifixion of that beloved One.

Jerusalem was subsequently destroyed and the remaining inhabitants carried away into captivity. Ever since, the Jew has undergone persecution to the extreme of murder of millions of them, and confiscation of all their property, in many instances—all this was often done in the name of Christianity. So we see how the Lord will allow the wicked to destroy the wicked.

So much for a brief history of that nation of people.

It may seem strange to us why that God should so deal with a chosen people, but to the contrary, it should emphasize in our minds that He is not only merciful and lavish in the distribution of His bounties: He is also just to rebuke and sorely punish the children of disobedience.

But how greatly to be praised is His name! When a man will turn from his wickedness to seek the God of his salvation, his sins will not be remembered that

they come up before the face of the Lord any more at all, but peace and prosperity shall be returned to him. And so it shall be with the house of Judah.

Remember: "for I, the Lord, hath not forgotten my people." We must expect the Jews to repent and seek His face, otherwise this statement would not have been made.

Now let us follow another line of thought.

A casual reading of the 49th chapter of Genesis will reveal that the blessing given Judah was second in importance only to that given to Joseph. So, while the choice blessings of God's covenant were for Joseph, the descent of Jesus, reckoned through human lineage, came down from Judah. A certain preeminence was given to Judah over his brethren, too, as seen in this language:

"Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee."—Verse 8.

And further:

"The scepter shall not depart from Judah."—Verse 10.

This thought is borne out in the kingly rule of descendants of Judah at Jerusalem, chief of whom were David and Solomon.

But let us quote the entirety of verse 10 to get the complete thought.

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

The substance of this last portion is that a Shiloh will come, who is a lawgiver, and to him will be given the responsibility of gathering a people.

This statement, with so many others in similar vein, are available to the Jews in the Old Testament scripture, but they have failed to grasp the real significance. It is truly as the Master said of them:

"—If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!"—Luke 19:42.

And how surely those words re-echo down to our day, not for Jews alone, but for the whole human family.

The Jews have understood that a deliverer would come; a Messiah; a King—but their expectation was far from reality.

It might be asked of them, as Jesus asked concerning John the Baptist:

"But what went ye out for to see?"

They looked for pomp and glory; a mighty ruler to free them from physical oppression. In so doing, they looked beyond the mark and disallowed that "precious stone".

Let us look back to that prophetic statement of Jacob's concerning Judah. It is evident that the Shiloh

referred to is the one for whom they have looked these thousands of years.

The word, Shiloh, is associated with divinity, for in the city of that name was the tabernacle of God, in which reposed the Ark of the Covenant, and where the Lord said: "I set my name at the first."—See Jer. 7:12.

A critical analysis of the text under consideration should cause the thinking Jew to question the attributed scope of the Law of Moses. In other words: while Moses' law was binding upon them by command of God, they do not understand the purpose for which it was given, viz, as "a schoolmaster to bring them to Christ". Moses plainly told Israel:

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken".—Deut. 18:15.

So it should be reasonable to conclude that a higher law was to be given. The Shiloh was to be a lawgiver. Why this, another lawgiver, if the Law of Moses was all encompassing?

While erroneous thinking on the part of the Jew is easily understood from a human standpoint, yet, truth is to be obtained from prayerful study, and God cannot forever wink at ignorance. To just what extent He does make allowance, we will not venture to say, but when men neglect to include God as first in daily life, they can hardly expect the Spirit of truth to dwell within them, and thus their lack of knowledge is to their own condemnation.

For this reason, also, it seems that condemnation must come upon Gentile nations because they have failed to discern, among other things, the prominent position to be occupied by the Jews as envisaged by the Great Architect. Neither have the Gentiles recognized the tender mercies of God toward them in causing the Jews to preserve a record by which they (the Gentiles) might obtain a knowledge of the plan of redemption.

In this regard, we quote again from the Book of Mormon, page 156:

"And my words shall hiss forth unto the ends of the earth for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, a bible, a bible, we have got a bible, and there can not be any more bible. But thus saith the Lord God: O fools, they shall have a bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they received from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews; and their diligence unto me, in bringing forth salvation unto the Gentiles?"

No, they have not remembered, but "latter day Israel" should begin to remember all their brethren everywhere, although a proper regard and care must be manifested toward all men.

God is beginning to move toward the restoration of the whole house of Israel, because it must be manifest

that the Gentile "gift", on the altar of devotion to God, is no longer acceptable to Him.

In order that "good fruit" may be preserved unto the Lord, it becomes increasingly evident that His servants must begin to prune and nourish the "tree" more diligently, and begin that "grafting" process by which the "natural branches" may come into their own once more. The "tree" referred to is the whole house of Israel, or in a broader sense, the kingdom of God. The third chapter of Jacob in the Book of Mormon gives a detailed story in the form of a parable pertaining to this restoration of Israel to favor with God.

Let us not lose sight of the fact, in our enthusiasm of preaching the Gospel to the Indians, or Lamanites, (who are of the house of Israel), that the Jews are also of that covenant. They, too, shall learn of the Christ they formerly rejected, and will begin to accept Him (as a people) more as time goes on.

"And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; And as many as shall believe in Christ, shall become a delightsome people."

This plainly shows that these people will return to their God, and on that basis, become heir, once more, to the blessings pronounced upon their fathers through faithfulness.

"Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel, for behold the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn."—Book of Mormon, page 680.

WILLIAM A. SHELDON.

A LETTER TO THE CHURCH

Independence, Missouri

January 5, 1951

To the Membership of the Church of Christ,
(Temple Lot)
Independence, Missouri.

Dear Brothers and Sisters in Christ:

You have no doubt read in the *Advocate* and heard from other sources, of our proposed expedition to Old Mexico to work among the White Indian people, for the purpose of verifying certain reports concerning their spiritual and economic life, which is alleged to co-incide very closely with the Christian religion as set forth in the Bible and the Book of Mormon.

We wish to give you first hand information relative to this trek, in order for you to be in a position to state the facts concerning it to others who may inquire of our purpose. We have made as full an investigation into the claims for the existence of these White Indian people, which were related here in Independence, Missouri, during a series of lectures by Natoni Nez Bah, as it is possible for us to make. We have exhausted

every known source of information made available to us, in as prayerful and earnest manner as possible, in order to ascertain the truth about the matter. We assure each and all that we have no desire to be deceived nor to be parties to a deception.

Our investigation has resulted in verification by several persons, of the fact that these White Indian people actually exist and that they live in a walled city secluded deep in the jungle country of southern Mexico. Also that they have a sacred record engraved on golden plates and other precious metals which gives an account of the events which transpired among them at the time Christ appeared among the seed of Joseph upon this land. Also a record in their present day language which goes back several hundred years before that time. Also that the Indians of North, Central and South America are holding annual gatherings, at which times delegates from many places gather to discuss their tribal problems and to establish better relations and understanding among themselves. Only this last year such a gathering was attended by some 25,000 Indian people, some of them from the U. S. A.

We have had in our hands and examined a very curious artifact in the form of a bracelet, of fine workmanship, and of great interest from the story attached to it. This was not shown to us by Natoni Nez Bah, but by an Indian friend whom we have known for several years. This bracelet came from this walled city of White Indians, and has a legend inscribed upon it which tells of the time they will migrate to this part of the land.

In view of the great interest which this proposed expedition has aroused, both here in Missouri and abroad, and the further fact that many persons within the Church of Christ and of other divisions of the Restoration have voluntarily contributed the funds to defray the cost of such a trip, we have determined to go to these people and learn from them the things which will, it is hoped, strengthen the Church in the testimony of the gospel as restored in these last days. From the first moment that such a proposition was made, it has been our prayer that if it was the will of God for us to go, and the means was provided, that we would be willing to go if the way would open up for us to go. That way has now been opened up and at this writing we are packing our things and expect to be on our way within a matter of hours.

Under these circumstances, believing that if the things we learn will warrant, it appears that this is an opportunity to find real tangible evidence and proofs of the Book of Mormon that has been unparalleled in our time. In any case we will give a factual report of our findings to the Church and the Restoration, whether the evidence verifies the reports or not.

We, therefore, solicit your prayers and moral support, as well as your best wishes, on this hazardous journey, feeling that the element of danger and risk in the jungles where these people are located is great. Yet, feeling impelled by the Spirit to go, we are ready to go in faith, believing that whatever truth is to be revealed to us by the Lord, will be justification for the experiences we may go through, in the hope that the Church restored in these last days will be benefitted thereby.

In doing so we wish to inform all concerned, that we are not prepared to give our unqualified endorsement to all the claims which were made by Mr. Nez Bah at this time. We reserve the right to give such endorsement only after we have been safely conducted to that walled city and a full investigation on the ground can be made. Until we thus report, we pray that others will properly represent our feelings in the matter.

We hope to conclude this expedition in time to make a report of our findings to the April 1951 conference. In the interim we fervently ask for your prayers and moral support that the Lord Jesus Christ shall go with us all the way and protect us from danger and deception, that our labors may not be in vain. We take this opportunity of thanking all who have made it possible for us to go, for their financial aid, their gifts, loans of equipment, and prayers for our safe return, and may God the Eternal Father add His richest blessings to each of you for what you have done.

Most sincerely,

Clarence and Angela Wheaton

I wish to take this opportunity to thank everyone for the Christmas cards sent to us. We were so busy in our missionary work both this year and last year that we did not have time to address cards. But we do appreciate getting them and like to send them.

Your Sister,

Angela Wheaton

INDEPENDENCE NEWS

December 3rd our Sacrament service was in charge of Apostle Wm. F. Anderson, assisted by Apostle B. C. Flint. Bro. Bert Cooper and Bro. Ernie Premoe served the sacrament.

Sr. Adelia Wilson presented her little daughter to be blessed at this service. She was given the name of Marsha Joy.

At the evening service a Round Table discussion was held.

December 10, Bro. Forest Maley was the speaker at the morning hour, his subject, "Sacrifice": Text, Rom. 12:1 saying we are to be willing to make sacrifices, giving up bad practices, such as criticizing others, harsh objections when things do not please us, or indifferent to conditions which do not suit us. "Be not conformed to this world: but be ye transformed by the renewing of your minds"—change your mind, which is part of the price we must pay as a sacrifice to bring about the right conditions in the group. Do you want to see peace and joy, or is it worth more to you to hold on to your ideas? We must gradually be educated to this way of life and count the cost of sacrifice.

Bro. Leslie Case was the speaker at the 7:30 P. M. service but I had a cold and could not attend.

Sunday, December 17, Bro. J. M. Case was the speaker at the 11 o'clock hour. I, being sick, missed this service also the evening service at which time Apostle Wm. F. Anderson was speaker.

Apostle and Sr. C. L. Wheaton who have been doing missionary work among the Six Nations have returned and report a good visit with our good Indian brother, Bro. Left, who is now 89 years old. His cousin, Sr. Longboat, who has been keeping house for him, has had an operation for cancer. By the time you receive this the Wheatons hope to be on their way to Old Mexico to visit the walled city of the White Indians.

December 22, we enjoyed our Christmas tree and "Old Santa" was there with a treat for each person present, also a fine program by the scholars, teachers and officers of the Sunday School.

December 24th Apostle B. C. Flint was speaker at the 11 o'clock hour and gave us a fine sermon on God's love for the world, the main thought brought out was that we need to be thankful for the great gift of God, and remember Christ every day.

Bro. A. M. Smith of Ava, Missouri, was speaker at 7:30 P. M. From the scripture he read he brought out the hope which the Gospel brings to mankind. His son, Joseph and daughter, Barbara, sang as a duet the beautiful song, "Whispering Hope". He said "hope is futile unless it is built up on the Scripture of Christ".

So we had two wonderful Christmas sermons.

At the morning service two babies were blessed: the little son of Bro. and Sr. Roy K. Winkler was given the name of Dennis Keith. He is a great-grandson of our dear sister Willie Grace Yates. Bro. and Sr. Forest Maley had their little daughter blessed and given the name of Rebecca Susan, she is a granddaughter of Sr. Willie Yates.

Bro. and Sr. George Johnston of Lamoni, Iowa, were visitors at the morning services.

Miss Deloris Bell, youngest daughter of Bro. and Sr. Archie Bell of Ava, Missouri, was a visitor recently.

December 17, Bro. and Sr. Denver Chapman and Bro. Darrol Yates drove to Collins, Missouri, to hold services with our members at that place.

Bro. and Sr. A. M. Smith with their son, Joseph and grandson, Butch arrived late the evening of December 22; too late to attend our Christmas exercises, because they had waited in Ava until after the children's school exercises. After they returned home Bro. Smith became ill and was taken to the hospital at Springfield, Mo. Saturday, December 30th, word was received for someone to come to administer unto him. Bro. N. F. Denham and Apostle C. L. Wheaton drove down Saturday evening and arrived back home about 4 o'clock Sunday morning.

Sunday Apostle C. L. Wheaton was the speaker at the 11 o'clock service. His subject was: "The Gospel of the Red Man." He read from Matthew chapter 24: Malachi, chapter 3 and Hebrews chapter 11. I am right now confined to my home with the flu so was not present to hear him. I am told by others there was a good attendance and they heard a wonderful mes-

sage. He also occupied the pulpit at the 7:30 p. m. service.

Apostle and Sr. Wm. A. Sheldon and family and Misses Fern and Ella Bell drove to Ava, Mo., Saturday, December 30th, for the week end. Bro. Sheldon was speaker at Sunday afternoon services. They all returned home Monday, January 1.

Bro. and Sr. Leslie Case and the Bell girls spent the Christmas week end with homefolks at Ava, Missouri.

Bro. and Sr. C. L. Wheaton were New Year's dinner guests at the home of their son and wife, Bro. and Sr. LeRoy Wheaton. They visited Sr. Marion Denham who lives across the street. They report she is holding her own but is in very bad health.

Bro. and Sr. Maynard Case entertained eleven at dinner and supper New Year's day.

Bro. K. J. Smith visited his father, Bro. A. M. Smith, and other relatives over the week end, returning home January 1st. Bro. A. M. Smith was operated on for appendicitis and gall-bladder, Saturday, December 30.

All our sick folks here are improving. Bro. Chas. Derry is able to be at his office now.

Our United Workers group enjoyed a Christmas program, refreshments and exchange of gifts at our regular meeting December 21st. We had sent three boxes of clothing and treats to the Indian children of Manuelito School the week before. The Y.P.C.L. sent several boxes of toys to this school for Christmas.

In closing these news notes I wish everyone a Happy and Prosperous New Year.

Miriam Mason, Reporter.

WISCONSIN

Black River and Sparta News

Sacrament meeting November 5 was held at Sister Jones' home in Sparta. A number were present including Sister Bowen. She had been quite sick but looks good and is improving.

Our prayer meeting November 15 was at Sister Bowen's in Black River Falls. Very few attended due to the bad weather. Those who were present had a nice meeting. We were happy to see Sister Tucker present among the group. We are happy to report she, also, was feeling some better. We certainly hope she gets much better. Sister Bowen had a delicious lunch.

The prayer meeting November 29th was held at Sister Leo Clifton's home in Sparta. There was bad weather also that evening but we held the meeting. Sister Clifton had a very nice lunch following the meeting.

Sacrament December 3 was at Sister Fred Hesse's in Black River. The roads were icy and impassible, so just the members in Black River were able to attend.

The weather here in Sparta is pretty cold with about two feet of snow in some places. The roads have been very bad.

Sister Leo Clifton had a big baby boy October 22nd something unusual about this I would like to mention is the baby's daddy and grandma, Sister Marquette, delivered him. His name is Thomas Leo Clifton.

Remember us in your prayers.

Sisters Stavlo and Jones

MICHIGAN

Cedar Springs Local

Dear Brother Sheldon:

I have a little news from Michigan which I thought you and the other Saints might be interested in. Some of it is rather late, but regardless of the cold weather outside there is warmth of the Spirit inside that passeth all understanding. We have our trials and moments of heartaches, but as long as we keep our eyes upon our Lord everything is made plain and the walk is much smoother.

On October 15, 1950, Brother George Brantner was ordained to the office of an Elder, by Elder Lewis E. Welch assisted by Elder Leon A. Gould, at the home of Bro. and Sr. Brantner, where there had been regular services held for quite some time.

The meetings have been well attended and there is always the Spirit of peace present, and a desire to learn more of the Holy Word.

January 7, 1951, Sacrament was served by Elders George Brantner and Leon A. Gould, at the regular hour of 9:30 A. M., after which is the regular Sunday School hour from 10:30 to 11:30. In the afternoon meeting, Bro. Cleo Heath gave a very encouraging sermon.

Brother Charles Brantner has announced his engagement to Miss Jeanne Platt, of Edgerton, Mich. The marriage will take place in the home of the bride's parents on February 23, 1951. The bridegroom's father has been asked to perform the ceremony. May God's blessings go with the young couple.

We hear from the Maple City Brothers and Sisters that they are having a hard winter there—lots of snow and ice. We, here, are also having an old-fashioned winter. We think of those in the warmer states, they must be having nice weather; we hope.

We are looking forward to the Conference of 1951, with much prayer in our hearts for the Spirit of our precious Lord to be made plain to our eyes, and that we may be lifted up to a fullness of his will. Also may we weak creatures have the strength to do his will, without a murmur nor complaint.

Sr. Sally Brantner

WYANDOTTE

December 20, 1950

Dear Editor:

A business meeting was held December 8, 1950, at the Wyandotte Branch, to elect the officers for the coming year.

The following were elected to office:

Bro. Ivan Inch, Pastor; Sister Helen Podhola, Secretary; Bro. A. Fields, Treasurer; Sister Vera Inch, Pianist; Bro. Jack Surbrook, Reporter; Bro. Jack Surbrook, Chorister.

Bro. and Sister Clarence Wheaton from Independence, Missouri, were here and held a group of services for the week.

Your Reporter,

Jack Surbrook

FIELD NOTES

When wife and I drove to the Conference last spring, and returned, our missionary work covered nearly four months, and took us through fifteen states. While passing through Idaho we conducted services at the home of Bro. Asa A. Grinstead, at Caldwell. Here we made the acquaintance of Mrs. Maud Ingle, and her daughter, Mrs. Lena Baker and their families, friends of Bro. Grinstead. Mrs. Ingle, especially, was becoming interested in our message of the Latter Day Restoration of the Gospel. She opened her home for preaching, furnished good meals for all of us, as did also her liberal-hearted daughter, Mrs. Lena Baker. At Nampa, near Caldwell, Idaho, Elder J. C. Ford presides over a local church of the Reorganized L.D.S. people. Bro. Ford was cordial in inviting us to preach in his pulpit there. When I had done so, delivering two sermons before our Reorganized Church brothers and sisters of the L.D.S. faith, they were friendly in inviting me to preach for them again some time. I promised to do so.

Also, we promised Bro. Grinstead, before driving on to San Diego, California, that we would plan to return at an early date, if possible.

When at San Diego, in our Gospel work in that region, we had made the position of the Church of Christ plain to Brother and Sister R. C. Clapp of the Reorganized Church near Escondido, California, they withdrew from the Reorganized Church and placed their membership in the Church of Christ. Brother Clapp's call to the ministry was honored and he was ordained an Elder. Then it was that Elder Peter Whalley, pastor of the Reorganized Church at San Diego, became very active in circulating his claim that the Church of Christ is nothing but an "Apostate body," and that the elder's license which was issued to Bro. Clapp by the authority of the Church of Christ, after his call and ordination to the ministry, was, "not worth the paper upon which it was written." That was Elder Peter Whalley's excited report on the matter when Brother and Sister Clapp had united with the Church of Christ—and when another family, dwelling near the home of Brother and Sister Clapp had requested Elder Whalley that their names be cancelled from the Reorganized Church membership.

More than two years prior to this, I had requested of Elder Whalley that he allow me to preach one sermon in his San Diego pulpit upon the uncontroversial subject of "Joseph's Land" and concerning the scriptural prophecies pointing to this great "Choice Land" of America. He had refused to permit me to preach in his church, until he could obtain the consent of the

"heads" of his church, who bear rule over him. But he promised me faithfully, that when he had learned from those in authority over him, what the answer to my request might be, that he would inform me of the final decision. Time dragged on, and it took more than two years before I obtained my answer. That answer came only after Bro. and Sister Clapp had withdrawn from them, and after I had written Elder Whalley an invitation to come to our meeting to hear me preach upon the very important theme:—WHAT CONSTITUTES APOSTASY? Then it was that, at long last, I received a letter from Bro. Whalley, under date of October 12, 1950, containing this statement: "When higher authority visited the Church in San Diego, your request was considered. The answer was NO—and to date it is still NO. As to my silence in the matter I am sure you gauged it very correctly. I still feel it my business to be in line with the above said Church Policy. It is possible that the authorities concluded that no useful purpose could be served by your presence in one of our pulpits. There you have it! You are at liberty to verify this, if your wish."

Signed:—Peter Whalley.

Note: An account in circular print, giving fuller detail of the above mentioned incident, with further striking statements of Bro. Whalley, including his statement that:—"I BELIEVE IN SUPREME DIRECTIONAL CONTROL", will be available soon.

Those desiring a copy of our circular giving the facts in these important matters, may obtain same by addressing us at 2964 Newton Ave., San Diego, California.—J.E.Y.

Continuing our Field Notes:

Recently, after conducting gospel services at Ontario, California and vicinity, when wife and I had started back to San Deigo, our old missionary car began to exhibit very bad road manners! I had driven the faithful old Ford V-8 more than nine times around the world in mileage! We had blanketed the United States in our gospel travels, including runs into Canada, and down into Old Mexico. TWO HUNDRED AND FORTY THOUSAND MILES! Any car with such a record as that would seem to be entitled to get a bit temperamental on the road at times, and so it was. But by considerable coaxing, the darling old limping machine conveyed us on in home at San Diego, for this one more time.

Our good son-in-law, Mr. Charles Earl, in San Diego, together with our son there, Mr. Elmer Frishkorn, served as "doctor" and "helper" on the old invalid car, and put her in road worthy form once again. I then went on board alone, leaving wife to remain at home this time, and drove out to keep my promise to return to Caldwell, Idaho, before that on-coming winter weather might blanket the highways up that way, with snow.

The old car performed beautifully again (with the exception of a few whimsical tantrums at Indio near the East California line) and I slept, the first night out, on the ground in the desert west of Wickenburg, Arizona. At Phoenix, my sons and daughters, and their good companions, presented us with a nearly new Ford V-8 Tudor delux car. This wonderful gift to us

(Continued on page 14)

ORIGINAL ARTICLES

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

"JOSEPH'S LAND"

Its Destiny

(Reprinted by Request)

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall . . . * * * 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 brethren."—Gen. 49:22 and 26.

"The angel which redeemed me from all evil bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."—Gen. 48:16.

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruit brought forth by the sun and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills."—Deut. 33:13-15.

"Woe, to the land shadowing with wings, which is beyond the rivers of Ethiopia."—Isa. 18:1.

"And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river even to the ends of the earth."—Zech. 9:10.

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord their God and will hear them."—Zech. 10:6.

"But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."—Jer. 23:6.

"A land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea the Lord hath covenanted this land unto me, and to my children forever."—II Nephi 1:7-8.

Wherefore, as it has been shown unto me that many of our children shall perish in the flesh, because of unbelief, nevertheless God will be merciful unto many; and our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer."—II Nephi 7:3-4.

When I undertook this present article I was almost overwhelmed with the vast array of scripture texts that presented themselves to my mind: First, relating to the restoration of the WHOLE house of Israel, but more specifically to the restoration of the house of Joseph. And, since that is to occupy our attention especially at this time, we have selected just a few of the outstanding texts that, read in the order in which they appear, will furnish the reader with a line of thought that has a story in itself that will require very little elucidation, so we shall simply furnish some of the details of that story so that it may appear in all of its beauty, as seen by the great Master Artist who saw from the beginning, the whole drama of human progress, and caused it to be penned, that the sacred pages of Scriptures might indeed be "written for our learning, that we through patience and comfort of the Scriptures might have hope," as was indicated by the apostle Paul in his letter to the Romans.

Our former articles in this series have made imperative this closing article, because we have shown that the conditions and times mentioned therein are obviously present in world events, and all of them indicate a climax or final culmination to really mean anything, and in prophecy they seem to mean everything.

Joseph's destiny and Joseph's land, where that destiny MUST inevitably be enacted, surely would not be lacking in interesting data whether from the history of the past, or from present day developments. Nor is it. No subject nor any people, have claimed the interest of students more than that relating to America's past, as disclosed in the archaeological discoveries, so abundant everywhere, and also in the very interesting race of people found here when the first so-called white races began to gather on these shores.

We do not propose to burden these pages with very much along those lines that are now so generally familiar to nearly everyone. All can easily read this article in the light of that information. Our purpose, then, will be to call to our assistance the testimony of the seed of Joseph himself, to show that Ephraim, (the so-called whites) alone, is not endowed with ALL of the rich heritage of prophecy concerning our destiny as being of the "house of Joseph."

First, bear in mind that one of the drawbacks to this study hitherto, and one that also applies to students within the Restoration, is that because the United States of America with its wonderful constitutional provisions, making for human liberty, and which in that way so preeminently fulfills much of the Book of Mormon prophecies concerning the rise of mighty nations of the Gentiles upon this land, the mistake has been made in giving this nation more prominence than close study of the prophecies will warrant. So notwithstanding the many wonderful things accomplished by the U. S. A. because of the Ephraimitish blood that courses in the veins of her people, and the magnificent heights to

which the ancients of America, (Manasseh), may have risen, the full significance of ALL the prophecies concerning the house of Joseph **are still future**, and will be realized when Ephraim is fully separated from all nations, and is known as Ephraim a distinct people, and not as Ephraim mixed with Gentiles, and when Manasseh shall also come to the full knowledge of his origin, as indicated in the 10th chapter of III Nephi. That great united house of Joseph will not be confined to the limits of the United States, but will inhabit all of the "land shadowed with wings," and whose dominion will be from sea to sea and from the river to the ends of the earth." Just an extract from the pen of Joseph Smith, the first prophet of the Restoration, in support of this idea. He says:

"You know there has been a great discussion in relation to Zion, where it is, and where the gathering of this dispensation is, which I am now going to tell you. The prophets have spoken and written upon it but I will make a proclamation that will cover a broader ground. **THE WHOLE OF AMERICA IS ZION ITSELF**, from north to south, and is described by the prophets, who declare that it is the Zion, where the mountain of the Lord should be, and that it should be in the center of the land. When the elders will take up and examine the old prophecies in the Bible they will see it."—Tullidge, p. 503.

Perhaps one of the most striking prophecies or revelations that have resulted from the great Restoration, is that one given to Granville Hedrick, somewhere about 1864, and found reprinted in the "Evening and Morning Star" for July, 1812, on page 4. We haven't space here for the entire revelation, so merely give the reference, and those who have the bound "Star" can verify my statements. In this revelation he describes the present age of unrest so minutely, that its time cannot be gainsaid, even to the monetary collapse, as indicated and described in our article on "Money." Then following this terrible time of stress and collapse, he saw a new nation arise in the west, as we read in this language:

"But a free and independent civil government will be established in the West by the true lovers of liberty and **THE SERVANTS OF THE MOST HIGH GOD**, upon the broad basis of equal rights and privileges in all truth and righteousness, and it shall increase in the favor and admiration of all good and just men; and it shall grow and prosper by **THE POWER OF THE ALMIGHTY GOD**, and peace and safety shall be established throughout all her dominions which shall become truly great; thus saith the spirit of the living God. Amen."—(Emphasis mine. B.C.F.)

The above describes a wonderful condition, and one that has never yet been realized among men. But the "true lovers of liberty," etc. certainly sounds like a fulfillment of the Scripture promises to the house of Joseph. Then when we note that it is to be administered by the "servants of the most high God," and be under the direct "power of Almighty God" it takes on significance that cannot be misunderstood, and agrees in particular and in detail with the wonderful prophecies of the old Lamanite prophet, De-kah-na-we-da, and that is what this long preface is really leading up to, but which is necessary in order that the full significance of that great man's vision may be given its full value.

And remember De-kah-na-we-da still lives in the aims and hopes of that people. Will those hopes be realized? Just follow me and see to what conclusions our study will lead us. First, however, I will add just one more testimony to what I have already said about the West being the place of the beginning of that new nation. An article appeared in the **Toronto Globe** for September 1928, which tells of action among Indian organizations, including the Iroquois Six Nations in Ontario, Canada, refusing citizenship in either Canada or the United States, and that they were asking for vast tracts of land to be set aside "in the West" for that new nation that their traditions have given them hope, through the centuries, will yet be realized.

The fallacy of the idea that the Indian is a "passing" race is constantly being brought to our attention, the most recent being that article in the **Literary Digest** for September 15th, 1934, called: "Vanishing American No Longer Vanishing." Here is an extract from that article: "Far from being the 'Vanishing American', the Indian is staging a most spectacular comeback, and the average birth-rate among Indians today is higher than in the white population." It then gives these figures, which is of course for the United States alone, and does not include other countries in America. "In 1891 the number was 246,834, while in 1933 it had increased to 320,451."

When De-kah-na-we-da lived is not certain, because the history surrounding his life is so bound up in the whole present idealism of the Iroquois. White historians place it as being about 1570. That this is much too late is evident from the very nature of his prophecies themselves. That he lived, there can be no doubt, because the Iroquois Confederacy (the Confederacy of the Great Peace), is an established fact in history, and he is credited with being its founder. We are inclined to place the time as being somewhere near the beginning of the 14th century, nearer the time Indian tradition would place it.

The story itself we will try to give in the beautiful symbolism of the Indian narrator, and as we were privileged to listen to it. History does not tell us which of the Iroquois tribes De-kah-na-we-da came from, but it is presumably the Mohawk. He was a prophet, and he went into the woods to weave into the wampum the story of his people and the prophecy of their future. After he had recounted their past he devoted himself to the present problems and the future destiny of his people. This long string of wampum contained it all and he could pick it up anywhere and read either way backward or forward. He saw the time when white men would come from the East in canoes. They would seek to rule the land, and for a time they **would** rule it, but they would become wicked, and after they had driven his people west until they were nearly extinct, then the Great Spirit would come down in a flame of fire and drive back their foes and they would then again become a mighty people upon this, **THEIR** land. He said his people originally came from the south, that their beginnings was far to the south. He said the white man would become very rich. He would read by the lightning (electric lights); he would ride in chariots without horses (automobiles); he would fly in the air, like a bird (airplanes); he would talk from the clouds (radio), and many other like things.

De-kah-na-we-da was like Moses, he needed a spokesman, and to him, in the woods came Hi-yo-wak-to (Hiawatha). He was made the spokesman and agent for Da-kah-na-we-da. To them came the command to establish the Great Confederacy. It was to be a confederacy of peace. They were father of nations among the Indians and their work was to be forever. They must bring all tribes within the folds of the Confederacy, so Hiawatha must go first to the Senecas, to the Mohawks, to the Oneidas, to the Cayugas, and the Onandagas, with the rules of the confederacy. He was to tell them about what awaited them in the near future, which furnished the reason for the need of such a government. He was to tell them that descent was strictly patriarchial, the smallest unit, strictly speaking, being a woman and all of her female descendants. The clan was a body of kindred, socially and politically organized, who traced their descent through the female line only. The Chief represented the clan, was nominated by its patrons, and elected by all the members of the clan. Adoption was to be permitted so that one of another tribe might become a member of a clan and exercise all rights of blood citizenship, as an Iroquois.

Tribes were to be composed of several clans, the clan organization forming the basis of tribal government. The Chiefs from the various clans constituted a representative form of government for legislative purposes. The Confederacy, or League, in turn had a "Council of Lords" similarly elected, which exercised at once legislative, executive, and judicial functions. It was to be strictly democratic, with nomination, election, recall, and women's suffrage as its most prominent features.

The league was to be governed by its Council consisting of fifty lords or civil chiefs divided into three groups.

- (1) The Elder Brothers, (Mohawks and Senecas).
- (2) The Younger Brothers, (Cayugas and Oneidas).
- (3) The Firekeepers, (Onandagas, and when the Tuscororas became a part of the League they were the "firekeepers.")

A measure was debated by each brotherhood separately. If a disagreement resulted, the firekeeper cast the deciding vote. However, absolute unanimity was required. The Council was presided over by a temporary chairman elected by acclamation. Any over ambitious centralization of government was to be checked by recall of the unsatisfactory chiefs through the power of the popular councils. Thus the entire system was to be based upon the consent of the governed.

Chieftianships.

(1) Lords or civil chiefs, nominated by certain noble women in whose families the titles were hereditary. A popular election by both men and women followed, and which election must be confirmed by the council of the confederacy. The fifty Lords so elected were to constitute the confederacy council and enacted all of its laws. An incompetent lord could be disposed of by the action of the same noblewoman who had nominated him.

(2) War Chiefs. Men of particular worth were to be elected to this office. They had voice but no vote in the Council. Each represented his clan in time of war and also acted as its spokesman before the council.

(3) Pine Tree Chiefs; men of particular worth, entitled to voice but no vote. They spoke the civilian thought.

The underlying motive for the establishment of the Confederacy was to secure universal peace and the welfare of mankind through the direction and regulation of personal and public conduct and thought in accordance with beneficent and council decrees. These ends were to be attained through the following means:

(1) The establishment of universal peace and brotherhood through the cessation of all inter-tribal warfare. This peace was to be tendered to another tribe three times, but if finally rejected it was to be forced upon the obstinate nation. (This strange provision grew out of the idea still held by the Iroquois that they ARE IN-DEED the father of nations among Indians, and so are responsible for all other Indians. (B.C.F.)

(2) The abolition of blood revenge through establishment of a price of ten strings of wampum, each a cubit in length, for the life of a deceased. Thus a feud was ended by tendering twenty strings of wampum to the relatives of the murdered man. Ten for the life of the deceased and ten for that of the murderer, whose life was forfeitable for his act.

(3) Government by the consent of the governed through an elected council with legislative, executive, and judicial branches, the right of recall and women's suffrage.

This in brief, is the form of government, proposed by De-kah-na-we-da, for all of his brethren of the Lamnite race, and carried to them by his spokesman Hiawatha. Under the spell of Hiawatha's oratory the various tribes, Mohawk, Seneca, Cayuga, Oneida, and Onandaga came into the league and later the Tuscororas having been driven from the south, in Georgia and Florida, also came in and made up the Iroquois Six Nations. The chief opposition to Hiawatha's mission came from the Onandaga magician A-do-dar-ho. This form of government being so purely democratic in form and without a monetary system, founded on the interest and profit system, would have eventually so solidified the Indians that their subsequent exploitation by the whites would have been next to impossible.

In a footnote on page 12 of Barnes U. S. School History, is this very significant comment: "This league formed, in fact, a republic, with a chief magistrate, a cabinet, and a congress of the sachems of the different tribes. * * * The Iroquois would probably have subdued the continent, if the white man had not come. Early travelers called them the Romans of the new world."

It is this simple democratic form of government which so strongly contrasts with the complicated form introduced by the whites, and now so strikingly verifies the predictions of De-kah-na-we-da, and other wise statesmen among them, that has made the Iroquois still feel the responsibility imposed upon them by their

great leader and prophet, and has caused them to consistently refuse citizenship in either the United States or Canada. They point to our present plight in this world depression, and tell us that it is due to wrong ideals of government, and the spirit of selfishness. In short, our plight is no surprise to them, and if the Indian was given to the white man's propensity to say, "I told you so," their consistent attitude through the years would certainly enable them to do so with telling effect. It is this feeling of responsibility, as a result of the belief that De-kah-na-we-da's great vision will yet be a reality, that has caused such able men as Mr. Fred Loft, who was connected with the Canadian government for thirty-seven years, to go from coast to coast in 1918, for the purpose of organizing the Indians of both the United States and Canada into a gigantic league. It was this responsibility that has caused Des-ka-heh to cross the Atlantic and lay the case of the Iroquois before the British crown, praying that the early treaties made with his people, be revived and enforced. It is also this responsibility that caused Chief Clinton Rickard of Niagara Falls to make the sacrifice of lying in a prison dungeon, in Canada, in order that the mission of the Iroquois might be taught to his brethren of other tribes. He it is who has been responsible, in large measure, for the reopening in 1928 of the treaty concerning the international boundary line between Canada and the United States. This treaty immunized the Indian, who is a citizen of neither country, from recognizing the white man's boundary line which the Indian had no part in establishing. To the Iroquois, the whole of America the "land shadowing with wings", is his domain.

How in keeping is all this with the great truths of the Book of Mormon. And is not this indeed an indication that the nucleus for the government of the great nations of Joseph is already a part of the great drama of nations? To me, here we have the pure blood of Joseph. Under the guiding hand of an all wise Architect, wise men among them in the past have been raised up who have already laid a firm foundation for that nation, just as much as it is evident a nation is being formed in Palestine of the pure blood of Judah. Should this surprise students within the Restoration? Is not the work, according to all the prophets, relative to the restoration of both houses indicated as being contemporaneous? Ephraim is still bound by citizenship with the various Gentile nations, from which he must be liberated, before he can take his place in the construction of that new nation, so God would act like Himself and have that nucleus in readiness against the time of the overthrow of Gentile powers.

One closing thought that belongs to this period we are discussing, is that about the time of which we are writing, and from this same people, come two beautiful and arbitrary stories. One is of the Christ, and the other is of the three Nephites who were to remain on earth till Christ comes. The first tells us that a virgin gave birth to a child, but being a virgin, her mother, in wrath at her daughter's supposed disgrace, tried three times to drown the child, but the child had power to come forth. Then she perceived that it was not a child her daughter had given birth to, but a god. He grew to manhood and became the Great White Spirit, going from tribe to tribe, doing good. He left with a

promise to return at some future time. The Iroquois, some of them, still look for that return.

The second story is that a warrior lay dying in his hut. His friends heard him muttering, as they supposed to himself. Soon he appeared in their midst and told them that he was going to live, not die, because three beautiful warriors had come to him with herbs, and informed him that they lived always on the earth and spent their time in doing good to those in need.

During the course of this series we have tried not only to examine the prophecies, following the course of world history which led up to the great Restoration, but we have tried to briefly examine the scope of that Restoration, and the great drama of world events that prophecy indicates would accompany each step of that great unfolding. Thus in viewing the magnitude of the work of God in the panorama before us, how little we seem, and how humble we should be, and carry on in the wonderful hope that ALL will be realized, and all of God's purposes will be accomplished. Truly, a "marvelous work and a wonder."

B. C. FLINT

"BRING ALL THE TITHES INTO THE STOREHOUSE"

The Church of Christ is committed to a supreme task, which will need the united effort of every member of the church. There is a part each can take in the task before us.

"We are laborers together with God."—I Cor. 3:9.

"Honor the Lord with thy substance, and with the first fruits of all thine increase."—Proverbs 3:9.

"And he gave to him tithes of all."—Gen. 14:18.

"Jacob vowed a vow."—Gen. 28:16-22

"Will a man rob God? But ye say, wherein have we robbed thee? In tithes and offerings."—Malachi 3:8; also Nephi 11:11-15.

"Behold now it is called today, and verily it is a day of sacrifice, and a day for the tithing of my people."—Book of Commandments 65:30-31.

Through the years much has been said, and written, considering tithing, and many excuses offered for not giving tithes and offerings. It has been said that tithing was a part of the law of Moses, but if we will put aside prejudice, we may look at it as a means where we can help in the carrying on of the work the Lord has committed to our care. We are committed to the task of preaching the gospel to the peoples of the earth, and establishing the cause of Zion, and the gathering together of the people of the Lord from among the nations; and we might hazard a guess, that all would like to have a small part in the work allotted.

Moses received the law on Sinai in the year 1490 B. C. Abraham paid tithes 328 years before Sinai, Jacob was dead 199 years before THE LAW WAS GIVEN to Moses. The law, or principle of tithing was in effect many years before Moses. It was not dis-

carded when the Lord gave to Moses the law on Sinai, but was continued as a part of the law. It was for the support of those who gave their time to the work of the Lord. The Levites were not given an inheritance, but were taken care of by the "tithes and offerings".

The Lord said: "He that is tithed shall not be burned".

Christ told the people of Nephi the prophecy that was given to Malachi which accused the Jews of robbing him, and he said it was to be given to future generations. Therefore, it looks as though it was meant for our generation, as we are future from the time that Jesus gave it to the Nephites.

If every member of the church would give the Lord his portion, there would be sufficient to care for the needs of the families of those now in the field, and also put others out as missionaries. We have not gone very far in doing the work that has been entrusted to us as a group.

We have taken the stand that we hold the key position of the Restoration, and that the Temple Lot is the place where the gathering of the Lord's people was to begin; it is our job to gather together, in one, all of the people of the Lord. If that be true, then it is a task delivered not just to the missionaries, or the priesthood, but to every member of the group.

"We are laborers together with God." Would not that apply to all, not just a certain few?

Recently I attended a service in another church, and the speaker stressed the principle of "tithes and offerings" as a means to support their foreign missions, and no other means of raising money would be needed. I sensed that the people of that church were not all believers of the principle of "tithes and offerings." Most all churches now believe in tithing as a means of raising money, and none of those churches used the principle of tithing until long after the coming of the angel to Joseph Smith, so it is evident that the coming of the angel to the lad in those early days brought some things that has been adopted by many.

Surely the Lord was not exorbitant in his request that the tenth part was his, and that he asked his part to come first. He gave us the health, ability and means of earning all that we receive. Without God, we would be helpless. We are indebted to God for each breath we take, in fact, for life and all that pertains thereto. Surely then, it would not be asking too much that we set apart a tenth of what we receive to help in the accomplishing of the work of the Lord.

I presume there is none but who would say they love the gospel. To love the gospel would be to love the Lord, and if we love God and wish to show our love, could we find a better way to do it than by giving the Lord the portion he has asked of us?

We demonstrate our love for those of our family and friends by giving presents, or helping in various ways; why not show our love to God in the same way. He does not ask much—just one tenth of our increase.

"What is my increase?" has often been asked. We come into the world with nothing, and all that we re-

ceive, subsequently, is increase. For instance, a person starts out on Monday morning without anything, and at the end of the week he receives his wages. Regardless of the amount, that would be an increase over what he had on Monday, and the Lord says a tenth is His. Will you withhold it, or will you trust the Lord and give him his portion?

"Without faith it is impossible to please God."

Just how strong is your faith, dear reader?

God desires to be first in all our doings. He wishes to have us give him first place in our lives.

Oh, but someone has said, "I have to get all my needs first, and if there is any left, then I tithe that."

Well, that would not be giving God first place. We would be putting ourselves in first place, putting God second, if not third, in our consideration. He asks the "first fruits", not only of our increase, but the first and best of our love. If I love anything, no matter who, or what it is, more than I love God, I make that my god.

The person who will not give of the tenth of his increase, has not yet partaken of the full spirit of the gospel, nor has he understood it, and does not love God.

"Thou shalt love the Lord thy God with all thy heart," etc.

The person who considers his personal needs, or those of his family ahead of the needs of the Lord's work is selfish, and has not known the love of God.

I recall that some time past, Brother Nicholas Denham of the Bishops, through the columns of the Advocate asked each member to contribute one dollar per month to help in the financial needs of the church. Did you respond, or did you just let it pass unnoticed? That request was for an offering, and not to take the place of tithing, but that there might be developed a working surplus.

Will you send in a dollar, plus your tithe? "Tithes and offerings."

The Church of Christ has contributed but very little to the task of carrying the truth to the nations, and the scattered fragments of the Restoration.

Christ gave his best. He gave all that we might be redeemed from the fall. He left the riches of Eternity to come to this world, to be born of poor parents, giving up the glory he had with God, to come here and suffer, to be crucified, that we might be permitted to receive inheritance with him, and enjoy the riches of his glory. What are we willing to give that we might obtain, or do we expect to get it without any effort on our part?

Dear reader, the Lord needs your help that his work may be accomplished.

"Faith without works is dead."

Let us show our faith by trusting the Lord, by giving him his portion. God has never broken a promise; a promise of pleasing, or a promise of punishment. History proves that to be true. If you give the Lord his portion, he will see that your portion will be suffi-

cient for you. Give it because you love to do it; not that you might escape some punishment.

"Love ye me, and love all people."

May God help us to be laborers together with God.

Your brother in Christ,

WM. F. ANDERSON

THANKSGIVING ADDRESS

We partake at this time of the spirit of Thanksgiving, being duty bound as Christians to be thankful to God for the many manifestations of His love; and I believe that to us of the Church of Christ there lies great significance in this season set apart as Thanksgiving Day.

Too true, like the Christmas season, the world at large welcomes this season for festivities not in full accord with the Christian Spirit. But to us, who are believers, and especially of His Church and Kingdom here on the earth, the season is full of fond memories in the fulfilling of prophecy in the past, and in our time, way marks as it were, pointing to the near approach of our redemption, and the coming of our Lord.

Of course, Thanksgiving Day in America takes us back to the first Thanksgiving of the Pilgrim Fathers. Their pilgrimage, as I understand it, was the result of their religious tolerance, and of the religious intolerance of others toward them. But to our mind it was God's plan for bringing to this country, the beginning of an immigration of those who would eventually be the nucleus to receive the authority to administer the gospel ordinances of the Everlasting Gospel.

The Dark Ages were drawing to a close, the new light of the Restored Gospel was dawning, even the time of the Latter-day Glory.

For this, now, as we look back, we can be thankful: but to those early pilgrims it was a gigantic task full of hardship and struggle. How appreciative of all this are we, as we celebrate Thanksgiving Day? This question can only be answered by us as individuals—not so much in word as by our every day life.

I am reminded of a statement from a psalm of David:

"That I may publish with the voice of thanksgiving, and tell of all thy wondrous works."—Psalm 26:7. And in connection with that I quote from the "Psalm of Life" by Henry W. Longfellow:

"Trust no future howe'er pleasant;
Let the dead past bury its dead.
Act, act in the living present,
Heart within and God o'erhead."

It has been my experience of late to come in contact with more people religiously inclined than ever before. Of course we move cautiously to discover just where they stand, and to learn to what religious group they belong. Then, as we converse on the plan of salvation, how surprised and awed they are at our understanding as we are able to point out to them many

truths, by God's Spirit giving us the light found and understood only by those who are obedient to His teaching in this Latter-Day dispensation, in the establishing of His Church upon the earth again!

And it seems to be doubly surprising to them, as they learn to what church I belong. There appears to them to be a little connection between us and the Mormons; and their very limited knowledge and understanding of such a thing as the Restoration leaves them wondering how I could obtain such light from Restoration sources. And they seem to feel as Nathaniel of old did, "Can there any good come out of Nazareth?"—St. John 1:46.

But I am earnestly thankful to God, and more and more confident, that by my very living day by day it would be possible to add to the church. So I ask an interest in your daily prayers, and that you will remember us and all God's children, in your devotional assemblies that our lives may be an invitation to others, winning favor with all with whom we come in contact, that God may add "to the church daily such as should be saved."—Acts 2:47).

In conclusion let me say this. I am not discouraged by our small numbers, but am dissatisfied with my small effort. But know this; I am interested in all your efforts, and grateful to be a fellow traveler on the highway of Light and Truth. May God bless you all.

VERNON H. BURNS

"WHEN THOU HAST SHUT THY DOOR"

Matt. 6:6.

Question—But why **so seclusive** in prayer?

Answer—Most effective prayer requires our best consecration of thought. It also requires that sincere frankness and honesty in our own hearts, which naturally results from being alone with our own personal responsibility before our Lord. Prayer with, and in the presence of others, is good. But seclusive prayer between one's self and his God, should not be neglected. Such seclusive prayer generates **Spiritual Power** for good, which may then be demonstrated openly.

Again—**Exclusive Committee Work**

When any deliberate assembly appoints a committee, what is the purpose in appointing certain duties to such committees?

Answer—A qualified committee, concentrating their energies specifically upon certain tasks, may achieve better results than would be, if the whole assembly attempted the task.

Question—For best results, what is one of the first things that a committee must do to concentrate their exchanges of thoughts upon effective plans to execute the will of the body?

Answer—They withdraw to themselves and when they have "shut the door," proceed. This is not **secret** legislation or enactments, for the committee must afterward report their plans or action to the body which appointed them, for their **approval**, or **disapproval**.

Again—In the Church, the Lord has set quorums, councils of Apostles, Elders, Seventies, Bishops, Priests, Teachers and Deacons, for divinely authorized service in the Church of Christ.

Question—When the Council of Twelve Apostles meet together to consider the specific duties and responsibilities required of them, what is one of the first things to be done in the interest of **orderly procedure** and of effective work in the discharge of their **specific**, and **exclusive** duties?

Answer—In the interest of orderly and proper procedure, it is: "**When thou hast shut thy door, pray**", and proceed.

Suppose that by some erroneous habit, or false notion, or tradition, a practice had been set up insisting that, in the Councils of the Apostles, any, or all observers must be permitted to be present, and even to participate in the business done there!

Question—Would not such a procedure be both absurd, and preventative of best work being done?

Answer—Surely so!

The same is true concerning the Councils of the Seventies, of the Elders, Priests, Teachers, Deacons, or committees. They must all observe the Word of the Lord—"When thou hast shut thy door, pray"—then proceed with the work which is their **exclusive** responsibility. When they make their several reports, then it is that the "common consent" of the whole church is given, to either **approve** or **disapprove**.

Let us now consider the work of the conferences, in the Church of Christ.

Who shall be members of these conferences? Shall that important matter be determined by **tradition**—or by the Commandments of the Lord whose cause we endeavor to serve?

In a revelation given in Fayette, New York in June, 1830, the Commandments of the Lord are given—"The several Elders composing this Church of Christ are to meet in conference, * * * * from time to time as they shall direct or appoint, to do the church business, whatever is necessary."—Book of Commandments, 24:43. In careful consideration of all the Revelations upon that matter, the Church of Christ has rendered the interpretation of the whole to be that all of the other ministry in the Church, are to assist the Elders in the work of the conferences. Thus the Church has approved the action, and made it authoritative, that the conferences of the Church are "**MINISTERS' CONFERENCES**."

Question—What, therefore, constitutes a **legal** conference in the Church of Christ?

Answer—By the specific **Word of the Lord**, concerning the Elders, and concerning the Priests, Teachers, and Deacons who are to assist the Elders in the various specific responsibilities in the Church. The ministry in the Church of Christ, constitute, and make up the official body of the church conferences. The correct designation is "**Ministers' Conference**."

Question—What, therefore, is one of the first im-

portant things, in accord with the Word of the Lord in all such matters, which the **ministers' conference** should do, if we are to expect best results from said conferences?

Is it not that "**When thou hast shut thy door, pray**"—then proceed to transact the business in the **Lord's Way**, instead of according to our own lax traditions?

Answer—It is most certainly true, that when our legal Ministers' Conferences thus proceed to transact **their exclusive part** in taking care of the business of the church, the **Holy Spirit** can not but be the more pervasive, and the work will be done with greater unity, and with less disturbing bias, because of the fact that we shall then be doing the work in accord with the will, and **commandments** of the Lord.

After all, why should we try to do the Lord's work preferably in the ways of our own human traditions, concerning "common consent" in our general conferences, when the fact becomes all the time, more outstandingly clear, that in all things, **the Lord's way is best!**

When the Ministers' Conference, attending to its **exclusive** work as the **Word of God commands**, shall then pass its business report on to the church for **approval** or **disapproval**, this will guarantee the rights of "common consent to all, in the Lord's own way, and shall also open the way for **greater progress in Spiritual Power** for the Church, than has been enjoyed before.

Let us all take these vital matters up in the Lord's own way, in our individual prayers. Let us enter into our closets, and when we shall have "**SHUT THY DOOR, PRAY**."

Prayerful Conclusion: The Ministers' Conferences should, in the interest of **orderly** and strictly **legal** procedure, invite only the ministry of the church to be present, and to participate in the business sessions.

Yours with all earnest desire for the Church, and with contrite humility before our Lord.

James E. Yates, of the Apostles.

FIELD NOTES

Continued from page 7)

was evidently in response to our real need, and in answer to many prayers. We thank the Lord, and each of them.

I then sent for my wife to join me for this present missionary tour. She came by bus, to join me at Phoenix. We set aside the old faithful ex-missionary chariot for our son, Mr. Elmer Frishkorn, who resides at Janul, California. Some friends asked, "What have you got against Elmer?" We are on our present course in wonderful traveling comfort. I write these notes on November 7th, at Caldwell, Idaho.

From Phoenix we passed through Sedona, up near Flagstaff, Arizona. Had hoped to meet our daughter, Ruth Yates Willard, at their home at their Canyon Portal Motel at Sedona. Ruth had gone to visit a dear daughter of theirs near Denver, Colorado, but we did

enjoy meeting our son, Mr. Don Willard, at Sedona, Arizona, together with our granddaughter and her fine husband, Mr. Joseph Moser, and with Mother Willard.

We now learn from our daughter Ruth, by letter, that while she was at the home of her daughter Meredith and husband, Mr. Merle Malone, near Denver, she had boarded a bus to Independence, Missouri, to hear her son, Bob Willard, down from his school at Graceland College, at Lamoni, Iowa, as he preached his first sermon there in Independence, Missouri. His ordination took place at our last summer's church reunion, at Grand Junction, Colorado.

We drove from Sedona, Arizona, to Salt Lake City, Utah. In that city, Bro. Eugene Middleton, had invited us to occupy a guest room in his home, while we would be in Salt Lake City. We appreciated his kindly invitation, but one of our granddaughters, and her good husband, have moved to Salt Lake City, and they insisted that we stay in their home with them, while we were in the city.

Our granddaughter, there, is Mrs. Geraldine Yates Kerby, and her handsome husband, Mr. Melvine Kerby, is a busy insurance man. Bro. Middleton opened his home for gospel meetings. We met a number of people there, mostly members of the Church of Jesus Christ of Latter Day Saints, who seem to be exceptionally open-minded, toward all which bears evidence of being TRUTH. Apostle Robertson, of the Southern States Mission, chanced to be at home in Salt Lake City for a few days, with Sister Robertson. He worked with us in the gospel activities there. One aged brother in our meeting felt that some of our positions pertaining to certain interpretation of scripture were erroneous. He desired equal time, in another meeting, to set forth the points wherein he felt that we were in error. One night was granted to him, to set forth his beliefs. He was treated with every courtesy, and he responded in a gentlemanly manner.

We closed those meetings with mutual charity and good-will among us.

Brother H. C. Flesher, and Sister Leola C. Flesher, and Bro. A. O. Stagg, of the dominant church there, were some of the delightful persons whom we met. Also, we renewed our pleasant visits with our good friends, Brother Thurgood, and family, of that church, in Salt Lake City. Bro. Middleton is prayerfully considering the matter of being baptized, and uniting his membership with the Church of Christ.

Let us include all these earnest people in our prayers. For the Church of Christ surely has been given of God the vital message of salvation through Christ, in such blessed measure, as to justify us all in offering it to all others prayerfully, for their increased blessing also.

From Salt Lake City we drove to Caldwell. Here, Brother Asa A. Grinstead has, in accord with the will of the Lord, as manifest through the Holy Spirit in his call to the ministry, received his ordination to the office of an elder in the Church of Christ.

Our meetings are being blessed by the evident spiritual approval of God from on high.

Again, Brother J. C. Ford (who, by the way, is a grandson of our late beloved Elder Ford of the Church of Christ in Hamilton, Missouri), invited us to occupy in his pulpit, in the Reorganized Church, here, last Sunday night.

Elder Asa A. Grinstead assisted me in that meeting, and by preaching gospel truth, without needless harrying of souls over controversial questions, we occupied in their church, and left with only cordial, and mutual good-will toward each other, in all our hearts.

At the present time, here in Caldwell, our dear Sister Maude Ingle, has placed her request for baptism, which will be taken care of at the time and place included in her request. She attends all meetings with us, and rejoices with us in beauty and power of the blessed gospel of our salvation.

Out of the goodness of her heart, she prepares most excellent and enjoyable meals for us all. Likewise, her lovely daughter, Sister Lena Baker vies with her mother, in extending full hospitality to us, in her open-hearted home. Her good husband and family breathe also the blessed spirit of this hospitality extended to us as humble servants of our Lord.

We expect to depart from Caldwell tomorrow, for points West and South, between here and our home in San Diego, California. We extend love's genuine greetings to all our dear ones in the fellowship of faith, and in the bonds of sacred friendships, both near and far.

Most Sincerely Submitted

James E. Yates and for your Sister Irene F. Yates.

We are ever taking leave of something that will not come back again. We let go, with a pang, portion after portion of our existence. However dreary we may have felt life to be here, yet when that hour comes—the winding up of all things, the last rush of darkness on our spirits, the hour of that sudden wrench from all we have ever known or loved, the long farewell to sun, moon, stars and light—brother men! I ask you this day, and I ask myself, humbly and fearfully, what will then be finished? When it is finished, what will it be? Will it be the butterfly existence of pleasure, the mere life of science, a life of uninterrupted sin and selfish gratification? Or will it be: "Father, I have finished the work which Thou gavest me to do"?

—Selected.

If you have done nothing but exhibit in your life the precious results of grace you will have done well. If you have presented to your companions truths that were sweetness itself to you and tried to say in broken accents, "Oh, that you knew this peace!" it shall give you joy unspeakable to meet those in glory who were attracted to Christ by such simple means.—Selected.

JESUS' BIG STORE

Have you heard about the store
 Jesus built so long ago?
 Jesus, Himself, is the Merchant
 And His price is very low.
 Just read the Bible, Book of Mormon,
 Book of Commandments, too—
 All three are the Word of God—
 Everyone so true.
 The big Store is open—full,
 And always overflowing
 With Love, Charity, Faith and Hope—
 Good seed we will always be sowing.
 Any one who wants to exchange
 The high price for the low,
 Just read the books mentioned above—
 They will tell you the way to go.
 First you must have Faith—
 Without it, no need to start.
 You must have Faith in Jesus
 From the bottom of your heart.
 Repentance is the next in line—
 Repent of all your wrong,
 Pray continually through Jesus,
 He will make you strong.
 Now, you must be born again
 Through the waters of baptism,
 Born of the water and the Spirit
 Your sins will be forgiven.
 Be confirmed by the laying on of hands
 To receive the Holy Ghost.
 By following these commandments
 Gives us hope for the first resurrection.
 For only through Jesus
 Can you have Faith, Love, and Hope.
 Always pray, continually.
 Live up to the Standard Tie.
 The door will soon be open
 To receive you beyond the sky.
 All sorrow will be forgotten—
 No more tears will we shed.
 The old life will be over—
 We'll have a new life instead.
 Jesus will be our Merchant
 Forever and evermore—
 For Satan can never enter
 No, never in that Store.
 We will all be pure and holy—
 Oh, what peace awaits us all.
 Jesus will be ever with us,
 Never will be have to call.

Written by Myrtle Hart

DONT'S FOR THE MINISTRY

Don't think you are going to have greater success than your predecessors. Don't be discouraged if you should not have as much. Don't think to startle the world with your first efforts. Don't be dejected if you find that your audience cannot see so much in your sermons as you thought there was. Don't think too much about yourself, anyway.

Don't think because someone praises your effort that you are the best of preachers.

Don't think that because no one pats you on the back that your effort was worthless. One does not know how much good is done by even a few words in what might be called a weak effort.

Don't try to copy some favorite; mimics make poor preachers.

Don't try to make people believe the church belongs to you; you are a member of the church.

Don't ridicule the manner or language of older toilers who have not enjoyed the advantages that you have.

Don't feel timid because some older minister with a heavy voice is present. If he is a true man he will pray for you, if he is not, then don't care.

Don't try to teach the folks where you are stopping how to bring up children.

Don't hear half that is said or done in the family, and don't tell half of what you hear.

Don't be a judge to decide a contention between man and wife on either side.

Don't think you are preaching the gospel when you are insulting the members of other churches. Don't think it is persecution for Christ's sake when you become unpopular and close up openings when you thus preach.

Don't make an appointment without putting forth every reasonable effort to fill it. Don't let saint or sinner lose confidence in you or your word.

Don't fail to constantly study the books. You cannot teach what you don't know.

Don't forget that the enemy of souls is always on the alert, and that man alone is no match for him.

Don't forget to pray.

Don't go into the pulpit untidy; the minister that makes the best appearance is the one that properly represents the gospel.

Don't keep reminding people that you are a high official.

—Selected.

GLADSOME PRAISES

Angels praise the lowly Jesus;
 Let us lift our voice in songs,
 To give unto our Redeemer,
 Praises which to Him belongs.

Let us life up voices, gladsome;
 Daily, morning, noon and night;
 For, the ev'ning draweth near us,
 Soon the sun refuse His light,

And though a new song He'll give us,
 For His welcoming, let us
 Learn songs fitting, that we bring Him
 All His due, in glorious

Anthems given by His Spirit's
 Inspiration, for that day;
 And thus offer praise as only
 Saints, rejoicing, may display.

Hervey A. Scott