

ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

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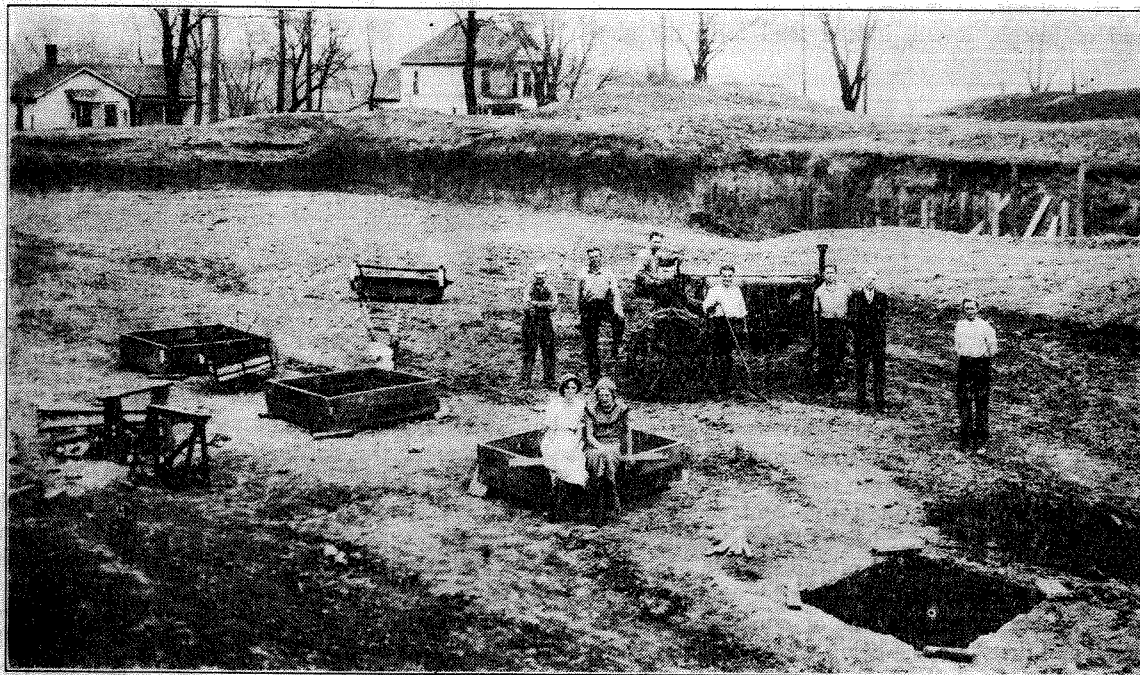
INDEPENDENCE, MISSOURI, DECEMBER, 1933

NUMBER 10

THE DIVINE EDIFICE

Now Ready for Concrete and Steel

Work has been steadily progressing on the excavation for the Temple this summer, and the required depth of nine feet and eleven inches below the steel marker at the northeast corner, has been reached. Four of the foundation caissons have been sunk to the solid rock, and can now be filled with the concrete and steel. These can be seen in the cut.



The actual cost of the concrete and steel for each of the supporting foundation columns will be

We suggest that individuals and local groups make an effort to contribute money at once for this purpose. In this way the work can be expedited and we can soon begin to see the House of God take form.

This is the day of Faith and Action! On every hand we see the evidences of dissolution and the changing of our civilization. To those of the old order, it is a day of darkness and dread; to those of us who have seen the vision of the coming Glory of the Kingdom of God, it is a time of rejoicing and hope. Although some may doubt and scoff, the building of the Temple in the center place of Zion is the initial step to the realization of our dreams. Therefore, let us heed the words of the Messenger:

"I will give you more of the plans of the Temple, but be not slothful in carrying out the plans that I have given you. Get, as I have told you, a wise man whose heart is filled with the Spirit of God; who is no mocker. Let him draw the plans and prints of the building as far as he can, for, behold this house is not built after the wisdom of men; for it shall yet be shown to many who doubt and question the wisdom of this house, that the Lord has directed, and that it is not the wisdom of men."

Upon this sacred Temple Lot, dedicated by the Prophet Joseph Smith, must be lifted up the Standard for all Nations. Unfurled from the center of the Land of Joseph, it will indeed send forth the glad

tidings of the nearness of God, and the coming of the Reign of the Prince of Peace.

All who love truth and righteousness, and are grounded in the work of the Restoration, should immediately lay aside prejudice and the selfish sectarian spirit, and become united in this great task. Out of it will come Unity, Peace, and the Power to bring about the fulfillment of the ideals for which we are all honestly and earnestly striving. "Where there is no vision the people perish."

While the complete details and understanding of the purposes of the Temple may not as yet be clearly apparent to all, we have the sure promise of God (whose word cannot and will not fail) that within it and upon it the Glory of God shall be revealed.

Brothers and sisters of the Restoration, we ask you in all sincerity to make this appeal a matter of fasting and prayer, that God may bring us all into one happy and blessed family, loving and serving him, by helpful service and kindness to all men.

Let us again quote from the words of the Messenger:

"Therefore, let the Temple of the Lord be built. Shout the tidings to the nations of the earth. The Lord God has spoken and has again sent his Messenger that peace may come, and salvation to all people. Prepare ye a people that shall be ready to meet Christ when he comes to make his abode with men."

Verily, this is the great day of His preparation!

W. L. G.

Some Thoughts Concerning God

By Willard E. Smith

I am fully convinced that the light of Nature alone is too feeble and inefficient as a guide to direct us in the way of obtaining an understanding of the Supreme Being. Also that the various creeds of the different churches are but the learned disquisitions of uninspired men who were trained in dialectic subtleties which not one in a thousand could understand. The ideas that God is an "Immaterial uncompounded essence" possessed of "no sensible qualities,"—a "Spirit without parts,"—"perfect without quality,"—"unable to remove out of one place into another," and that "He is a being whose center is everywhere and whose circumference is nowhere," and other such similar vagaries, are so bewildering, confounding the intellect, and when strictly analyzed are found to consist of words without meaning, that one becomes disgusted in their perusal.

The one true and primary source through which

a knowledge of God is designed to be obtained is by an obedience to the Divine plan as presented by the Christ, in that he declared: "My doctrine is not mine, but His that sent me; if any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."—St. John 7: 16, 17.

That it is primary and fundamental that we should acquire a knowledge of God is paramount according to the instruction of Christ and his apostles, as see the following Scriptures:

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—St. John 17: 1-3.

—“Awake to righteousness, and sin not; for some have not *the knowledge of God: I speak this to your shame.*”—1 Corinthians 15:34.

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire *taking vengeance on them that know not God*, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.”—2 Thessalonians 1: 7-9.

From these passages of scripture we learn that a knowledge of God is indispensable, and that eternal life is given (not that it shall be given us after we die, but here and now), by the Son of God in order that we may *know* both the Father and the Son. The word “*life*” is not used here in the sense of “existence,” as some would have us believe, but signifies that divine association with the Father and the Son in which we are always living in harmony with our spiritual environment. That *life* really means means an *existence*, and *death* a *non-existence*, is not a correct biblical interpretation of those terms, as witness the following scriptures:

“Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayer night and day. But *she that liveth in pleasure is dead while she liveth.*”—1 Timothy 5: 5, 6.

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath everlasting life*, and shall not come into condemnation; but *is passed from death unto life.*”—St. John 5: 24.

“He that believeth on the Son *hath* everlasting life; but the wrath of God abideth on him.”—St. John 3: 36.

A fair illustration of what “life” and “death” signify may be presented as follows:

Two trees are standing on your front lawn. One of them is *alive*, the other one is *dead*; yet they both exist. The one is barren without a single leaf to flutter in the breeze; and even the bark is scaly and, unsightly. The other is fresh and green, and its branches are covered with leaves and laden with fruit, and is pleasant to behold as the birds nestle within its branches and the beasts of the field refresh themselves beneath its shade. Both of them are trees, and each exists equally with the other, yet one is dead, and the other one is alive. The green tree is alive, not because it exists, but because it functions in harmony with its environments—obeying continuously the laws of its being, sending its roots and tiny rootlets down deep in the earth to gather moisture and other necessary elements to press upward through the trunk and its branches, which in turn puts forth its leaves to gather and absorb the dews, the light, the warmth, and oxygen of the air—obeying and living in harmony with all its environment: it is therefore alive. The other tree is dead! Because it failed to observe those laws of its being, as did the fruitful tree, and it therefore fell out of harmony with its creation and

the very essentials of its being, and it therefore is good for nothing but to be cut down and cast into the furnace of fire.

So, too, this is life eternal—this spiritual harmony and association between me and my heavenly Father—whereby I may know God, and Jesus Christ whom he hath sent; and thus by being alive in Christ I have fellowship with the Father and the Son by and through the divine operation of the Holy Spirit which is given me as the “seal of my adoption” into the family and fold of God; and that Spirit partakes of the things of the Father and makes them known unto me, and witnesseth to the truth of the statement of the Lord, Christ, that, “He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”—St. John 14:21.

Referring to the statements above in regard to our obtaining a knowledge of God, I did not intend it to convey the idea that we might here in this life find out God to perfection; for, as we have said in several places that, “the finite mind can not comprehend the infinite.” But we may while here in this life learn much about God, however; may learn for an absolute certainty that God is! And this, too, by the contemplation of his wonderful works; and this surety may be augmented many, many fold by the manifestation of his Holy Spirit, of which Jesus said:

“When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.” And, “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.”—St. John 15: 26; 16: 13, 14.

And this Comforter can only be received as a “Seal of our adoption,” and “abide” with us as an “Abiding 2—Gallies

Comforter,” when we accept of and obey the divine plan enunciated by the Son of God and his apostles, and “continue therein,” by ever living in harmony with those spiritual environments which are embodied in the statements of Jesus the Christ, that “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” . . . “Thou shalt love thy neighbor as thyself,” and “All things whatsoever thou wouldst that men should do unto you, do thou even so unto them.” This is the law and the prophets, and, This do and thou shalt live.

“In the beginning God created the heavens and the earth.”—Genesis 1: 1. Note: God *created* (Hebrew “*bara*”), to prepare, form, fashion, create; all of which implies Personality. In fact, we can have no conception of God only as we conceive of him as a personal being.

“And God said, Let us make man in our image, after our likeness; . . . So God created man in his

own image, in the image of God created he him; male and female created he them."—Genesis 1: 26, 27.

That this image of God, in which man was created, was a physical likeness, or image, which constituted his literal organic form, seems to be the proper and only reasonable construction of these passages of scripture, and I so understand them. Many others make the claim that the "image" here referred to was simply a moral likeness and had no specific reference to Form. But the practice of spiritualizing such passages has a tendency to caricature scripture, and to twist it from its precise and sublime references, to accord with the vague fancies of injudicious minds; and, as I believe, the literal meaning of scripture should always be adhered to as the most appropriate, emphatic, and sublime, unless good reasons should be found for departing from this rule. I will endeavor to show that the literal interpretation should be applied to the foregoing passages in order to bring out the true meaning of the account.

There is no reason whatever for twisting the above quoted scriptures in an effort to try to make them sustain the idea that God created man in his *moral image*. The Hebrew word *tselem*, from which the word *image* is translated, has special reference to Form, and is used twenty-eight times in the Old Testament, and always with reference to Form; hence would hardly apply to an immaterial non-entity or a collection of immaterial morals. Also the Hebrew word *demuth*, translated *likeness* in the above quoted passage, is throughout the Scriptures translated *fashion, like, likewise, manner, and similitude*; and therefore applies particularly in this passage to the physical formation of man. That God has a literal physical form, and is really a Personal Being is affirmed in many places in the Holy Scriptures as the following will show:

"And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, *nor seen his shape*." . . . "Let this mind be in you, which was also in Christ Jesus; who *being in the form of God*, thought it not robbery to be equal with God." . . . "Who being the brightness of his glory, *and the express image of his person*, and upholding all things by the word of his power, when he had by himself purged our sins, *sat down on the right hand of the Majesty on high*."—St. John 5: 37; Philippians 2: 5, 6; Hebrews 1: 3.

Thus we establish the fact that God has a shape—a physical form; and that he is a Personal Being; that Jesus was the express image of his person; hence when God said, "Let us make man in our image, after our likeness," he was speaking to the existing Christ "by whom also he made the worlds."—Hebrews 1: 2. Therefore no amount of twisting can get us away from the fact that the above affirmation that God created man in his own image, that it was in the image of his person that man was created; and that personally, man is in the image of God,—is in

the form of God! This idea is further borne out by a reference to the following scriptures:

"This is the book of the generations of Adam. In the day that God created man, *in the likeness of God made he him*."

"And Adam lived an hundred and thirty years, and begat a son *in his own likeness, after his image*; and called his name Seth."—Genesis 5: 1, 3.

Query: Was Seth in the physical likeness and image of Adam? or was he simply the "moral image and likeness" of his father? Moses uses the same expression with regard to the image and likeness that Seth bore to his father as he does to the creation of Adam in the image and likeness of God. One after the image of Adam, and Adam after the image of God. If the one was simply a *moral image* and the other a physical likeness, where is the discriminating point? Echo answers, Where? Again we read, "Whoso sheddeth man's blood, by man shall his blood be shed; *for in the image of God made he man*."—Genesis 9: 6.

No place in the Bible is there a single passage bearing out any other idea than that the natural physical man is in the image and likeness of God; and that therefore God has a form—that he is a personal being—and that he has a body consisting of parts as our bodies; and that he has passions; he loves the sons and daughters of this world, but hates the sin in them. And if we could have seen Jesus Christ nineteen hundred years ago, and could behold God the Eternal Father today, we would see in them the exact counterpart the one of the other. Hence we read, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, *who is the image of God*, should shine unto them."—2 Corinthians 4: 4. And "Hath translated us into the kingdom of *his dear Son*: . . . *Who is the image of the invisible God*, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, all principalities, all powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Colossians 1: 13-17.

Jesus Christ was a person. God sent him here "in the likeness of sinful flesh." He "took upon him the form of a servant, and was made in the likeness of men."—Philippians 2: 7. He was "the image of the invisible God." "The express image of his person." Hence, he said to the Apostle Philip, "He that hath seen me hath seen the Father"; because he was the representative and the exact image of the Father. Therefore, if all this be true (and who *dare* question it?), then God is a personal being in the form of man; and man is in the image of God!

But some may urge the objection that whereas the Bible declares that "God is a spirit," therefore he can not be seen or felt, as a spirit is an immaterial es-
(Turn to page 145)

ZION'S ADVOCATE

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Editorial

Enduring to the End

"But he that shall endure unto the end, the same shall be saved."—Matthew 24:13.

Thus declared our blessed Lord and Master while he was here among men. This declaration means much to the traveler in the "narrow way." The word *endure* means much more than mere continuance: to bear as pain without giving away; suffer patiently; to be firm in trial. The thought is conveyed that there will be hardships to endure and opposition to meet. We may endure for a time and then fail; but the promise is, "He that shall endure unto the end, the same shall be saved." The end may refer to the termination of our probation in this life, or to the end of the world, or end of the wicked, or the coming of Christ. As we often sing, "Thy arduous work will not be done, till thou obtain the crown." Paul said: "Know ye that they which run in a race, run all, but one receiveth the prize. So run that ye may obtain."—1 Corinthians 9:24.

To be able to endure unto the end, there must be a continuous, persistent effort put forth. No spasmodic or desultory effort will suffice. It requires patience and grim determination to succeed. Our faith must be firmly fixed in God and his son Jesus Christ, constantly seeking in prayer for divine help against which Satan will be powerless. These trying times will cause many to forget God, and treat lightly the truth that has come to us, and that wonderful heritage that has enabled us to become sons of God.

Many things will arise to discourage us; the stress of the times, the falling away of our brethren whom we have loved and in whom we have had confidence; some have withdrawn from the church. These things may be expected and must be met and endured. Many of the disciples of Christ turned from him, and walked no more with him (John 6:66). And it is not recorded that Jesus begged or plead with them to continue with him. But turning to

the Twelve he said, "Will ye also go away?" This was as much as to say, "That is your privilege; make your own choice."

Christ desires that all men follow him, and walk in the right way. But when any decide to cease walking in that way, that is their privilege. The work of salvation is our individual work. As Paul says: "Work out your own salvation with fear and trembling." (Phillippians 2:12.)

Let us not be troubled; if those who hold high positions go after side issues and thus become blinded to the pure gospel of Jesus Christ, or if they resign and step down and out, remember that it is by our own works we stand or fall. True, there is nothing to prevent anyone from going out or following whom they may choose—the way is open. However, our observation is that all who leave the Church of Christ, because of some fanciful hobby that has taken possession of their minds, and which they are bent on advocating, soon come to naught and confusion.

Many of us have cast our lot with the Church of Christ on the Temple Lot, because they held more nearly to the restored gospel than any other branch of the Restoration. They have returned to the original name, the Church of Christ, as used from 1830 to 1834. And they, under the grace of God, hold possession of the Temple Lot dedicated by the early ministers of the Church of Christ. With this branch is our hope.

This not the time for controversy among ourselves, or with other divergent branches of the Restoration, but a time for an increase of faith in God, and seeking him constantly in prayer, and being filled with love for all mankind. If any wish to take up with some estranging hobby of doctrines or philosophies, or any desire to withdraw from the church, let them do so. No matter how high, or how big a man may become, he is not too big to fall. Neither is he bigger than the Church of Christ.

Editorial Notes

During our recent visit at Independence we found a few brethren, some young in years, and some old, at work on the Temple Excavation. The older brethren were Brethren Skinner and Moffett. And among the young brethren were Eugene Gould, and we have forgotten the names of the others. If we remember correctly, these younger brethren were all from Minnesota. We were down in the excavation and talked with them, and found them all in good spirits and full of hope for the Temple.

We were especially drawn to Brother Eugene Gould, the boy who wept at the clash that occurred when two were silenced for persisting in the teaching of heresy, and another member of the Twelve resigned his position and membership in the church,

and yet who tearfully resumed his work on the Temple with his faith still in the Church of Christ. This sister, Brother Leon A. Gould's daughter, is also a newcomer on the Temple grounds, and presides over the culinary department.

Among others we may mention who have helped nobly, are Sister Richardson, Sister Miriam Halde- man, and Sister E. E. Long; the first helping much with the cooking, and housing of the men; and the latter two, by bringing in food supplies. Those who are in reach of the Temple Lot, and can bring or send food supplies, such as flour, meal, meats, potatoes, sweet potatoes, eggs, and butter, will be helping much in feeding those who are giving their time to the Temple work, if they will donate that which they may have to spare. Those who are farther away can help much by sending in donations of money, or clothing, such as overalls, jumpers, men's shoes, etc., which will be very much appreciated. Remember to send cotton, or any kind of cheap gloves, which will be very much needed as the colder weather comes on. Anything we can do, be it ever so little, let us not delay doing it. Though the work is going on very slowly, we sincerely hope that henceforth the work shall go on continuously, and there shall be no let up until the work is completed.

Anyone having drills, sledges, picks, shovels, or any tools suitable for the quarrying of rock, who will donate these tools to the Temple work, or even if they may be loaned, please call at the Temple site with your donations. Saints and brethren: Let us arouse ourselves to do all in our power to push on this great task that is required of us. Let us be no longer passively indifferent and unconcerned.

We notice in a recent *Kansas City Star* an account of the death of Elder B. H. Roberts, of the Utah branch of the church. He was one of the Presidents

The Advocate Advocates

That it is time to be helping with the Temple, either in labor, food supplies, or money.

That we, as members of the Church of Christ, need to be very humble, centering our faith supremely in God, calling upon him in prayer daily.

That we hold ill will against no one, but that we should love all men, even as Christ has loved us.

That our only hope and comfort in these distressing times, is by trusting implicitly in God. If we do all we can, and leave the rest to him, he will provide for us. We may not have all we have desired, but we will not perish with hunger.

And finally, that God lives, and all is well. Praise his holy name.

of their Seventies, and an able preacher, and a well-informed writer on many subjects, especially the history of the church. The Editor met him in Philadelphia, in the latter part of 1896, where he heard him preach and had a short conversation with him. He was a pleasant man to meet.

H. E. M.

News from Kentucky and Tennessee

Elder J. R. McClain, pastor of the Independence congregation, writes from Paris, Tennessee, telling of his trip to that region, and the success that is attending his efforts there. After visiting awhile in St. Louis with his children, he made his way to Tennessee, which was accomplished without the expenditure of any money. He found most of his old-time friends glad to see him, and generally willing to hear him preach. He visited at Fulton and Hickman, Kentucky, and May's Hill, and Foundry Hill, Tennessee. To our surprise, when he wrote to us he was preaching in the Reorganized Church building at Foundry Hill by the unanimous vote of the local congregation.

He tells us that some are interested and desire to enter the Church of Christ by transfer. Others desire to come by baptism.

The members of the congregation at Independence will be made happy to learn that their pastor is doing good work while he is away from them. Brother McClain feels the need of presenting our message in meekness and kindness, without making attacks on the other factions. In this we are sure he is right. Brother McClain is a safe and honorable representative of the Church of Christ. We do not need to fear that the work will suffer under his ministry.

H. E. M.

That, Whereas, the Church of Christ is few in numbers, and in view of the task and responsibility assigned to us, there is no time to be lost. We should be doing all that is in our power to do. God requires no more.

That if we have not the money wherewith to assist in the work, then possibly our personal labors can be donated, if we are in reach of headquarters; or perhaps we have a surplus of food supplies which we can send in for the support of those who are giving their time at work on the House of the Lord.

That the persistent, humble, faithful efforts of the few, even though poor in this world's goods, will work wonders.

Letters from the Faithful

Midland, Michigan

Truly, dear Saints, the sifting time is on. Everywhere we go we find people engaged in worldly pleasures and lusts. Even among God's chosen people, we find the evil power overcoming them and they are becoming indifferent to this beautiful gospel. Some have gone so far as to cease coming to church, because they see a fault in a brother or sister. Oh, dear Saints: If we could all fully realize how short the time is ere our Savior will come to claim his own, I feel we would put forth a bigger effort and become more united to redeem Zion. May God bless the faithful few who are struggling and sacrificing against great odds to carry this work on to victory.

At present my brother Ernie and myself are in Midland, endeavoring to assist Elder Frank Parkinson in building up the Church of Christ here. Like many other branches we find that we have to clean house, as it were, before we can advance this great work. How true it is: "The harvest is great, but the laborers are few." There is so much to be done that I just wonder how anyone who is a member of the Church of Christ can criticize or tear down the efforts of those occupying the priesthood. These men of God should be upheld in prayer every day, as they have a tremendous task on their hands, and need our united assistance in preparing the way for the second coming of Christ. I am wondering if we are all paying our tithing? If we are assisting wholeheartedly in the building of the Temple? If we are doing our little bit for those who have left loved ones and are putting their entire time in this latter-day restoration movement?

This is indeed a day of sacrifice and devotion. A great responsibility rests on the shoulders of each individual member of Christ's Church here on earth.

I would like to say a few words regarding the Saints in Lansing. They have gone through a great trial, and yet they remain faithful. Every Sunday finds them at their posts of duty. Their homes are clean and bright. Their lives are full of love for the gospel and their fellow man. At present they are meeting under a great handicap. But, oh how the Spirit of God is with them in power! The writer had the privilege of meeting with them recently, and hearing Brother Ernie Premo preach. The Spirit of God was so powerful that it just filled the room. It is just such brothers and sisters as these that will be numbered with the chosen few. Oh, dear Saints, let us all take fresh courage, and put our shoulders to the wheel. Pray often, be humble, be patient, be forgiving. Listen not to destructive criticism, and together we will sing, "We're marching to Zion."

915 East Grove Street.

BERT COOPER.

South Wales

Dear Advocate Readers: As a young minister of the Church of Christ, I am very pleased and interested in the many good articles which have been printed in our little paper. However, at this time of writing, we have received the *Torch of Truth*, which has made my heart very sorrowful, not because of the truth I find, but because the Church of Christ has men who are willing to be led by every wind of doctrine, such as the question concerning the God-head.

Dear brethren all, it is time that we should give up our own opinions and pet ideas and consecrate our hearts and minds on the very important teachings of Jesus Christ. Did Christ when on his mission ever teach or preach his own opinions or ideas. Did he, when his trial came, give up the work he had been commanded to do? Certainly not, but on the contrary was ever found "about his Father's business."

What a wonderful truth and example is to be found for all of us in that brief statement of Jesus, when only twelve years of age!

And should not we be up and about our Father's business, instead of wasting our time and substance in vacuous and inept theological discussions? Surely it is a time when all of us who feel the need of wisdom should follow the advice of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not: and it shall be given him." What a wonderful privilege we have of asking God, instead of depending upon frail human understanding!

The thought comes to me while writing this, "Ere you left your room this morning, did you think to pray?" God has promised us his Comforter, the Spirit of Truth, who will guide us into all truth. Are we willing to be guided by that Spirit?

Brethren, let us get together as they did on the day of Pentecost, in one mind, with one accord, worshipping the same God, enjoying the same Spirit, receiving the same gifts; then there would be no need of any minister being silenced or turning in his resignation. Let us not permit our individual opinions to enter in as a dividing wedge between us and our fellow workers.

May God bless us all and lead us in a united effort to carry the banner of Christ to perfection.

Your brother in gospel bonds,

GEORGE ALLEN.

2 Fern Street, GARDEN CITY, Gilfach Goch, Ton-
erefail, Wales.

Hattiesburg, Mississippi

Dear Brethren of the Church of Christ: Having recently transferred to the Church of Christ, I wish to herewith give a reason for the hope we have. My first contact with the Restoration Movement was about forty years ago, when I united with the Reorganization. After serving in various capacities, my last work as a branch pastor finally brought me into conflict with District President J. A. Grant and Elder J. J. Cornish, the missionary in charge. This breach grew so serious that it could not be bridged, so I resigned in order not to stand in the way of the carrying out of their ideas. Upon leaving the conference, I found Elder Cornish with me in spirit, he saying that he was done with the church activities in Michigan, which proved to be true.

From that time on, I had an interesting experience in searching the claims of the various factions, trying to find a field of useful and satisfactory service. I was finally informed that the Hedrickites had won a Temple Lot Suit, and held title to the tract of ground upon which the Temple should be built, and around which the gathering should eventually take place. However, with this information, all from my Reorganized brethren, came the additional story that the Hedrickites had sold the Temple Lot to the Utah Church. This had the effect evidently intended, for it created an aversion on my part towards the people on the Temple Lot. And strange to relate, this information was never corrected, even when I returned to the vicinity of my home branch at Coleman, Michigan. I was at once approached by a Teacher, with overtures for my reinstatement in the Coleman local. I asked him regarding the transferring to the Hedrickites of Brother Welch and other, which he admitted, and I at once repeated my condemnation of that people for selling the Temple Lot for one million dollars, loaves and fishes in sight.

A few days later I saw the deacon of the branch, but still received no correction regarding the sale. I attended a prayer meeting at Coleman with a testimony justifying my course of action, but asking forgiveness if I had offended any. A few days later arrangements were made for our rebaptism, our children having been previously baptized at Senlac, Canada, in 1929, by Elder Cornish. To my surprise, while visiting Brother Cornish there, he told me of having received a letter from Elder Grant stating that he was tired of lying for the church and was casting his lot with the Church of Christ, which certainly gave me a jar, considering the high esteem in which I held the good sense of Elder Grant, and he being one of my informants regarding the million dollar sale.

Elder Cornish had also called my attention to a picture on the wall of the Tabernacle in the Wilderness, saying how grand it will be when we will have the fire by night and a pillar of cloud by day *over the Temple on the Temple Lot*. I said, "How so? It

belongs to the Utah Church." He did not correct me, but stated that we may all be one some day. I continued on with my work as best I could after that, but there was constantly running through my mind thoughts concerning Elders Grant and Cornish, who is discussing the affairs of the Reorganization had said several times, "John, there is something wrong somewhere, but I don't know what it is."

At last I felt constrained to look up his man Welch, his father being a strong friend of mine in the Reorganization. Meeting him, the questions and answers flew thick and fast, during which I drew from him that they were working on the building of the Temple, and I jumped to the conclusion that they were working in conjunction with the Utah people. I felt it a delicate and diplomatic matter to press further, but finally put it to him point blank: "What interest does the Utah Church hold in the Temple Lot?" He replied at once, "None whatever, and never did." *All of our family were baptized into the Church of Christ on the Temple Lot the next day.*

I could continue to give my testimony relative to my experiences in the gospel. Real John Howard stories, much in contrast to the fictitious John Howard stories printed in the *Herald* from the pen of Elbert Smith, which I might consider to be a reflection on the name I bear.

Of the work under Brother Welch there in Coleman, words fail me to describe the royal welcome, the heartfelt prayers for my affliction of vision, and the generous hospitality with which they received us with the open hand of fellowship. All of which makes me feel a responsibility to give as much to the church as I have received from it; hence I herewith register myself and family into the service in every way possible. This letter leaves me in Southern Indiana, en route to Mississippi and the Gulf Coast country for the winter. My address until further notice will be Hattiesburg, Mississippi.

Your brother in the Church of Christ,

JOHN D. HOWARD.

The Advocate Advocates

That the task required of us, while apparently a stupendous one, is no greater than that required of Noah in the building of the ark, nor than that required of Nephi and his brethren to build a ship to carry the colony across the great waters to the promised land.

That with us, as with Noah and Nephi, it is a matter of faith in the commands of God. May we not lack that faith.

Missionary Work in Kentucky

By J. R. McClain

Dear Editor: I have recently returned from an extended trip of ten weeks in the Kentucky and Tennessee District, where for many years I did missionary work in the past. I had longed for some time to visit my old field of labor once more, having had many requests to do so.

The opportunity came last August when my son Alvis was returning to his home in Tennessee after a visit with us. We left on the 21st for Saint Louis via Greyhound bus. I remained there a few days and visited my three married daughters who live at that place.

On November 15 I was permitted to go to Fulton, Kentucky, with a nephew who was going there to get his family. This is my old home town where I lived over thirty years, from boyhood until sixteen years ago. Many changes had taken place. Most of the older ones have passed to their reward and younger ones have taken their places. My sister, Alice Peeples, and family, live here, also a son, Arlyn, and family.

While visiting here I held some meetings at the home of Brother Boyd Gray, with good interest. Some of his people were visiting from Hickman, Kentucky, and requested that I return with them and hold some meetings there. Hickman is twenty-two miles west of Fulton on the Mississippi River. A number of Saints live in and near Hickman. On Friday, the 8th, I went down and stopped at Pete McConnell's.

Arrangements were made for meetings, and we met at Lee Owen's home in West Hickman, where I spoke to more than a full house, and met some of the Saints and friends whom I had not seen for years. Some came over from Dorena, Missouri, to attend Saturday night and Sunday at Brother Pete McConnell's.

I held five meetings, had fine interest, several re-

quests for transfers, and some about ready for baptism, urgent requests to return soon.

I returned to Fulton, and from there to Paris, Tennessee, via Mayfield and Murray. After a short visit in Paris I held some meetings at Mays Hill and Springfield, and then proceeded to Puryear where I preached at the home of Brother Wrather Paschall. Both he and his good wife are members of the Church of Christ, and firm in the faith.

We visited the Reorganized church at Foundry Hill on Sunday and taught the Bible class. Heard Brother Fred Moser at 11 a. m., and was invited to occupy the pulpit in the evening, which I accepted, and also occupied Monday night. Our message was well received, and a better understanding of the position of the Church of Christ was had.

Returning to Paris, I was met by Brother I. A. Atkinson in his car, to take me to Swindle Schoolhouse, near Mansfield. There I held meeting several evenings, to good crowds, with fine interest. Many of those present I had not seen for more than twelve years, and it made me rejoice to see these many people I had baptized years ago, still interested in the gospel story. In the course of my stay I preached at several other points, and feel sure that good results can be accomplished, if this work is followed up.

Upon my return to Independence, I found that I had been reelected pastor of the congregation on the Temple Lot, so I am finding plenty to do. I am pleased to report progress on the excavation for the Temple. The boys have made good use of the fine fall weather, and a good portion of the excavation has been completed and several wells have been dug to the rock, and cribbed to prevent caving.

May the Lord bless all his faithful Saints in every place, and stir them up to renewed diligence, that the great work that we are engaged in may not languish, but may prosper under the impetus of the Holy Spirit, is the prayer of your humble servant.

Let the Facts Be Known

By Apostle E. E. Long

The following open letter to the members of the Church at Phoenix, Arizona, from Brother E. E. Long, will be well worth the reading with care by all into whose hands the misrepresentations in the resurrected *Torch of Truth* may have come. We are very sorry to give this disgraceful occurrence such publicity, but since the misrepresentation has gone out from James E. Yates, we think best to let the facts

be made known. As Brother Long states, there were others than the Twelve present when this occurred, and if James E. Yates repeats any more of such misrepresentation, the testimony of those men will be published.

It was Clarence L. Wheaton who was roughly "manhandled," and *that, too, by Samuel Wood*. It is so easy to distort facts when we have a bad cause

to try to defend, as is the case with James E. Yates.

We feel to say for the credit of Brother Woods, that he apologized for his conduct, and asked the forgiveness of Brother Wheaton and the other brethren. He said he "lost his temper and was sorry for it." That was why we refrained publishing any account of that affair, as we thought it should be a closed incident. But since what has appeared in the *Torch*, let the facts be made known.

THE EDITOR.

An Open Letter to the Saints at Phoenix, Arizona

INDEPENDENCE, MISSOURI, October 14.

*Dear Brother and Sister Rogers, and All the Other
Folks at Phoenix.*

Greeting: I was in the church office yesterday afternoon and read your document in protest against the "doings" of certain members of the Twelve, based on your "knowledge" of what was done, etc.

Now, in all kindness, I wonder how much "knowledge" you have of our doings aside from the *ex parte* recital of one who is engaged in traducing his brethren of the Twelve who seek the purity and integrity of the gospel of the Restoration? We have heard recited and rehashed the major portion of the contents of this document until it has a very familiar sound, and the identity of its author is not far to seek.

First of all let me say, none of our meetings were "secret," as the door stood open and anyone was at liberty to enter. *No one was excluded*, and it so happened that there were four men not of the Twelve who attended the session from beginning to end, when those men were silenced, and they saw and heard all that was done and said. They were Elder M. M. Case, Priest Burke Skinner, Eugene Gould, and James Hedrick. To a man, these four witnesses, whose "knowledge" is first hand, are standing with the Twelve. Also from other branches there comes the assurance of wholehearted cooperation and support, notwithstanding the inflammatory and sensational gush in the *Torch of Truth*. (A more appropriate title would be, *A Flare of Fiction*.)

One bursting flame of this fictitious report is to the effect that Samuel Wood was badly "manhandled." Well! The only man who was a victim of violence was C. L. Wheaton, whom Samuel Wood struck with his fist a harsh blow on the neck, and be it said to Wheaton's credit, he did not strike back, but he pushed Wood down in his seat and said to him, "Behave yourself." I am truly glad there were witnesses to all this who are not of the Twelve.

Now here is the background to the picture: The question being considered was the Christ-alone-God Heresy which has all but wrecked the church where it has been taught. H. E. Moler was presiding. The

vote was about to be taken. The question was put directly to the two brethren, Wood and Morgan, who have been teaching the heresy (and Brother Yates admitted it was heresy), after they had defiantly told us they would continue to so act,—to avoid the unpleasant task of placing them under silence, they were asked if, for the sake of peace and unity, they would refrain from teaching it until the next General Assembly. Samuel Wood arose and quite bluntly told us he would exercise the right of free speech. Brother Moler said to him, "That will do." But Wood replied, "I have the floor and I'll say what I please."

The chairman informed him he was out of order, as he was only asked a question which he had answered, and asked him to sit down. But he defied the chairman and launched a vicious tirade of abuse against the rest of us, yelling at the top of his voice, "This man," pointing at me, "and that man," pointing at A. M. Smith, "tried to cut my wife's allowance off so they could get the money. This is a money matter with these men—." At this juncture I arose to a point of order and, stepping in the aisle, I told him that was not true and that I had done nothing of the kind; that he must not make such false statements. He advanced toward me with his fist drawn, when, thinking Sam was going to hit me, Wheaton stepped in between us and said to me, "Take your seat," which I did, and then he tried to get Sam to sit down, when Sam turned and struck Wheaton a violent blow as aforementioned. Now you have the manhandling story so inflammably told in Yates's *Flame of Fiction*.

When order was restored, a motion was made that these two men, Wood and Morgan, be placed under silence until the next General Assembly meets. It was then, after the vote, that Brother Yates arose to a question of privilege and made a speech containing some false accusations against the rest of us, and tendered his *resignation from the Twelve* and *withdrew from the church*, and *bade us good-bye*. I myself moved that his resignation be accepted, including his withdrawal from the church, but his action was so sudden and unexpected that the brethren were dumfounded and hesitated. Someone moved to adjourn, and it was done.

But the secretary reminded us that there was still matters that should be acted on before final adjournment, and we were called together right away. But Wood, Morgan, and Yates had gone away in a car in waiting out in front; so we were told when we sought to recall them. *This was not a secret meeting, as there were others present than the members of the Twelve.*

We are not the least bit disturbed as to the legality of our action. All such talk is mere twaddle. Our action must and will stand until the body speaks, and there can be no referendum until it is ordered by the General Assembly.

Now think of this, another matter, for a moment.

Brother Yates evidently saw the folly of his action quite soon, but he would not condescend to tell it to his brethren of the Twelve, whom he had denounced as tyrannists. Instead, he wrote a letter to Walter Gates, saying he had decided to continue his ministry, etc. But his resignation was tendered to the members of the Twelve whom he said he could no longer fellowship, and the Twelve will hold that resignation until next April when it will be presented to the Assembly.

But Brother Yates wants the "little allowance," and thereon hangs a tale. As soon as his *Flame of Fiction* reached his friends and sympathizers, all money from that source ceased coming to the office. Now answer me this: Would it be right or just to take of the money that is being sent in by those who are loyal to the church and to the Twelve and give it to those who are disloyal, who are fighting us

and disrupting the work by their methods of obstruction? *Verily, No!*

Folks, there are two sides to this question, and your "knowledge" of our recent "doings" is limited, to say the least. Like your good friend, Yates, you have acted hastily, and you may see your error when it is too late. You had better think the matter over, and withhold final judgment until you hear both sides impartially. At best you are now looking at us through a glass darkly, as it has been discolored by a smoke screen of fiction and fable designed to conceal the facts.

Peradventure we still live, we will meet the issue next April, and we will meet it openly and fearlessly, as we met the Fetting deflection. In the meantime we shall hope and pray that our heavenly Father may lead us all to higher ground, and that Satan may be driven from our midst. For, as the old colored bootblack told Brother Yates here in 1927, "He sho' am among you."

The Outlook

By Apostle B. C. Flint

It might be well to preface an article under the above head with the statement that a missionary actively out in the field, is in as fine a position as it is possible to conceive of, to make the necessary contacts, with situations of every character, to enable an individual to not only recognize the prevalent changes going on in human activities, but to take a proper measure of them, provided, of course, that he keeps in touch with the prophetic settings as furnished in scripture.

Christ, speaking in Luke 21:28 says: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

The "things" spoken of that were to come to pass, *are* coming to pass; and with such marked regularity and accuracy that the daily press fills in all details. Hence this is no time for discouragement, but the very reverse, in spite of war, depression, financial collapse, and the very foundations of nations being shaken. Were these things not happening then would there be occasion for alarm because our "sure word of prophecy" would have failed. This is no new thing; because, "As it was in the days of Noah, so also shall it be in the days of the coming of the Son of man."

This, then, is the day of the coming of the "Son of Man." The Golden Age of all ages. Why, then, be discouraged? No, ye Saints, be not dismayed! Christ is coming! The heavenly messengers who are heralding his coming are wending their way earthward! The dawning of the glorious day is at hand! Therefore, "Look up and lift up your heads."

Haggai adds his testimony, and tells us that when the "Desire of all Nations" shall come, and the Lord's house it to be built, that all nations shall be shaken. The "Desire of all Nations" certainly is the returning Christ. Well, are all nations being shaken? All of "Joseph's land," from extremity to extremity, is a seething mass of war and unrest.

In James 5:1-7 we have defined in detail the collapse of the industrial and monetary systems of today. Well, what about it? Why elaborate? Nothing is missing. The picture is complete. Therefore, again I say, "Look up and lift up your heads, for your redemption draweth nigh."

Because of the measure we took of the "outlook," in the light of prophecy, Sister Flint and myself staked our all, a year ago last March, evacuated our home in Madison, Wisconsin, and went forth to the fray.

We have faced the situations, recognized the "rumble" of the impending doom of the Gentile powers, and today enjoy the riches of success in the cause of truth. *Success?* Thousands converted to Christ? No! That is not the type of success indicated for this period. "As it was in the days of Noah." *Was Noah a success?* "So also shall it be in the days of the coming of the Son of man." (Emphasis mine. B. C. F.) If it so shall be, then why be discouraged because it *is*? Watch the crowds. See where they go. See what it takes to attract them, and then be rejoiced that you speak to the *few*.

We have seen Saints won to Christ, and baptized in his name. We have felt the thrilling impress of the Spirit of Christ, bearing witness to the divinity

of our message. We have felt the sting of persecution, and rejoiced that we were worthy to suffer with our Christ. Yes; and we have felt the dagger point of the traitor within our ranks. This has caused the sting. But with all we have been able to read the signs of His coming. The crumble of the Gentile nations. The dawn of Israel's day is daily being written into the history of mankind. The "House of Judah is being strengthened; and the House of Joseph is being saved" as predicted by Zechariah, 10:6. They are being established in their

own lands. The ancient seed of Joseph on this, his land, are preparing the embryonic stages that will one day make possible their place among the nations of the House of Israel.

"The Outlook?" All that it should be, in the light of prophecy, and to which the Bible is committed and to which it pledges its inspiration. Therefore, "Look up and lift up your heads; your redemption draweth nigh." No time now to turn back. Forward, ye Saints of God! *Victory is in sight!* Onward! *Onward*, to Christ!

Missionary Activities

Denver, Colorado

Elder T. B. Nerren reports that the Church of Denver now numbers 29, and that there are many who are attending the services regularly who are very interested. Fifteen additional members have been baptized since the last item was published in the August issue of the *Advocate*. Keep your eye on Denver, for we are sure there will be interesting news from this place from time to time.

Coleman, Michigan

Brother L. E. Welsh has been busy in and around Coleman, with the result that six additional members have been added by transfer and baptism recently. Brother Welsh is an active and able representative of the church, but has been handicapped recently on account of illness.

Flint, Michigan

Brother William F. Anderson transferred three members from the Reorganization while in Flint a few weeks ago. He also baptized two additional members at Detroit, Michigan. He has now arrived in Independence to spend the holidays with his family.

Fulton, Kentucky

Elder J. R. McClain brought in the transfer of one from the Reorganized Church as a result of his recent trip to Kentucky and Tennessee. The interesting account of his experiences is contained in a letter from him published elsewhere in this number of the *Advocate*. No doubt much good will be accomplished from the brief visit he was able to make in this district where he labored so many years as a missionary. Brother McClain is hopeful of paying another visit to this country in the spring.

Apostle C. L. Wheaton

Apostle C. L. Wheaton is looking after the interests of the Church of Christ in Idaho and Montana. He has been able to do a great deal towards encouraging the people and adding to the numbers of the Church in that part of the vineyard. Incidentally, he has helped his family to get located on a tract of ground near Sagle, Idaho, where they can help to maintain themselves during this time of limited financial means. He recently enjoyed the experience of taking an elk hunt with an Indian friend, and has laid in some good meat for the coming winter.

Apostles Smith and Flint

Apostles Arthur M. Smith and B. C. Flint have returned home from an extensive visit to the churches in the North. They traveled east as far as the Indian Mission in Ontario, and report the work in good condition. The efforts of the missionaries and the local pastors to promote unity and harmony is beginning to bear fruit throughout Michigan. This is a hopeful sign, and as a result the work is being more firmly grounded and established.

Support the "Advocate"
and have your share in the
missionary work committed
to the church.

Some Thoughts Concerning God

(From page 136)

sence; and when applied to God, he fills all space, something after the manner of electricity, and therefore he can not be a personal being!

Yes, I fully recognize the idea that "God is a spirit." But is it not possible that what a spirit really is may be misunderstood and overdrawn? A great many people when considering what a spirit is can get no other idea of it than that of a hobgoblin or a graveyard ghost. Thomas Payne was one of this class. While others tell us that a spirit is an immortal, incomprehensible, intangible essence possessing neither body nor parts, weight, form, size, nor color, filling the whole immensity of space, and is in no way connected with matter.

Of course I can not (nor do I believe anyone else can) get the remotest idea of how such an exposition would enable one to come to a conclusion as to just what such a nondescript would appear like if it were possible to picture it upon our sensorial apparatus! I can conceive of God as a spirit consisting of spiritual, elementary substance, but to speak of him as an immaterial essence as referred to above is most assuredly beyond my conception, as that which is immaterial can have nothing in common with matter. I can, however, accept the use of the word if used to describe a spiritual entity such as the human soul when used *accommodatively* as merely contrasting the spiritual with the physical, but even then the word is limited, as the human soul has certain bounds and limitations which it can not pass. Still even then I prefer to use the expression "*spiritual substance*" to that of an "immaterial essence."

"God is a spirit"—a spirit being composed of spiritual element, substance, or material, which differentiates him in contrast with physical matter, even as oil differs from water. Both oil and water are material substances, but each possesses elements which the other does not contain. So, too, the spiritual elements entering into and constituting a spirit, or a spiritual body, or personage, are of an incomprehensibly finer grade than those elements of which we as mortal beings are formed. And it was in this light that I made the statement in another place in this article that "It seems entirely possible that He possesses other qualities of which we have no knowledge, for our experience is limited to a physical world, and to such spiritual and natural forces as may be manifested in a physical world."

And now, notwithstanding that God is a Spirit, yet as I have shown in a number of places in this article, he created man in his own *likeness*. Then he must have a Form, and man's physical form must be very like him! Christ was the "express image" of God's person. (Hebrews 1:3), therefore the personality of God was imaged forth in the image of Christ—notwithstanding Christ was nailed to the cross as a pestilent fellow. Hence, if Christ was in the form of God (Philippians 2:6), and was his

"express image," and that *likeness* was made manifest not only in the personage of Jesus, but also in the creation of man in the beginning, how anyone can get away from the idea that God is a personal being, even as His Son was a personal being, both of which as organized personal beings were necessarily limited and restricted to certain bounds, is to me an unsolved conundrum, notwithstanding "God is a Spirit." He is a Personal Being, having a body, head, hands, eyes, ears, and feet like you and I have; and while his eye may behold from his dwelling place in heaven ALL the children of men throughout his vast Empire, yet by the intelligent operation of his Holy Spirit, which is universally diffused throughout all space and intermingles with all his creative works, he is thus Omnipresent, and knoweth the thoughts and the intents of every heart.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—St. John 4: 24.

"And so it is written, The first man Adam was made a living soul; the last Adam *was made a quickening spirit*. . . . The first man is of the earth, earthy: *the second man is the Lord from heaven*."—1 Corinthians 15: 45, 47.

Yes, in Christ's resurrection *he was made a quickening spirit*. Notwithstanding he ascended up on high bearing that same body of flesh and bones which was born of the Virgin Mary, and which was nailed to the cross on Calvary, and with which he will return and manifest himself to the children of men (Zechariah 13:6), although when upon the cross his natural life blood was spilled. But in his resurrection, where once the blood flowed which perpetuated the life of that physical body, the Spirit filled those veins and arteries, and became the life-giving power; thereby *changing* and constituting the second Adam as "a quickening spirit." And thus was "mortality swallowed up of life." And when he comes again he will change these vile bodies of ours, and fashion them like unto his glorified body, to dwell with him forevermore. (See Philippians 3: 21.)

In the elementary change which took place in the person of Jesus in his resurrection wherein the spirit took the place of the previous life-giving force—the blood—he thus became a spiritual being, as the spirit supplies now for the spiritual body that life-force which the blood supplied for the natural body; and thus in his resurrected state he was "made a quickening spirit." And as a quickening spirit, and in demonstration thereof, after he had walked and talked with two of his disciples while on their way to Emmaus, when he had sat down at meat with them, "He took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and *he vanished out of their sight!*" Oh, what a wonderful demonstration that was! No wonder they said, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?"!

A Christmas Reading

By Mrs. Gertrude Walker

It was in a far off country,
The time 'twas long ago;
And the country that I speak of
Wasn't covered white with snow.

The sheep they wandered freely
O'er the hill and o'er the plain,
And when night came settling down,
They never took them home again,
But the shepherds stayed out with them,
Slept right out beneath the sky.
'Twas the manner of their living;
And they watched the stars on high.

And O, they learned so many things,
How the seasons come and go.
Learned the movements of the planets;
The beginning of all the things we know.
It seemed to draw them nearer Heaven,
This study of the sky;
These simple-hearted shepherds,
Who watched the stars on high.

One day the air was balmy;
Nature seemed serene and still.
And the shades of night fell softly,
Over plain and dale and hill.
But along toward the midnight,
The earth much brighter grew,
And these shepherds,—well they wondered;
Even as you know, would you.

One said, "'Tis not the dawning."
And another shook his head.
While a light of wondrous glory,
More and more around them spread.
And a voice announced glad tidings:
This light, 'twas from a star
That was shining very brightly
To guide three wise men from afar.

It shone o'er David's city;
Where on the hay a treasure rare
Waited to receive their homage,
Underneath that guiding star.
Wondering, the shepherds started;
Never mindful of the sheep.
For they knew that they'd be cared for,
As they lay around asleep.

O, could we hear them in that city!
Perhaps one, to the rest did say,
"We shall have to seek the manger,

And 'tis there, we'll find the hay."
Perhaps another said, "We'll find it,
Without any doubt or care.
The old inn has a cave behind it,
And they keep the stock in there."

They gained entrance to that stable,
Not a nice big barn, oh, no!
'Twas just a cave into the hillside,
Where these shepherd folk did go.
They found the place and found the hay.
And there, a tiny, little Baby,
In the old sheep's manger lay.
Folks had come to pay their taxes;
The hotel wouldn't hold them all.
So when Joseph asked for shelter,
He'd been shown unto this stall.

The wise men came,—on camels,
Large, white camels, so they say.
Never had been seen such camels,
Traveling o'er the desert way.
For they were rich and brought rich presents,
Gold and other precious things;
Laid them at the feet of Baby,
Hailed him as the King of Kings.

The Baby grew, just like all babies,
He started to grow upright and strong.
And then his father took him
On a secret journey, long.
For the wicked old king, Herod,
Would have killed him if he could;
But God would not permit it.
This dear Baby was too good.

He grew up to be a teacher;
The greatest Teacher of them all.
And he taught all the people,
Rich and poor, great and small.
One day when he was teaching,
Some mothers came quite near,
Bringing along their little children,
To obtain his blessing dear.

But somebody rebuked them,
Saying, in effect, I suppose,
"O! do take those kids away,
For you know just how it goes.
He's too busy to be bothered."
But the Master said, "Ah, no!
Bring those little children nearer.
I would bless them ere I go."

Then he drew them gently to him,
 Placed his hand upon each head.
 And of little children, from his words it may be
 said,
 "They are his dearest jewels.
 Shining gems of love and right,
 In the Father's heavenly kingdom
 They shall shine with luster bright."

And so, each Christmas, for the children,
 We keep his birthday bright.
 The tree is but a symbol,
 Strong, beautiful, upright.
 As we deck it with our treasures,
 And bring our gifts of love,
 May the children all remember
 The gifts of God above.

And good Saint Nick—our Santa,
 He is a symbol, too.
 Of the Spirit that will guide you,
 And crown the good you do.
 And the bells are but a symbol
 Of the angel's music clear.

That sang Peace, good will to mortals,
 Through Judea's atmosphere.
 As we hear them, let us cheer them.
 Let us speed them, let us sing,
 "Ring, swing, merry, merry bells,
 Merry, merry Christmas bells,
 Rhyme, chime, merry, merry bells,
 Merry, merry Christmas bells."

Obituary

William Wildy, a local Priest in the Minneapolis Church of Christ, passed away in the General Hospital at Minneapolis, Minnesota, Wednesday morning, November 22, 1933. His death due to illness from injuries, cut short a life at fifty-six years. He was born in Nebraska, August 21, 1877. Surviving are his wife, mother, daughter and five grandchildren. Also several brothers and sisters are left to mourn his death. The simple generosity and faith of "Brother Bill" made many friends who feel his absence and miss his constant effort in things for good.

Reported by Elder Thomas S. Maley, 416 Penn Avenue, South Minneapolis, Minnesota.

Notice

To the Church of Christ: On October 12, 1933, a charge of "unchristianlike conduct was made against Brother James E. Yates, in that he is publishing his grievances against his brethren publicly to the world, instead of laboring according to law."

This charge automatically silences Brother Yates in ministerial activities, until a competent court can conduct the investigation. An effort to appoint a court and conduct the investigation was not satisfactory. So the case must go to the Conference Court to be appointed next spring.

THOMAS E. BARTON.

When God delegates to men a certain work, and specifies the manner and the time of its accomplishment, it is left for men to apply their physical, mental, and financial resources to the completion of the task.

1

Come Unto Me.

J. L. EDWARDS.

H. E. MOLER.

1. Hark to the voice of the dear lov - ing Sa - viour,
 2. Light is my yoke and my bur - den is eas - y,
 3. Come, for my love is both strong and a - bid - ing,
 4. Come, ere the night shad - ows gath - er a - round thee,
 5. Come to the Sa - viour, tho' sin - ful and fear - ing,

Ten - der - ly call - ing and plead - ing with thee, Why wilt thou labor and
 Thy guide and teacher thy Saviour shouldst be, Come, and thy soul soon shall
 For thee I suf - fer'd and died on the tree, Come, while the spirit and
 Tri - als a - wait which thou canst not fore - see, Gladly I'll shield thee from
 Tar - ry no long - er, but haste to be free; Thy sins, like scarlet, shall

be heav - y lad - en? Cease all thy wand'rings and "come un - to me."
 find sweet - est rest - ing, Doubt not the promise, but "come un - to me."
 Bride now are pleading, Leave the world's follies and "come un - to me."
 ev' - ry dis - as - ter, Hast - en, thou lov'd one, and "come un - to me."
 all be for - giv - en, Heav'n will rejoice when thou "com - est to me."

REFRAIN.

Je - sus I come, close to thy side; Who can thy great love measure?

Near to thy cross I will a - bide, Love and serve thee for - ev - er.

This is one of the songs prepared for the Church of Christ song book, which we hope will be published soon. We should all realize the urgent need of this book. The Hymnals and Zion's Praises, which the churches generally use, will soon be worn out; and since they are out of print, and cannot be obtained, we should arouse ourselves to the pressing need of providing the church with the proper and necessary songs for our people. A few plates have already been made, and the Committee solicits your earnest and prayerful support. Have you a song? Are you willing to contribute one plate toward this very helpful ministry of song? If so, write to Brother H. E. Moler, Holden, Missouri.