

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 34

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No. 10

Three Gates of Gold

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold;
These narrow gates. First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

Beth Day

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ZION'S ADVOCATE

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EDITORIAL

UNITY—A DIVINE INTEGRATION

We have recently spoken on the problem of integrating the Negro, which is currently, the most vexing one in these United States. Integration is "to bring parts together to make a whole". Our approach has not been to offer a solution, primarily, but to create, within the membership of the church, a righteous attitude of mind. This will enable us to deal justly with our fellow-men, and yet keep us and our children from falling into a pit.

The goal is, equality; in a limited sense, assuredly, but commendable, nonetheless. Between the nation and the goal is the pit of injustice, either for Negro or "white man"; perhaps both. At the bottom thereof are the rocks of strife and sorrow. If unseen, unheeded, the Negro continues to suffer.

National recognition has been accorded the problem, but the pit is only partially seen. The effort to hurdle has been too high and too short. We have soared into an unreal atmosphere of inconsideration of all the factors involved, and have fallen short of the goal.

Should the effort be broadened, henceforth, to consider the feelings and needs of both sides affected, a program of equal, but separate social conditions can be maintained which would be satisfactory to fair-minded men everywhere.

We now wish to broaden our thinking on integration in terms of the gospel economy.

Our Lord has presented it as a matter of unity—that the believers should be "integrated" into a oneness of purpose and desire toward God which would effect a new Zion, culminating in the establishment of His kingdom in all the world, when "the earth shall be full of the **knowledge** of the Lord, as the waters cover the sea" (Isa. 11:9).

Until that happy day arrives, we must all confess that "now we see through a glass darkly", at best. However, to some, through faith, it is given to see "afar off", and others, not so far; but many, even those within the fold, have contented themselves in viewing what the natural eye beholds, nor seek to penetrate, with spiritual vision, the deep things of God enounced in His word.

Yet we **may** be integrated—we may be united in our desires for His kingdom if we will love one another! Even more than this: we must **love God!**

This love, of which we speak, is more than a superficial, oral expression, but wells from the depths of the soul. In this, will the under shepherds "feed my sheep"; but they will **not** offend "one of these little ones". In this, will the sheep respect those who have their charge for the sake of Christ, and give heed to the voice of the "Good Shepherd".

Equality of understanding, is **our** goal, and a loving, faithful spirit, the means of attaining it. And yet, equality of understanding the plan of salvation and mankind's final status before God must be predicated upon a willingness to abide in the "Spirit of truth", and in those truths already revealed in the Holy Scriptures.

Unity based upon any other premise must fail. Evil spirits have united to overthrow the kingdom of God; societies are formed to accomplish various purposes; a United Nations is established to assure world peace; but they all shall fail, or achieve only temporary usefulness, unless they, in some measure, add to the building of the kingdom of God.

Just so with the Church of Christ, and it must needs insure the peace within, founded, as we say, upon the truths of God.

We have believed it to be a goal of the Church of Christ to gather in one the broken fragments of the Restoration, and we look to the gathering of Israel, but we must remember that only the Lord can gather His sheep. Except His Spirit shall dwell in our hearts, our efforts are as the futile thrashings of a drowning man; unless those efforts are in harmony with the Word of God, we shall not accomplish.

We cannot draw men to Christ and the church if within they see the "pit" of jarings and contentions; nor will they remain when "that evil servant shall say in his heart, My Lord delayeth His coming; **and shall begin to smite his fellow-servants**, and to eat and drink with the drunken."

Divine integration, then, or the unity of which Christ spoke, is to become one with the Father, Son and Holy Ghost, that God may dwell in us, individually and collectively.

If we have been "**buried**" with Christ in baptism, and become a new man, we have partaken of the Divine Nature, which is the spirit of love, and we will deal kindly and justly with one another. We will not have a mind to injure another, nor refuse the earnest seeker for the kingdom of God.

Still, we must all come on God's terms, and not our own. They are: ye must be born again! There is but one spiritual birth. Henceforth, through continued faith and repentance, we are "alive in Christ", and He has become our "advocate with the Father"; and He is the propitiation for our sins".

Some have gone out from us in years past, thinking it was necessary to be baptized "for the sins and traditions of men"; that it was necessary to again be "baptized unto repentance"; but in this they have surely erred. Baptism is not only "unto repentance", as was the "baptism of John", and as were the Nephite baptisms before Christ came, but even more, as we have said, it is a new birth in Christ.

This may sound irrelevant to the subject, but we hope that some day, these all may return, and come to realize their error, that there may be "one fold and one Shepherd."

When we are all motivated by the Holy Spirit, and willing to make allowance for differences in understanding, where possible to do so, we feel very certain that God will make all such an "integral part" of His kingdom, and in His own way and time, bring them to a unity of understanding in all things according to His will.

William A. Sheldon

LETTERS

Caldwell, Idaho
September 1, 1957

Dear friends and fellow believers of a faith restored to advance a cause to meet the needs of a **dying world**:

I read your several articles in the Zion's Advocate, and I am sure it is the best source of sound truth published and put out, representing a restored church, wherein we all can air our thoughts learned from the Scriptures and latter-day revelations.

I am impressed with the fact that these are perilous times; in other words, the day of God's judgments; a day of **warning**. Peril means, "exposed to injury; risk; danger".

With these thoughts, it will be interesting to read I Thess. 5:1-12. Political leaders, newsmen, scientists and the armed forces are fulfilling this scripture and prophecy.

Hark! Church of Christ people, are we all alert to the signs of the times? If so, then it ought to impell most of us to rally and seek to bring forth and establish the cause of a material Zion, as commanded this church in a revelation given April, 1829; Book of Commandments 5:3. While reading this, take in chapter one also. Read verses 3 and 4, and consider it (warning).

We have heard it preached that **we** cannot serve God and mammon at the same time. I ask: What are we serving, then, without a Zion? Zion is a community of industry and thrift; common ownership of the means of life to meet the crisis ahead (not far ahead).

To bring about a Zion community is a social movement, for mankind cannot prosper independently of his fellowmen. Wealth production is a social process, and to have the "faith once delivered to the saints", then the **ownership is God's!**

We have talked about a gathering inside the restoration divided into factions. In order to understand how this condition came about, is to review our latter day church history over a period of one hundred and twenty-seven years.

The fault is not God's at all; it is man's inherited weakness of falling into the sins of the **world environment**, politics, secret societies, until his transgressions become **traditional errors!**

Right here, on the subject, I would choose to remark: Let us put the **emphasis** in the Word of God, and in the **inspired translation** that came to us through and by the restored gospel!

The great, universal apostasy of Christ's original church came because of the fact that Satan uses men on the inside to overthrow the church; the falling away did not come from the outside.

I like the statement which reads: "The truth will make you free". Yes, but we must not wait another hundred and twenty-seven years to do something about it.

Elder Asa Grinstead

NEWS OF LOCALS

Maple City, Michigan

We held a one day meeting, July 14th, with good attendance. Two children were baptized and confirmed. On the next Sunday, a Lamanite chief was baptized and confirmed by Brother Otto Polack.

We feel the loss of our Brother Earl Polack, whose funeral was held at Traverse City, last week. Those left to mourn were his daughters, Tresa and Glenda, and a son, Alvin, who is in the Service. Apostle Don Housknecht preached the sermon, assisted by Elder Doty Price of Traverse City.

September 1, we held Sunday School, after which Brother and Sister Conley Addington's baby boy was blessed by Apostle Housknecht, assisted by Elder Peter Price. Then we gathered at Glen Lake as Sister Louise Trumbull was baptized by Brother Don Housknecht, after which we went to our homes. We met again at 6:30 in the evening and had a Sacrament Service in which Sister Louise Trumbull was confirmed by Elder Peter Price her grandfather, and Brother Housknecht.

Sister Edith Mallory's son, Leonard, his wife and baby boy made their parents a short visit, and then returned home on Labor Day, as he is in the Service.

Sister Sylvia Mallory and son, Eddie, have been very sick with the flu, but were back to church again. We surely need their help.

Your Sister, and Reporter,

Minnie B. Price

INDEPENDENCE DIARY

During the month of August, we observed that the fruit trees groaned under the burden of an abundance of fruit. Now September is here with a feeling of fall in the air, and much needed rains have changed yellow, dust-covered grass to a vibrant green, and flowers, too dry and tired to bloom during August, are again making our gardens gay with their color.

We have already told you about our reunion which occupied the first part of August. Other speakers for the month were Priest Clarence Thompson, Apostle Wm. F. Anderson, Elder Leslie P. Case, Apostle R. R. Robertson, Elder R. A. Wheaton, Seventy J. M. Case. On the first day of September we had our sacrament service, and in the evening of that day, Elder Glen Gill from Independence, Wisconsin was our speaker. On Sunday morning, September 8, Apostle A. M. Smith was our speaker.

Annual business meeting and election of officers takes place the first part of September here in Independence. In times of unrest, we find our business meetings better attended than our prayer meetings. Such is our faulty way of looking to man instead of to our Creator who can set all things right. The burdens of the office of Pastor of our Independence Local Church remain upon the shoulders of Brother LeRoy Wheaton in whom we have much confidence as a servant of God. Brother Wheaton told us of some things which the priesthood, here, had discussed regarding a change in our Sunday evening service. It was suggested that we have preaching on the evening following morning Sacrament Service, and that the other evening services be in the hands of the Church Chorister with Gospel singing, Children's Music Group with their director, and Young People's Christian League. This is by way of experiment in an endeavor to create more interest in Sunday evening service and provide greater participation of the membership. The plan was put into effect promptly, and on Sunday evening, September 8th, we went far past normal closing time as we sang some of the old songs we love to sing together and some new ones we would like to know better. We went home hoarse but happy.

During the day of Wednesday, September 11, Brother J. M. Case baptized a young man by the name of William Bruce Wade. Brother Wade's baptism was confirmed at the evening prayer service and he was, at the same meeting, called and ordained to the office of an Elder. Brother Case and Brother Clarence Wheaton had both visited with Brother Wade over the years at his home in Kentucky. Brother Wade was a member of another church and had preached the gospel as he believed it, for fifteen years. He said that it was not because he thought he might be wrong,

but to prove that he was right, that he began to study and search the Scriptures. The more time he spent in prayerful study, the more he became convinced that he was wrong about polygamy and other things he had once believed to be right. His was not a sudden decision to become a member of the Church of Christ on the Temple Lot. But, as this brother who is a member of the Air Force, was traveling to Seattle, Washington to report there for duty in Alaska, he felt compelled to come to Independence and be baptized.

Wednesday evening outside the church was chilly, and rain was falling. Inside the church, although we were few in number, we experienced the warmth and beauty that the Spirit of God bestows. Our brother, we learned, was foregoing sleep in order to come out of his way to follow God's bidding. As we retired to our homes, we thought of him in the rainy night, in need of sleep, but without sufficient time to rest and still reach his destination on time; but we had the comforting assurance that God was with our brother for He has promised to be with us when we serve Him.

Even in the Church of Christ, we occasionally hear the word, "discouragement". We look about us and are saddened by the evidence of this ugly tool that Satan uses in an effort to separate us from the Spirit of Christ. We heard a sermon preached by one of our young elders who is not discouraged. I will set down (more or less in my own words) some of the reasons he gave us—reasons why we cannot be discouraged.

The Gospel of the Restoration has the unique position of having come into being because of an earnest desire to know truth. It was not born of discouragement in some other religion, but as a result of a young lad's search for God and the right church. We cannot go home and sit down and say, "I'm discouraged. I'm tired and I'm going to quit trying"—because this is not our work, but God's work. We are the CHURCH OF CHRIST! We have authority from God to baptize in the name of the Father and the Son and the Holy Ghost. We have young children of our own who must be taught the word of God that they might find the one and only door to salvation which is Christ. One thing we cannot do without the Ministry is to give our children the name of Christ. Is it right to send my children to church and not go myself? The Books say I must set the example.

We will not mention each sermon individually. We have had much word of warning and expressions of our need for unity. We hear, too, of instances where folks have seen visions showing our present condition as a church. If we are not too discouraged to come and hear, and if we who hear are not too stiff-necked and hard hearted to heed, God still has rich blessings for us. We can hold on to "the rod of iron". IF we haven't got our hands too full of worthless trinkets we won't let go.

Irene Maley, Reporter

WISCONSIN REUNION

Our annual state reunion was held on August 10th and 11th at the home of Elder Rollo Addie at Lima Center, as it has been since 1949.

Brother and Sister Addie have a large home set amidst large shade trees and a well-kept lawn.

Brother Addie takes great pleasure in his flower garden, where he raises lovely gladioli. These are in full bloom at reunion time, and the full baskets of multi-colored flowers add much to the beauty and joy to be found on such an occasion.

They were able to provide shelter for many who come from afar, though of course, their facilities are limited to an extent. Some, who come from Milwaukee, Racine, Madison and Fond du Lac return to their homes at night, taking some of the visitors with them.

Services were held in the double garage which Brother Addie had prepared for that purpose, and it fairly bulged Sunday morning, the 11th, when the greatest number were present. There were over fifty adults counted, and of course, many children might be added to the number.

Those who were present on Friday, the 9th, were privileged to witness the baptism of young Carla Rubitsky, a granddaughter of the Rollo Addies. This was held in the afternoon with Apostle B. C. Flint officiating. Later that evening, at a prayer service, she received the laying on of hands by Brethren Flint and Addie.

The next morning, with the opening of scheduled services, our hearts were made glad to see those who had gathered, some of whom had not been seen for the past year. Love for each other and the joy of service to God brought an abundance of warmth of His Spirit to all.

It was meet that we should, firstly, offer our prayers and testimonies for the goodness of God. Thus was our time well spent until the 11 o'clock hour for preaching. Apostle D. W. Housknecht occupied that service in admonition as to our responsibilities in promoting the Gospel; that we have leaned on the arm of flesh rather than upon God. He told us of the need of personal study of the scriptures.

Preaching service was held again in the afternoon by Apostle W. A. Sheldon, in which we were warned that all men are to be judged "according to their works", and rewarded in that same measure.

A slide lecture was given in the evening by Elder L. V. Aldridge covering the primitive faith and doctrine of Christ's church, the apostasy, and God's "marvelous work and a wonder" in the Restoration of the Gospel.

Prayer and Sacrament Service was held on Sunday morning beginning at 9 A. M. A goodly portion of the Holy Spirit was felt, swelling the hearts of many with thanksgiving, as expressed in song, prayer and testimony.

In the afternoon preaching service, Apostle R. R. Robertson spoke of priesthood authority and responsibility.

The final service was conducted by Elder K. J. Smith, in which we were counselled to develop the spirit of love as the mother of the child which was

brought to Solomon that he might determine which of two women was the real mother. In this was exemplified the spirit of sacrifice.

We wish to thank all who contributed in every way, including the preparation of the food; it was ample and delicious.

It was decided to have another reunion next year, and we trust God will give an "increase" as He has in past years.

IN THE FIELD

On about May 17, 1957, in company with Apostle Wm. A. Sheldon, our associate Missionary in charge of Wisconsin, Illinois, and Iowa, we started for our mission field.

We made our first stop at Lamoni, Iowa, where we have a few members, such as the Ballantynes, Sisters Kemler, Barth, Johnston, Ramshaw, Robinson, Lester, etc. On the Sunday, there, we held our services at the home of Sister Wm. Kemler, and we have just recently learned that this good sister has, since our visit there, passed to the Great Beyond. Also, some of these old time members are now so aged and infirm that they were not able to attend our gathering. Sister Ramshaw is one of these. Our visit with her, however, seemed to give her much comfort.

From Lamoni we went to Centerville, Iowa, where lives our young Sister Mildred Glascock, (our niece). We stayed a couple of days there and then went on to Newton, Iowa, where the Sisters Walker and Tucker, and the Neufarth families live. Here we held a couple of preaching services, which gave these good people real encouragement.

From Newton, we drove directly into Wisconsin, making our first stop in Grant County and held services the Sunday we were there, in the old Wm. Matthews home east of Lancaster. This meeting was very well attended, and we feel sure that each time we are able to visit there, the work is more firmly established.

From Grant County we drove directly to Black River Falls, Wisconsin. Here, on the first Sunday in June, we held a very nice meeting in the home of Elder Clyde Babcock, our pastor in Black River Falls. At this meeting the sweet little daughter of our young Sister Barbara Hoagenson was blessed by Elders Clyde Babcock and Wm. Sheldon, grandfather and uncle, respectively, of the little tot. At this service, almost the whole family of the Hoagenson's who live in Black River Falls, were present. They seemed to enjoy the service.

After spending a few days in Black River Falls, where we held a couple of services, and also spent the time visiting with our membership there, we went to Sparta, Wisconsin and began a regular series of services at the home of the Marquettes and Cliftons.

It was while there that Brother Sheldon fell ill with

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ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

THEY THAT BE WHOLE

"They that be whole need not a physician." Matt. 9:12.

Jesus was not referring to physical sickness, but rather, spiritual sickness.

It is one hundred and twenty-seven years since the organization of the church of the Restoration, and as we look at the Restoration today, we are inclined to ask: Are we spiritually sick? To be spiritually well, it is needful that we show the fruits, or evidence of health.

It should not be necessary to refer believers in the restored gospel to the days of Christ and the apostles in Jerusalem, nor to the time of Christ's visit to this continent, and the days that followed.

We note that good, vigorous health was in evidence not only while Christ was with them, but in the ministry that followed. The gifts and blessings were very evident.

They were of one heart and one mind, and laid all at the feet of the apostles, and the Lord blessed them.

On this continent, we note there were two hundred years of very healthy conditions; they were whole. Not so in the last days under, supposedly, a restoration.

There is no division of the Restoration that does not tell of the Gospel being restored. Let us ask: What effect are we having in the world?

The Church of Christ, in each instance, was a united people when they listened to, and were obedient to the instruction of the Lord. If it could be done by them, it could be done now.

In June, 1829, the Lord gave instructions as to the establishing of the church:

"Wherefore, if you shall build up my church upon my gospel and my rock, the gates of hell shall not prevail against you." D. & C. 16:1, Reorg.

The word, foundation, is not found in the original revelation, but was added. The Bible or Book of Mormon contains the FULLNESS of the gospel, not the foundation; thus the command to build on the gospel.

The instructions given in that revelation were treated lightly, and men followed their own course; thus sickness entered in, and in September 1832, they had become very sick, and were admonished to return (repent) or death (destruction) would result. D. & C. 83:8, Reorg., 84:4, Utah.

It is needful to prove that death did ensue? In 1844, the prophet was killed, and the church was divided into various factions. Men arose claiming to be the successor to Joseph Smith, gaining a following; and thus we have various divisions, each one claiming to be the only true successors.

Each division believes in the Restoration, in word, at least. But who among us really believe in a restored gospel? It means much more than that a boy went into the woods to pray, and received an answer.

It is very needful that we follow along through the years from 1823, and note carefully all that the Lord instructed to be done; and let us be concerned enough to consider seriously that which was given.

God is not the author of division, nor is the truth, so we should not be divided. The Restoration Movement today is in no better condition than was the Christian world when the boy went into the woods to ask which church he should join. So it can be asked: Which of the churches of the so-called Restoration shall I join? I wonder just what the reply would be?

We are surely all suffering from that disease of "a darkened mind"; not being willing to set aside that which separates us, and ask of God to set us right. It is more important that we obtain Celestial Glory than to persist in our own way, and continue to hate each other.

Jesus prayed that this people be ONE, and that applies to the peoples of the Restoration. We need the services of the Great Physician, and that will apply to each individual group. Where there is unity there is love. We need a few large doses of love and understanding.

"Come now and let us reason together, saith the Lord". Isa. 1:16-20.

"Keep my commandments, and seek to bring forth and establish the cause of Zion" * * * **"And no one can assist in this work** (establishing the cause of Zion) **except he shall be humble and full of love."** D. & C. 11:4.

In hopes of a united Restoration people,

William F. Anderson

DID CHRIST PREACH TO THE SPIRITS IN PRISON AT THE TIME HIS BODY LAY IN THE TOMB?

Clarence L. Wheaton

The question has often been asked of me, "Do you believe that Christ preached to the spirits in prison?"

and my answer invariably has been, "Yes." This question, which has often been dealt with by the old elders of this Church of Christ, is based upon the one isolated statement found in the First Epistle of Peter:

"For Christ also **hath once** suffered for sins, the just for the unjust, that he might bring us to God, **BEING PUT TO DEATH IN THE FLESH, BUT QUICKENED BY THE SPIRIT.**

"BY WHICH ALSO HE WENT AND PREACHED UNTO THE SPIRITS IN PRISON;

"Which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water.

"The like figure whereunto even baptism doth also now save us (not putting away of the filth of the flesh, but the answer of a good conscience toward God), **by the resurrection of Jesus Christ:**

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." I Peter 3:18-23. (Emphasis mine C.L.W.).

From this passage we learn several things:

1. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." Whereas, under the law of Moses the priest offered daily sacrifices for sins, we find that with the crucifixion of Christ he had made an infinite and complete atonement, which needed no repetition to make it effective. As Paul said in his writings, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:6-8). And again he said, "Now if we be dead in Christ, we believe that we shall also live with him; Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, **he died unto sin once;** but in that he lived, he lived unto God." (Rom. 6:8-10). And he further states, ". . . We are sanctified through the offering of the body of Jesus Christ, **once for all.** And every priest standeth daily ministering and offering oftentimes the same sacrifice, which can never take away sins.

"But this man, **after he had offered one sacrifice for sins forever,** sat down on the right hand of God:" etc. (Heb. 10:12). Therefore, Paul in these passages calls to our attention the infinite and eternal atonement made by Jesus Christ, which needed no repetition, as did the sacrifices of the priests, just as Peter had said:

"Of the which salvation the prophets (from Noah forward, C.L.W.) have enquired and searched diligently, **who prophesied of the grace that should come** unto you:

"Searching what, or what manner of time the Spirit of Christ, which was in them did signify, **when it testi-**

fied before hand the sufferings of Christ, and the glory that should follow." (I Peter 1:10-11).

Thus we see, that Peter understood that this gospel of Christ, and the atonement which he made, had been "testified beforehand" to the people in the days of Noah, therefore, when he went to preach to these very people, "which sometimes were disobedient" in the days of Noah, it was to verify to them that what these prophets had testified beforehand of his sufferings, and the glory that should follow (that is his "being put to death in the flesh, but quickened, by the Spirit" or made alive through the resurrection), he had therefore brought about the redemption of mankind from death and the grave by which they would stand before the judgment bar of God, at the time these things "testified beforehand" should be fulfilled, to wit:

"But now that they may foresee that he will come, and that he will remembereth every creature of his creating;

"He will make himself manifest unto all; yea, **every knee shall bow, and every tongue confess before him.**

"Yea, even at the last day, **when all men shall stand to be judged of him,** then shall they confess that he is God;

"Then shall they confess, who live without God in the world, (flesh C.L.W.), that the judgment of an everlasting punishment is just upon them;

"And they shall quake, and tremble, and shrink beneath the glance of his all-searching eye." (Mosiah 11:195 to 199).

Thus Alma "testified beforehand" of what should take place concerning those who were disobedient, and again we cite the words of Isaiah:

"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, and every tongue shall swear.**

"Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; **and all that are incensed against him shall be ashamed.**" (Isa. 45:23-24).

"And Jesus said:

"For it is written, As I live, saith the Lord every knee shall bow to me, and every tongue shall confess to God.

"So then every one of us shall give an account of himself to God." (Rom. 14:11-12).

To completely fulfill the promise of God, by which this restoration to his presence might be accomplished, the atonement provided for our "being raised from the dead", or being resurrected, that we may triumph over death and receive a reward for righteousness or sin, according to the works of the flesh in this mortal body.

2. "Being put to death in the flesh, but quickened by the Spirit:" has a far more significant meaning, than the interpretation some place upon it. "For as in Adam all die, even so in Christ shall all be made alive (quick-

ened)." (I Cor. 15:22). Thus the atonement was without avail, if there had been no resurrection. Not only was he put to death by crucifixion, but to fulfill the promise made to mankind, he must also be "quickened", or be made alive, by the resurrection, as the prerequisite of "preaching to the spirits in prison." Until the resurrection did take place, and Christ had ascended into heaven, after he had offered one sacrifice for sin forever, he was not qualified to sit on the right hand of God, "to be the Son of God by power, according to the spirit of holiness, **by the resurrection from the dead.**" (Rom. 1:4). Therefore, we find that at the time the body of Christ lay in the tomb during the three days spoken of, it was utterly impossible for all the requirements of God to be met by which the atonement was complete, for it was not until he was "quickened by the Spirit" or made alive by the resurrection, and had first ascended to God, that he could have preached to those spirits in prison who "were sometimes disobedient in the days of Noah" to the things which the prophets "testified beforehand of his sufferings, and the glory that should follow." Thus these people in Noah's day were not ignorant of the need of repentance and obedience to the gospel which had been preached to them. And this is just what Peter referred to in his epistle to the church, when he said Christ, "being put to death in the flesh, but quickened, (made alive) by the Spirit, by which also he went and preached unto the spirits in prison", that "they who had been **incensed** (inflamed to anger, enraged) by Noah's preaching should now, as the result of his suffering and glorification through the resurrection be made ashamed (abashed by guilt or impropriety) just as it was spoken of by Mosiah 11:195-199. Therefore, nothing is here said about his preaching to the spirits in prison prior to the resurrection, nor of his leaving Paradise during the intermediate state while his body lay in the tomb. But it does say, that by the means of both the death of the flesh on the cross, and the quickening of his body by the spirit, through the resurrection, he was able to do this. We cite you Acts 10:42, I Cor. 15:36, and other scriptures to show that "quickened" means to be made alive through the resurrection.

Examining other aspects of this question, we find that while Jesus was yet alive in the mortal flesh, and hanging upon the cross he said to the penitent thief:

"Today shalt thou be with me in Paradise." (Luke 24:43).

This shows that Christ knew that immediately after the death of his mortal body, he was to enter Paradise, where he was to rest from all his troubles, and from all care and sorrow, etc. (Alma 19:47). And that he should not ascend to his Father in heaven until the time of his resurrection, or being quickened, or made alive by the Spirit. The next words we hear from the lips of Jesus, at the end of the three days his body lay in the tomb were those spoken to Mary at the time he appeared to her in the garden, and she would have embraced him, and he said, "Touch me not, for **I am not yet ascended unto my Father.**" (John 20:17). Thus, he signified to Mary that he had not completed the transition from death to the resurrection, by which he was quickened, until he had "ascended to the Father."

Of this event he instructed Mary to go to his brethren, the apostles, "and say unto them, **I ascend** unto my Father, and to your Father; and to my God, and your God." That same evening, after having ascended to his Father, he appeared to the apostles and proclaimed the resurrection. Not until then was Jesus "quickened" or made alive, thereby being qualified "to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1), and "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prisonhouse." (Isa. 42:7). These captives were those bound by Satan, by the death of this mortal body, as is set forth in the Book of Mormon:

"Wherefore, death and hell must deliver up their dead, **and hell must deliver up its captive spirits.**

...**"And the grave must deliver up its captive bodies,** and the bodies and the spirits of men will be restored, one to the other:

"And it is by the power of the resurrection of the Holy One of Israel." (II Nephi 6:28-29).

Thus we see that it was only by the power of the resurrection that Christ was quickened, or made alive, and that he was thus qualified to "bring out the prisoners from the prison, and them that sit in darkness out of the prisonhouse." For Jesus came to earth and took upon him the nature of man (John 1:14), with like passions as we (Acts 1:3), and subjected himself to the same laws by which we are governed, i.e., that at death of this mortal body, our mortal bodies return to the dust, pit or grave, and our spirits or souls return to God, from whence they come. At this time a preliminary judgment is passed upon us, and our spirits are either consigned to Paradise of God, if righteous, or cast into outer darkness, (Alma 19:42 to 46), or into the prisonhouse, (Isa. 42:7), if wicked, until the time of our resurrection. Until this is done, the cycle is not complete.

After this separation takes place, Alma goes on to say:

"Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; **THUS THEY REMAIN IN THIS STATE, AS WELL AS THE RIGHTEOUS IN PARADISE, UNTIL THE TIME OF THEIR RESURRECTION.**" Alma 19:47).

Therefore, if the righteous are to **remain** in the paradise of God between death and the resurrection, and the wicked are to **remain** in outer darkness or the prisonhouse, or hell, during this same period of time, which we refer to as the intermediate state of the souls of all men, then there will be no such thing as preaching by the righteous dead ministry to those who are of a different order, the wicked dead, and yet be able to remain in their respective places of paradise and outer darkness. So, a careful analysis of this passage (I Peter 3:18-19), will show that it was impossible for Christ to have preached to the spirits during the three days his body lay in the tomb, and his soul or spirit rested in the paradise of God. Almost the last information we have from his lips as he hung on the

cross, was "Today shalt thou be with me in paradise," showing that he knew that as soon as his spirit was separated from the body that he would go to the paradise of God to rest from all his labors.

When Alma stated that during the intermediate state, between death and the resurrection, that all men, would remain in the place to which they were consigned by the Lord, until their resurrection, as set forth in Alma 19:42 to 47, he did not leave this question open to guess work or speculation; he stated without equivocation, that this knowledge had been given to him by an angel, therefore, it was not his personal opinion, nor by inference, or speculation, but the revelation of God by an angel. So, when he said **all men**, (who were righteous, and therefore qualified to inhabit the paradise of God, which included Jesus Christ), would remain in paradise until their resurrection, etc., he meant just what he said, and this would preclude Jesus Christ or any one else from going from "this state of happiness", where they are fully conscious and awake to their good fortune, to the outer darkness of the prisonhouse to preach to the wicked during the intermediate state. These two divisions of the spirit of men are separated by an insurmountable gulf between death and the resurrection, as it is set forth in Luke 16:19 to 31, of which I will quote the 25th and 26th verses:

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

"And besides this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

And according to the Scriptures this barrier could not be surmounted even by Jesus Christ, until he should be quickened by the spirit, "till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (I Cor. 15:25-26). This is the only proper conclusion we can reach from this statement of Peter, "by which also he went and preached to the spirits in prison," that is, it was not until after his resurrection.

We must conclude, therefore, that when Christ preached to the spirits in prison, as set forth by Peter, that it was subsequent to the resurrection, and not prior to it. It will also be borne in mind that at the time Peter wrote his epistle, it was some thirty years after the death and resurrection of Christ had transpired. There is nothing in the words of Peter, nor of any other writer of the New Testament, which would justify us in a conclusion that Jesus violated the provisions made for all the righteous, i.e., for remaining in the paradise of God, in a state of happiness, rest, and freedom from troubles and sorrows, until the resurrection.

No other writer of the New Testament gives us a single clue to this matter, nor does Peter himself say at what period Christ thus preached to those mentioned, except that it was after Christ was "quickened by the spirit" or made alive by the resurrection. This being true of Christ, it would logically follow that the

same would have to be true of his ministry, and in that case their resurrection will not take place until his second appearance, therefore if the ministry shall preach to those who have departed this life, it will be during the thousand years, following the first resurrection, or at some other time future to that. The words of Peter, the only witness to this event does not teach such preaching during the intermediate state.

These questions arise, also, in the consideration of this subject. Paradise is presented to us in the Scripture as a place of rest, of freedom from troubles, care and sorrow, and a place of peaceful surroundings. On the other hand, Hell, is described as the place of outer darkness or a prisonhouse, and is represented to us as a place of fearful looking forward to the fiery indignation of the Lord, a place of weeping, and wailing, and gnashing of teeth, etc. This being true, we ask in all seriousness, what happiness did Christ enjoy in Paradise during the entombment of his body in the grave, if his time was spent in the sorrows of the prisonhouse? How did he reach all the millions upon millions of people who had lived upon the earth in the days of Noah and since, who had died, during those three days, and at the same time receive any rest in Paradise? If he thus preached to the wicked in hell, and there were those who rejected him, and refused to hear him, as they refused to hear him during his mortal life, and as they had refused to hear his servants while they were in the mortal flesh, then to what degree would Christ or any of the redeemed prophets, and servants of old, such as Enoch, Noah, Abraham, Moses, etc., be free from trouble, care and sorrow? Yet, the Book of Mormon clearly teaches that those who enter the paradise of God would not only be conscious of their surroundings, but would enjoy perfect freedom from all such conditions **"in a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from care, and sorrow, etc."** (Alma 19:45).

To thus preach to the spirits in prison during the intermediate state is not a logical concept of either happiness, rest, freedom from troubles, care or sorrow, but to the contrary it does destroy the very hope of the Christian, who after a faithful, ministerial service here, in which some suffer persecution, martyrdom, death, and all manner of trials, in an effort to bring salvation to mankind in this probationary state which has been given them to prepare to meet God, then finds that he must repeat the same labors to them in the intermediary state. For my part I want none of it, for I look forward to that day, when released from the cares of this life, to a well merited rest, where I can find peace and happiness with the righteous in the paradise of God as a reward for righteousness which I may have merited in this life.

This view was shared by the elders of this Church of Christ long prior to the days of 1925, or the 1918 agreement with the Reorganized Church. We quote briefly from Elder John R. Haldeman, as found in the Searchlight, for September 1898, pages 253-254, and article entitled, "His Spirit Rested In Paradise:"

"Many curious ideas have been advanced concerning the whereabouts of the spirit of Christ during the three days he lay in the tomb. Some believers in the restoration gospel make the assertion that while his body lay in the tomb his spirit was busy preaching to the spirits in prison, quoting I Peter 3:18-20. Those accepting the doctrine for the baptism for the dead seem most prone toward this view. Indeed it is necessary that that view prevail in order to harmonize with the oft repeated assertion that the spirits of departed Mormon elders are now engaged in work similar to that performed by the Savior when he opened the prison doors and led forth the captives.

"We are of the opinion that these ideas are incorrect concerning Christ's whereabouts during his entombment."

(This article should be carefully read by all those who wish to know what Elder John R. Haldeman taught on this subject. His article is too long to give in full here, but it will not support the idea that Christ preached to the spirits while his body lay in the tomb.)

Now we give a few lines from an article by Elder Jas. A. Hedrick, a contemporary to Elder Haldeman, which appears in the Evening and Morning Star for June, 1913, page 4:

". . . If all the righteous spirits are resting in paradise from all care and etc., until the time of their resurrection they cannot go or be at the same time in prison laboring with care, preaching to the spirits in prison; do you think you can be in paradise resting and at the same time laboring preaching to the spirits in prison? No, you cannot be in two places at the same time. And if all the righteous are received in paradise that is the place where all the spirits go except the wicked, and as I have shown that the Blood of Christ atones for the sins of all those who obey the gospel and work righteousness until death, and that all little children are alive in Christ and also all they that die without a knowledge of the gospel, these are all righteous ones, they all go to paradise and there remain until the resurrection of the just which is the first resurrection

"The writer has no desire to go and preach to the spirits in prison, because the spirits that he is in possession of bear witness with his soul by which he is able to know if he is faithful until death, his spirit will rest in the Paradise of God until the time of his resurrection, and I find this is according to the law and the testimony. See Book of Moroni, last chapter, last verse.

"And now I bid you all farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of Jehovah, the eternal judge of both the quick and the dead. Amen"

In an article appearing in the Truth Teller, first publication of this Church of Christ, for September 1864, Granville Hedrick, father of J. A. Hedrick, refutes this doctrine, which had its origin and foundation in the

false doctrine of baptism for the dead. The article, "An Address" is too lengthy for quotation here, but of it he states:

"Which shall we believe, the sacred Book of Mormon, or these spurious revelations, which have been so elaborately devoted to establish one of the most rotten principles ever imposed upon the church."— (Truth Teller, page 34).

Think it over. Which shall we believe?

THE GOSPEL TO PALESTINE. WHAT DOES THE SCRIPTURES SAY ABOUT IT?

By Apostle B. C. Flint

It would seem, from its very importance, that this subject of missionary work in the Holy Land should not be taken lightly, nor without due investigation, but with careful study, and with a very prayerful approach. In short: Is it a part of our program as a church, to inaugurate a mission in that ancient land of Israel and Judah?

If it is a part of our responsibility then it should be undertaken with the most ardent and united collaboration. On the other hand, if we have no specific or direct scriptural basis, then, before we are too radically committed to such a program, it would seem to be wise for us to, first, sit down and count the cost, both from a scriptural, and a material standpoint.

We DO have a very definite statement in scripture as to the part our Master Jesus Christ, is to play in this idea of a "Restoration of the Jews". And, in this connection, what bearing should this statement of scripture have on any program that we might undertake to initiate? We read:

"Behold the day of the Lord cometh, and thy spoil shall be divided in midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

THEN shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, etc." Zech. 14:1-4. (Emphasis mine, B.C.F.)

In the previous chapter, the Lord mentioned here, is identified as Christ in the following language:

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." Zech. 13:6.

In latter day revelation, this statement is further amplified as follows:

"AND THEN shall the Jews look upon me, and say, What are these wounds in thine hands, and in thy feet? THEN SHALL THEY KNOW THAT I AM THE LORD; for I will say unto them, These wounds, are the wounds, with which I was wounded in the house of my friends." Book of Commandments, chapter 48:42-43. (Emphasis mine, B.C.F.)

These statements are very definite, and in them a time is indicated, and that time is when Christ shall appear to the Jews, as one of his appearances, pertaining to his second coming, and the Scriptures plainly indicate that there will be a number of appearances of the Master before he finally appears "in the clouds of heaven and when every eye shall behold him", or when he finally comes at the beginning of the millennium. The Scriptures teach us that at his first coming he made a number of appearances which were all a part of his first coming. After his resurrection he appeared a number of times to his disciples at Jerusalem; also he appeared to the Nephies on this continent, and elsewhere.

None of these appearances were a "Second Coming", but were all a part of his first advent into the world. So, do we find a number of appearances mentioned relative to his second coming, and in which it is indicated that there was a great preparatory work to be done before mankind will be in a condition to enter the millennium.

Now the above mentioned work of the Master, as indicated, and as stated, is very definite, and since it is also true that every outstanding part of the latter day program, has very definite scriptural, specific, prophetic precedent, we are led to wonder just how far we are justified in inaugurating any NEW program unless there is a specific prophecy guaranteeing such an invocation. For instance: For the angel's message, we go to Revelation 14:6-7; for the return of fertility of Palestine, and the return of the Jews, there, we go to Zech. 2; for the apostasy of the church, we go to Rev. 12; Rev. 17; Acts 20:28-30; II Thess. 2:1-4, and many others; for the Book of Mormon, we go to Isa. 29; and Ezek. 37. And so we have, through the years, been enabled to lay a very sound scriptural foundation for all of our work, and SO, we should be able to do the same with this vital matter.

In this, however, by a very careful study, we must confess that we are unable to find a single prophetic statement that specifically points to any such work, and the lessons we should learn from the seeming propensity of the restoration movement trying to run ahead of God, in the past should now, admonish us to carefully examine the road ahead before we become too deeply involved. We could mention a number of very expensive undertakings in the past, whose warnings should not be ignored at this time, by overhaste, in running without tidings.

We have found a great many references to the return of the rains to Palestine and the restoration of that land. We can find many references to the return of the Jews to their homeland, and the development that they would make there, but none of these seem

to be associated with the gospel of Christ. We DO find a statement like this:

"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," II Nephi 12:85. (Emphasis Mine, B.C.F.).

But "the land," there mentioned, seems to be the land of America, and so since it was "this land" that was to be the "choice land"; and that this land should be the place where the gospel should go forth from, it seems to put some meets and bounds to the beginning of the work.

It may be urged, and rightly so, that the great latter day evangel was intended to be universal, and "to all nations." This we readily grant, and we find this commission amply indicated in the first chapter of the Book of Commandments. However, none of this suspends the plain teachings of scripture, which is found to be the very basis of the latter day restoration. We have always taught that under God's order, the restored gospel church should be FIRST to the Gentiles and from them it was to go back to Israel. It was not to be a haphazard free for all, without order. The early attempt to start missionary work among the Indians, because of what the Book of Mormon indicated as being their origin, and before the Gentiles were to have their dispensation, and which proved abortive, should act as a warning there.

Also, the Scriptures teach that Jerusalem "should be trodden down by the Gentiles until the times of the Gentiles should be fulfilled." This is also a very outstanding criterion with reference to the work in Palestine, as we find in chapter 48, and verse 25, of the Book of Commandments, where we read:

"And this have I told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be GATHERED AGAIN; BUT THEY SHALL REMAIN UNTIL THE TIMES OF THE GENTILES BE FULFILLED." (Emphasis mine B.C.F.).

And, the above is connected up with the coming of Christ in the next verse as follows:

"And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth."

Were this not clear enough, we call attention to the statement in the 10th chapter of III Nephi. Here, after telling that the church should be established among the Gentiles in the latter day, it adds this significant statement by Christ himself:

"And then shall the power of heaven come down among them; AND I ALSO SHALL BE IN THE MIDST, and then shall the work of the Father COMMENCE AT THAT DAY EVEN WHEN THIS GOSPEL SHALL BE PREACHED AMONG THE REMNANT OF THIS PEOPLE." III Nephi 10:4. (Emphasis mine, B.C.F.).

The idea is elaborated as we read on in this chapter, which shows that a REAL part of the program that Christ intends to superintend personally will be directly to the children of Israel in a specific way, and the statements used at the beginning of this article, concerning Christ's appearance to the Jews at Jerusalem, is to be the initial work among them AS A RACE.

It may be urged that we are living in the closing period of the Gentile times; and this we readily grant, but these times are not yet closed. Jerusalem is still trodden down by the Gentiles, and to quite an unusual extent. The indication of the closing of the Gentile times is manifest mostly in the situation that now confronts us as a missionary movement. This is seriously felt by some of our old time missionaries, who have given almost our entire lives to missionary work. Fifty years ago, our experience was that we spoke to full houses everywhere. True, we underwent the usual rigors of that type of missionary endeavor; we were mobbed, we slept in school houses, we went without many of the necessities of life, but the people heard us, and this NOW accounts for the goodly number of members in the various fields where we labored in years past.

Now, we see the reverse. We have a type of competition that is almost impossible to overcome. First; is this almost total indifference to organized religions. Any kind of religion is as good as another; doctrinal matters are entirely taboo. Then there is the "canned" religion on TV, Radio, and commercialized evangelism. We seemingly have reached the period spoken of by the old prophet Jeremiah where he says:

"Turn, O backsliding children, saith the Lord; for I am married to you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jer. 3:14-15. (Emphasis mine, B.C.F.).

This is also very aptly described by a warning in the Book of Commandments; chapter 1, verse 3, where we read:

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people: For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."

Also:

"And now if this generation do harden their hearts against my work, behold I will deliver them up unto Satan, for he reigneth and hath much power AT THIS TIME, for he hath great hold upon the hearts of the peo-

ple of this generation; and not far from the iniquities of Sodom and Gomorrah, do they come at this time; and behold the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them. Behold I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath been hitherto verified." B. of C., chapter 4:6. (Emphasis mine, B.C.F.).

This all agrees with the statement in II Nephi 12: 16-17, where we are told: "They have all gone astray, save it be a few, who are the humble followers of Christ; Nevertheless, they ARE LED, that in many instances they do err, because they are taught by the precepts of men." (Emphasis mine, B.C.F.).

So much for general missionary possibilities now. Personally, we much prefer the old type of opposition, that, while it involved mobbings, etc., yet we DID get a hearing, and that is something that this opposition of indifference does not permit of, as is indicated in the Scripture cited.

Now just a look at the Jewish question of today. For several years, now, there has come to my desk, a periodical called, "The United Israel Bulletin". It is the official organ of the "UNITED ISRAEL WORLD UNION." This movement is a fully, and well organized, militant proselyting, anti-Christian, missionary movement. They make the claim that, during the last ten years, they have converted over ten thousand Christians to a rejection of Christ and an acceptance of Judaism. They are not only well organized, but are amply financed, and are a real, formidable, anti-Christian antagonist. AND, this movement IS NOT IN PALESTINE, but right here in America. So it would seem that any pro-Jewish movement among us as a church, has a very very, fertile field here in our own land. Added to this we are credibly informed that there are now almost three million Jews, or twice as many Jews in New York City and vicinity as there are in the whole of Palestine; more Jews in America than the membership of most any other religious movement. This serves us with a challenge, and it would seem that to run to Palestine, NOW, in the absence of any real, specific, scriptural backing, would hardly be in keeping with our past adherence to scripture.

A look at the New Nation of Israel (according to the scriptural division of the house of Israel, this nation should be called Judah and not Israel):

There are, today, ten active political parties as follows:

The Mapai (Israel Labor Party), A Zionist Socialist Party aiming at the ingathering of the Jewish people, the upbuilding of the State of Israel, and a Socialist regime founded on spiritual and political freedom.

The Herui Movement. A party formed by the Irgun Zvai Leumi, in opposition to the present regime in Israel. It calls for the territorial integrity of Eretz Israel (Land of Israel) within its historic boundaries on both sides of the River Jordan.

General Zionist Party. The party stands for free private enterprise, the establishment of Government health service and government labor exchanges, etc.

The National Religious Party—Mizrachi and Hapoel—Hamis Rahi. The aims of this party are: the establishment of a society based on the ethical and social principles of Israel's Torah; the striving after legislation founded on the laws of the Torah.

The Poalei Agudar Israel, (Agudar Israel Workers Party. No legal code other than that of the Torah is acceptable for the State of Israel.

The Achedut Ha' avoda—Poalei Zion. A pioneering Zionist Socialist party standing for: ingathering of Jews of all countries in a Socialist Jewish State in the whole of Palestine.

Agudat Israel Party. The party stands for the strictest observance of the Torah in the administration of the State with jurisdiction entrusted to rabbinical authority. The Party demands the speeding up of the ingathering of the exiles, the opening up of the country to private investment, and the state control of the Labor Exchanges, etc.

Mapam (United Workers Party). A left wing Zionist Socialist Party, aiming at the ingathering of the Jewish people (Kibbutz Galuyot), the realization of socialism and the training of Jewish youth in Israel, and the Diaspora for pioneering settlement. It stands for progressive social legislation, and opposes all discrimination within the State, especially with regard to the Arab minority. A Labor Government in coalition with all progressive forces, an economy planned for the absorption of large-scale immigration. Jewish-Arab working class solidarity; foreign policy aimed at permanent peace in the Middle East, based on neutrality of the whole region; absolute of all military pacts and alliances; Big Four agreement for the preservation of peace, and a line of neutrality on the part of Israel.

The Progressive Party. The Progressive Party is a non-socialist party with progressive liberal tendencies. * * * The Progressive Party stands for a cautious policy without concession of territory or sovereignty.

The Israel-Arab Democrats Party. In addition to its specific demands for the Arab community in Israel, the Party demands Israel's cooperation, within the framework of the United Nations, in ensuring world peace and improving the political, economic and social conditions in the Asiatic and African nations.

The above brief analysis of Israelite thinking, gives us rather an over-all picture of political Israel as it stands today. The internal thinking seems to lie between two divergent demands on national economy. The demand for the exercise of private enterprise on the one side as against socialism on the other.

Then there is the international thinking, and it can be plainly seen that in this there are some rather explosive demands, in the light of present events over there, because it is a well known fact that at present the Arab nations now occupy practically all of the terri-

tory east of the Jordan, and also now own and control half of the city of Jerusalem.

At any rate, it all adds up to the fact that Palestine is now merely in an embryo state as a nation, and when we compare present trends over there now, with our own, we need merely to refresh ourselves regarding our own early colonial history. Which, being the case, their general interests are not of that type to bother themselves very much by any religious advances that we might now make. This also encourages the view that it will take the Master himself to initiate anything of value; and together with that, the characteristics of the Jew as an individual as described in the Book of Mormon, together with what we ourselves know about him as an American citizen, we feel, more than ever, that we had better leave the matter of Jewish conversion to the one source that we are sure can handle it, and that is Christ himself. May God give us wisdom and foresight to act wisely, is our prayer.

IN THE FIELD

(continued from page 149)

what we thought was the flu. He became so ill by Sunday, which was their Sacrament Sunday, that he was unable to be with us at the service, and we had to serve him the emblems in bed at Brother I. B. Brockman's. He was administered to and seemed to receive considerable relief, so he was able the following Wednesday to make the trip home to Independence, and it was from there that we received the distressing news that he was in the hospital with a complication of diseases, especially the liver, that gave us real anxiety, and we not only personally sought the Lord in prayer for him, but also made special solicitations for him, in this regard, wherever we went, and it seems that the Lord heard our prayers and blessed our brother to a wonderful degree, and to the point that, in spite, of direful prognostications from the doctors, who had him in charge, he seemingly has been completely healed, and restored to a large measure of health, for which we rejoice in full measure in the Lord.

Resuming the story of our work in Sparta: we had received a long distance call, on the Monday before Brother Sheldon left, from Racine, Wisconsin, announcing the death of the baby of Brother and Sister Meredith Gage and requesting that we come and care for the funeral, so we took the train Tuesday and came to Milwaukee, where Brother Gage met us and took us to Racine. We held that funeral on Wednesday, and on Thursday we returned by train to Sparta as we had accepted an invitation from our folks in Minneapolis to be with them the following Sunday. We left Sparta by train Friday afternoon and were met in St. Paul by Elder Frank L. Knapp, and taken to their home in New Brighton, Minnesota. On this visit, we preached for the Minneapolis group on Sunday. Here another unusual incident met us. On Sunday morning, Sister Mary Schindler found her husband, dead in bed. She told us that on the evening before he had expressed his intention of attending service Sunday morning, as he had heard that we would be there. At any rate, we stayed and assisted with the funeral on Tuesday, Elder T. S. Maley, the pastor there, being in charge and preaching the sermon.

While at the Knapp home we blessed the little baby daughter of Brother and Sister Kenneth Knapp.

Returning to Sparta, we resumed our series of meetings, and on Friday afternoon we had the pleasure of baptizing Brother Leo Clifton, husband of Sister Evangeline Clifton whom we had baptized years before, together with her father and sister Wanda and a cousin Viola Petrie. Also with Brother Clifton at this time we baptized the oldest son of Sister Clifton by a former marriage, Buddy Smith. These were both confirmed at the evening preaching service Friday evening, and on Sunday following, at our regular service these two brethren were given the right hand of fellowship by the entire local at Black River Falls.

At this last-mentioned service, Brother and Sister John E. Davies, now from Madison, Wisconsin, though formerly from Montfort, Wisconsin, came up and took us home with them to Madison, where we remained for over two Sundays and held services at each.

A word about this Madison experience should not be omitted, as we there had the pleasant experience of meeting some very fine intelligent people. Mr. and Mrs. Beardsley, the next door neighbor to the Davies' are both educators, having been instructors in some of the higher schools and colleges, and at present Mr. Beardsley is employed in the state service. They are members of the Christian Church commonly called Campbellites, and latter day saints generally know something of past experiences with this enlightened group. Anyhow, these fine people were so impressed with the first sermon they heard, in which, by request, we used our old chart showing the final destiny of mankind, that they expressed a desire to hear more, so another service was announced for the following Sunday, and again we used the chart showing the form of organization of the church in the New Testament period, and the necessity for a complete restoration of that scriptural form, in fulfillment of the prophecies of Scripture. In this connection, we heard something that is now rare in the religious world, generally. Because the Beardsleys had not attended their own service on the first Sunday we were there, their pastor called on them and asked the reason for their absence, and when they told him of their visit to our service, he commended them highly and advised them to not fail to avail themselves of such opportunity to hear other, and advanced ideas. We were also invited to spend a social evening in the Beardsley home. May God bless these fine broad-minded people.

At the second Sunday in Madison, Brother and Sister Jones, from Fond du Lac, attended our service and took us home with them, where we spent the next week, and while there was no opportunity for preaching there, anyone who knows the Joneses, especially Verna, will know the type of times had while in that home.

We think that here, the young daughter of that home, Maybelle Jones, deserves a little special mention. She was baptized some years ago, and seemingly has made splendid use of her opportunities since then. Without going into detail on this matter, we will sum it all up by saying, that we are proud of her, as

there isn't a cleaner nor finer upstanding young sister in the church than Maybelle Jones.

The Sunday following our Fond du Lac visit, Brother and Sister Hunholz from Milwaukee came up and took us home with them, and we spent the balance of the time, from then on, at Milwaukee and Racine, until it became necessary to go to Lima Center to help the Addies get ready for the Reunion. We held intermittent services at both places.

At Racine, our young brother Meredith Gage indicated his willingness to accept his call to the priesthood, which had been given some years previous. So on our last Sunday in Milwaukee, the entire Racine group came up and Brother Gage was ordained a priest by Elders B. C. Flint and Ray Hunholz. We rejoice in this addition to our ministerial force there. "Buddy", not only shows qualifications that are outstanding, as he has already been acting as a leader in Sunday School, but he is a real student and will yet be heard from. Also, his young wife, Gretchen, is showing herself, too, as being a real help-meet. May God bless them richly.

As to the reunion, there is little than can be said about that, outside of the fact that the usual wonderful outpouring of the spirit of God was with us throughout. By this time, our associate missionary in charge, Brother Sheldon, was able to resume his work in the state, and was at the reunion helping us with its program. We were fortunate in having as speakers, Elders Robertson, Aldridge, Housknecht, and Sheldon. I merely acted as a sort of assistant to those who occupied.

Just before the reunion, I baptized our fine young Sister Carla Rubitsky, a granddaughter of the Addies. Carla is a sweet little lady and we feel that she will make a fine little saint. These reunions have been real missionary in their results. When they were first started about eight years ago, the scattered members of the church in Wisconsin were unacquainted with one another, having no contacts, but now they have been welded into a solid family group and God has certainly blessed them through the years; also, the reunions have resulted in a number of additions to the church by baptisms. Among these are young Brother and Sister Virgil Addie. Young Sister Addie's daughter and her parents have been baptized as a result of the reunions, and this year we added, this granddaughter, Carla Rubitsky. So with the passing of the years God's special blessings have come to Wisconsin, and His works have been made manifest in a marked degree, added to which, now, the general church is quite well acquainted with the good spirit that now prevails in old Wisconsin. May God continue to bless is our prayer.

Following the reunion our new members, the Beachtels at Lime Center, gave the missionaries a real treat in taking us riding over some interesting terrain adjacent to Lima Center, and also some very enjoyable social evenings.

After the reunion was over, we felt that we had had about enough, for a time, as we had been very busily engaged for well over three months without a

let up, so we began looking around for a way home. (Brother Sheldon wished to remain longer in the field, which was proper). In this connection, Brother and Sister Robertson indicated to us that they would like to return to their home in Tennessee, and would be pleased to take us with them, and come this way. Accordingly, on Wednesday we left with them in their car and made our first stop at Barneveld, my old home neighborhood, staying overnight with the Duffeys. Thursday, we came down through Iowa, and at Victor, we called on a cousin of Sister Robertson, a Sister Noah, arriving at Newton, Iowa, in the evening, where we visited the two families there, Walker-Tucker and Neufarths.

Friday we came to the Ballantynes near Lamoni, in a heavy rainstorm. Brother Ballantyne met us at the bottom of the hill near his home with the tractor to pull us up the hill through Iowa mud. We spent a very pleasant evening and stayed all night with these splendid saints, and the next day, Saturday we landed at home, tired but feeling that we had spent a very profitable summer in the Master's work. We may make another trip into the field later.

The Flints

REFERENDUM NOTICE

It has come to the attention of the General Secretary that there might possibly be some misunderstanding among the membership with regard to the recent referendum.

There was a tabulated vote of 180 in favor and 130 against, making a total of 310. Since a referendum matter of this sort requires a majority of two-thirds, the referendum bill did not pass. It would have taken 206 favorable votes to have passed.

The rules under which our conference proceeds were adopted by referendum after the conference of 1939, which replaced a former procedure adopted in 1936, which in return had modified an action approved in 1935. Since there are some members of the church who were not even alive at the time these rules were instituted, and many have come into the church since, it seems wisdom to spread this action on the pages of the Advocate that all may be adequately informed.

Should you have any questions or comments concerning this matter, feel free to write the General Church Secretary at the church address in Independence, Missouri.

In response to the query encountered year after year at conference as to why the referendums are not so voluminous as in some previous years, attention should be given to paragraph 8 of the People's Conference bill of 1939. Beginning about 1936 and continuing up to 1939 and perhaps a time or two thereafter, the conference made a practice of sending out practically all major motions, even the elections of

officers and committees. This led some to believe that such was a customary thing. However, paragraph 8 was instituted to keep the membership from being burdened with vast quantities of inconsequential matters to decide, upon which they could hardly be adequately informed. This in addition to the fact that missionaries could not plan work in their fields until the referendum returns were published late in the summer. Such a loss of time did not seem wise.

Matters which continue in force year after year without further conference action, such as the referendum rules, and other matters adopted as the policy of the church, or other standing regulations, are in quite a different category and are always sent out to referendum. Apparently the church is becoming fairly stable in its ways of doing things on the policy level, and therefore there is little going out to referendum the last few years. In place of voluminous referendums, the membership are urged to attend the conferences, or send in matters to the conference for action.

THE PEOPLE'S CONFERENCE

1. The legislative power of the Church of Christ shall be vested in the local churches, in harmony with the instruction: "therefore this shall ye observe, and make it your law to do your business by the voice of the people."—Book of Mosiah 13:36.

2. Each local church shall meet the third week in June, which shall be known as General Conference Week to consider all matters recommended to them from the conference of the ministry of the Church of Christ.

3. The acts of the ministers' conference of the Church of Christ shall be reported to the local churches in the form of a supplement to the May issue of Zion's Advocate, and shall be so arranged as to provide a ballot on all measures submitted to the peoples' conference.

4. No discussion of the bills, and no matter other than that pertaining to the bills, shall be permitted in the supplement in which the ballots appear.

5. Local churches may initiate legislation by drafting measures to be presented to the ministers' conference; and when so drafted said measures shall be presented to the conference in their original form; but after becoming the property of the conference they become subject to the same parliamentary rules that apply to all other measures. Local churches may also submit any other matter of general church interest, together with their recommendations, to the Council of Twelve, prior to the convening of the ministers' conference on April 6th of each year.

6. The Council of Twelve shall, at a convenient date, meet before the convening of the conference of the ministry to consider all matters presented to them, and to provide a tentative program for the conference of the ministry.

7. The conference of the ministry shall not be legislative; and while composed primarily of men holding

the priesthood, all other members present shall be privileged to participate in the discussion of all measures, and to initiate legislation. The right to vote shall also be extended to them on all measures exempt from referendum by paragraph 8. All other acts of said conference shall be recommendations to the local churches.

8. All measure of church business adopted by the conference of the ministry shall be put to a referendum vote except matters of routine connected with the conference, appointment of missionaries by the Council of Twelve, filling of vacancies in quorums of the general ministry, either by selection or ordination, standing committees and mere votes of sentiment.

9. All measures defeated in the conference of the ministry shall go to referendum vote if ten members of the conference of the ministry who are present when the action is taken request it of the conference.

10. No act of the conference of the ministry shall be binding upon the church until ratified by the people's conference composed of all the local churches, except as provided in paragraph 8.

11. Ballots shall be printed in such form as to provide for the individual vote, as well as the collective vote of the locals, the name and address of each voter to appear on, or to accompany the ballot supplement.

12. Scattered members may obtain ballots from the General Office, and may send their votes to their local churches, or to the General Church Recorder. Scattered members not belonging to locals should register their names with the General Recorder. Members of locals not voting with the Peoples' conference may forward their ballots the same as scattered members.

13. All votes must be reported to the General Recorder not later than July 31st. No vote received after that date shall be counted.

14. The compiling and publishing of referendum bills shall be under the control of a committee of three known as the referendum committee, except that all measures submitted to the Ministers' conference in writing shall be sent as adopted by the Conference, including all preambles and introductory clauses not eliminated by the conference.

15. Free and proper discussion of all measures to be proposed to the ministers' conference, and all measures adopted by the conference, and submitted to the peoples' conference, shall be permissible in any issue of the Advocate, subject to the discretion of the Editor, or editors.

16. Measures sent out to referendum may not be altered or amended. The vote must be a straight "yes" or "no" upon any bill or measure as it appears upon the ballot form.

17. The referendum committee in conjunction with the General Recorder shall, as soon as practicable after the close of the polls on July 31st, check the count of votes, tabulate the votes according to the returns and announce the vote in the next Advocate.

NOTE—This bill for the peoples' conference, if approved will amend our present rules. It will require a two-thirds majority vote to carry.

Submitted to the Ministers' conference by,

The Council of Twelve
Leon A. Gould, Secretary

April 7, 1939

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(Copied from the 1939 conference minutes, session of April 12, 1939, F.E.M.).

Respectfully,

Forest E. Maley
General Church Secretary

CORRECTION

In the last Advocate for September, and on page 137, first column. In the quotation from the Apocrypha, there are two words omitted. They are the words, "that" and "away", and will be indicated in this correct quotation: "And every one (that) shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed, shall be preserved from said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning. Then shall they be in pitiful case, which now have abused my ways; and they that have cast them (away) despitefully shall dwell in torments.

"For such as in their life have received benefits, and have not known me; And they that have loathed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it; The same must know it after death by pain."

Also on page 140, first column, third paragraph, second line, the word, "renowned", should be "renewed", so as to read: "If John R. Haldeman, who was editor of the (renewed) Evening and Morning Star," etc.

B. C. Flint

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.

Send ALL remittances for the Sunday School Association to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

SUNDAY SCHOOL SUPPLIES

	Price Each
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