

# 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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## The Messenger of The Covenant

Is He John The Baptist, or Jesus Christ?

By J. R. McClain

"A messenger is one sent with a message, or on an errand."—Webster. Jesus Christ was sent with a message, so also was John the Baptist. Other messengers have been sent, too numerous to mention.

In order to determine which messenger is meant, we must know the nature of the message. Only once do we find "Messenger of the covenant" mentioned, and that is in Malachi 3:1. Webster defines covenant as an agreement entered into by two or more persons. Jesus Christ agreed, or covenanted with the Father in the beginning to redeem mankind from the fall; to atone for the sin of the world. Romans 5:11. Therefore as a Lamb slain from the foundation of the world, Revelations 13:8, was a part of that covenant. As further evidence of the covenant made between God and his Son, we quote—"Thus saith the Lord, in an acceptable time I have heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, etc., Isaiah 49:8. Again "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a COVENANT of the people, for a light of the Gentiles. Isaiah 42:6.

It cannot be questioned that the above scriptures refer to Christ as the Child of the covenant. In further proof we read that God made a covenant with Abraham saying, "And in thee shall all the families of the earth be blessed." Genesis 12:3. "And in thy seed shall the nations of the earth be blessed." Genesis 22:18. This Covenant was confirmed in Isaac 26:4. (See Genesis). Peter, referring to this covenant says: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall the kindreds of the earth be blessed. Acts 3:25.

It is more fully explained by Apostle Paul in the Galatian letter as follows: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Galatians 3:16. Continuing he says: "And this I say, that the COVENANT that was confirmed before of God in Christ, the law, which was four hundred years and thirty years after, cannot disannul, that it should make the promise of none effect. Verse 17.

So it is clear that Christ was the child of promise, the "seed" of the covenant. Isaiah tells us what his mission was. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath SENT (a messenger J. R.) to me to bind up the

broken hearted, to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. Isaiah 61-1, 3. Surely this is the messenger we should delight in.

Now what was John's mission? Let John answer, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said by the prophet Esaias. John 1:23. The angel told John's Father,— "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobediant to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17. Also see Malachi 4:5. Zacharias, John's father, also prophesied saying: "And thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways. Luke 1:76. Note, he says "ways", which would indicate more than once.

Jesus said of John, "And if ye will receive it, this is Elias, which was for to come." Matthew 11:14. When asked by his disciples, "Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall (future, J. R.) first come, and restore all things. But I say unto you, that Elias is (present tense, J. R.) come already, and they knew him not, \* \* \* Then the disciples understood that he spake unto them of John the Baptist." Matthew 17:10, 13.

It is evident from the above that John was the Elijah, or Elias, and that he had a future work to do, not only to prepare the way before the Lord, but he was to be a restorer as well. No believer in the restoration will doubt that John came to Joseph Smith and Oliver Cowdery, in 1829, and conferred the priesthood upon them. It had no doubt been lost to the world during the dark ages, and was now restored.

Now let us notice a wonderful prophecy in the 3rd chapter of Malachi. Christ had promised to come again, but as in the first coming, it would be necessary for a preparation to be made for him. So we read: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."—Verse 1.

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## Let Us Go Forward!

By Wm. F. Anderson.

"Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord." Joel 1:14.

As we look about us, and read the papers, we are constrained to believe that we are living in the day of God's judgment, and as destruction is upon us, and more serious times are before us, ye need to call a solemn assembly, and cry unto the Lord mightily, that he may have mercy on us and show us the way of escape.

We have been neglectful and careless, and it is time for us to awaken and be about our father's business. The way must be prepared for the coming of the Master; a place of safety must be provided that the people of the Lord may have protection from the calamities that are coming. It is more than a hundred years since the Lord gave directions to the people that they were to seek to bring about and establish the cause of Zion, and yet we do not have it, and we are in the perilous times and partakers of them, where we might have escaped, and been free from the tragic struggle of these days.

God directed the building of a Temple wherein his servants might be endued with power to carry the message of the gospel to the world. The Temple has not been built, not because God has failed, but because the people of His choice have refused to do as he asked, choosing rather to listen to the promptings of an opposite force. The house of the Lord still waits, and His people refuse to heed his word, and thus "treat lightly the things they have received."

We have tarried too long. Let us arise and build, fearing nothing. This is God's work. He has promised to come to our aid when we have done all that we can. Our trouble is lack of confidence in God. We are afraid if we consecrate of our means we will not have enough for ourselves,

and our dependants; thus we trust in the arm of flesh. We lack faith. The history of the past means nothing to us. We do not consider how God moved upon a Noah, a Nephi, and many others; how he helped and directed, even as to where the material was; how to make tools and how to proceed with the work. Those men gave God credit of knowing what he wanted, and was willing to move out in obedience to the direction given. The Ark was built, Nephi succeeded in building a ship, so did the Jardities. Yet WE hesitate, piting our wisdom against the wisdom of God, saying it cannot be done; we are too few. How many did Noah have to help him, or how many did Nephi have? A willingness to move forward is all we need today, even though our financial means are very low; can we not show our confidence in God by giving of our poverty to assist in the great task?

In every age when God asked a task the people were poor. In Soloman's time when the people of the Lord did all they could, outside help was raised up, and heathen nations helped. Surely God can move in the same way today by touching the hearts of those who have money or means, and they will come and help. God has asked us to do our part; go as far as we can, then come to him in prayer and fasting and he will further direct. Can we not trust God just a little by doing as he has asked?

We need God; we need a Zion; we need the Temple, or God would never have said to build it. Destruction is here. We face famine and other serious conditions. This nation as well as others is having serious internal troubles. The masses are becoming restless and dissatisfied. Human life is held very cheap. Study the prophecies. See their fulfillment, and learn that God is true. Let us pray and fast for faith and courage to move forward, and do our bit.

### NOTICE FROM THE BUILDING COMMITTEE.

The Temple Building Committee has decided to resume work on the excavation for the basement. They will dig the trenches to the rock, as directed. They ask the co-operation of all who are interested in the erection of the Lord's house.

There will be needed a truck with a dump body, and a concrete mixer. If someone can lend these, please let the committee know.

Wheelbarrows will needed; also shovels, picks, sledge hammers, stone drills.

Food stuff will be needed to feed the workers. Money will be required to buy material.

Send your contributions to the chairman of the building committee, Alva Wheaton, Box 232, Temple Lot, Independence, Missouri, and moneys to Bishop J. T. Ford, Box 232, Temple Lot, Independence, Missouri. Be sure and specify when you send money to the Temple fund.

 Let US Build The Temple!!! 

### MISSIONARY LETTER.

Dear Sister Sheldon: We last wrote you from Black River Falls, where we gained that "new son." We have been on the go continuously ever since, and with very encouraging results.

Passing through Madison, we stopped just long enough to see how our material home interests were faring, then a couple of days with Sister Flint's mother at Evansville, Wisconsin. We went on to Rockford for over the week end with our splendid old Brother and Sister Daer. This grand old couple from the Grampian Hills of Scotland, who, while isolated from saints, are viewing the setting sun of their life's experience through eyes of love for all mankind, loved and honored by all who know them. They are spending their declining years in "doing good." Bro. Daer is getting too old and infirm to continue in active missionary work as a preacher, but not an old "shut in", or invalid, or needy person within his power to reach, but what are blessed and profited by the visits of Bro. John Daer. We took him in the car to some such, that because of distance, he had not been able to visit for a long period, and when he extended his hand to such needy ones in farewell, he invariably left material as well as spiritual benediction, and all without ostentation or display. Such noble deeds are indeed sermons that are more eloquent than many preached by the most silver tongued orator among us.

On Sunday, accompanied by Bro. Daer, we went to Delavan, Wisconsin, for an all day service in the local where we have our own names recorded, but where we have not visited in over two years, having devoted most of the last few years to Michigan and the eastern part of our field. The few saints there are now so scattered that it is a difficult matter to get them together for services. Elder Rollo Addie, our pastor, now resides at a little village called Emerald Grove, only a short distance from Janesville, Wisconsin, and it was at his home the services during the day were held. Bro. and Sister Addie are a credit to the Church of Christ, and notwithstanding their isolation, they are as earnest and zealous in the work as many who have much more opportunity for active service. One proof of the respect in which they are held is in the fact that they were tendered the use of the Congregational church in their little village for the evening service, and it became very evident that the interest that was engendered by that evening's service has made possible a "brand new" opening among a very fine people. We shall not neglect it, but previously announced engagements made it necessary for us to move on for the present. We also made quite an opening near Sparta, Wisconsin. We will try to hasten our work here in the east and return to these new openings early in the Fall. Delavan is near Milwaukee, so on Monday following the all day meeting at Emerald Grove, we ran up for the day for a visit with my other daughter Verna, (Mrs. Robt. Henkel) whose husband is an employee of the Federal Government. Verna is a member of the Church of Christ. We visited my oldest daughter Virgie while we were at Madison.

From Rockford we went directly to Chicago and were kindly cared for in the home of Bro. and Sister L. E. Dockstader, in Brookfield. These good people are still members of the Reorganization, but are very friendly to us. Sister Dockstader being a sister of our Sister Minnie Smith, wife of Apostle A. M. Smith. While there we took the opportunity to spend one day at the Century of Progress. This is the first time Sister Flint and I have ever

taken in an event of this kind during our whole married life, but we are alone now, and the opportunity presented itself, and we availed ourselves of it. We feel it was time well spent. Of course, the most interesting thing to us there was the wonderfully re-constructed Maya Temple. Another very interesting experience was a visit to the Hall of Religions, where our Utah brethren have about the finest display there. We found Elders Barney and Moss in charge. They are fine, upstanding and energetic exponents of their faith. Elder Barney was unusually interested in our message, and gave us a fine opportunity to explain the attitude of the Church of Christ toward the other branches of the Restoration, and not only asked many questions relative to our program and temple efforts, but expressed himself as being deeply pleased with the spirit we show, as in contrast with that of some other representatives of the other groups. He had visited at the Temple Lot in Independence and had enjoyed a similar visit with Bro. A. M. Smith. He deeply appreciated the treatment he received there and was very favorably impressed. It may be that the "Mountain will come Mohammed," anyhow it all seems to be fine in a missionary way.

From Chicago we went to Cassopolis, Michigan, where reside another fine old couple of isolated saints, Bro. and Sister Edw. Touchatt. We stayed one night with them and then came directly to Detroit to attend the previously announced all day meeting last Sunday. It proved to be a wonderful success in every way. The day was ideal though a trifle warm, but this did not prevent saints from Coleman, Midland, and other distant points being in attendance. The morning prayer meeting continued for over two and one half hours, and none realized the flight of time, and all took part. There were also some of the gifts enjoyed. In short it was "one of those GOOD meetings", we sometimes enjoy. It was very encouraging to the Detroit saints. There is a very fine group of saints here, and in spite of some of the painful experiences of the past, are nobly endeavoring to carry on, under the splendid pastorship of Elder Ray D. Bennett. Bro. Bennett is a real leader, having spent the greater part of his life in the Reorganization, and has held a number of positions of trust in that body, hence is a man with experience, and being a man of intelligence and culture commands respect from all. He was originally a prominent contractor and builder here in Detroit, and has built some of the large buildings here. Now however, his health is gone, and he cannot do as he would like to do, being dependent so much on others. He is a tireless worker in his ministry, and frequently overdoes his physical powers. He has as his assistants, Elder Vernon Peacock, and priests Burns, Housh, and Frisbie. Visiting elders at the all day meeting were Postma, Welch, Adams, and Parkinson.

Following the Sunday services we have continued the services almost nightly, with fine interest and fair attendance. Some outsiders who attended our services for the first time Sunday have continued with us every night since. This looks good. Last night we were invited to dinner at the home of Bro. W. L. Bennett, an old time missionary in the Reorganization. Here we were joined by Bro. and Sister (J. W. and Inez) Davis formerly of Independence. Sister Inez you know is the daughter of Sister Vida Yates. Bro. Davis has been recently elected pastor of the Detroit, Central Reorganized church. This is good news to the Church of Christ.

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# SUPPLEMENT OF THE ZION'S ADVOCATE

## LET US GO FORWARD.

By Apostle James E. Yates,  
Phoenix, Arizona.

"This shall ye observe and make it your law, to do your business by the voice of the people."—Mosiah 13:36.

For the Church to return to the old delegate system would be an unfortunate step backward. So far as is known, the Church of Christ is the only church in existence today having a law which provides that the important decisions upon all Church matters may be made by the direct voice of the people. But our fault is that we have not put our own law in this respect into practice.

The delegate system has proven itself to be the most successful method ever devised to smother and defeat the voice of the people. Perhaps not always wilfully so, but it so easily and so repeatedly results that way. But for the whip-hand used by high officials by means of the delegate system in other organizations, heresy and apostasy could never have been settled upon the necks of thousands of good but helpless people. But alas, they were under that system, and as a result they today wear their chains—bonds of a heresy that has been and is still irksome to the majority of them, but without a free initiative and referendum they are without means of deliverance. And our fault is that our referendum law has been restricted in practice, matters that should go to the people not being sent out, and our free initiative has been unwisely hedged against. We need to correct our practice in these matters; but to go back to the old delegate system would soon bind us to the same bondage that has so long enthralled others.

"It is not common that the voice of the people desireth anything contrary to that which is right."—Mosiah 13:35.

In the Church of Christ the voice of the people has decided for the referendum method and against the delegate system. They decided that in two successive votes in two successive years. Why bring it up again? The complaint is that it does not work. How do we know? It has never been thoroughly tried. We do not accuse any one of willful wrong in this, but it is by neglect that the people have been deprived of their rights in this matter. Perhaps we all share in the fault. But the facts prove that it is a fault, and a very harmful one. In spite of our plainly stated law to the contrary, we have gone right on passing important measures in the General Assembly and have refrained from sending them out to the people at all. Then we have assumed that the matters so acted upon but not sent to the people are settled. In the face of these facts, can we wonder at the dissatisfaction felt by the local churches throughout this country and across the sea? Under these circumstances, would a return to the old delegate method improve the condition of the church in this respect? It would be almost ruinous to do so. For there are any number of measures that have been passed in the Assembly, not sent to the people as required by our law, and now assumed to be binding, which at present can not possibly occupy any other status than that of being entirely illegal.

No permanent building can be erected upon that kind of a heap of sand. The mere adding of more soft sand by making an emergency retreat to the old delegate system would be but to increase instability.

Bill No. 2 is now before the church for decision. It should be defeated. Under it, a few officials in the ministry may easily hold the whip-hand of supreme control for and by the few. We do not accuse that any of our ministry would desire that kind of control. But we are all human. And it is human nature for even good men acting in responsible official position to let their ego have too much rein at times. The psychology of the thing runs about like this. A group of officials could say to themselves: "We are interested in the welfare of the Church. We feel that we are in a position that we really know better what kind of government the people need than they know themselves. Therefore we must manage to control in some way for the people's own good."

Of course they are mistaken if they think the voice of the people would not, if given a chance, reflect at least as great a wisdom as their own; but the few who usually gain rule and control, generally think their wisdom is best. Let's keep our referendum law. Let's perfect it so that the important measures can not be kept from the people. Let's clear the obstruction to progress out of the way by voting a good strong NO on this Bill number 2; and then let the Church go forward to greater achievements in righteousness; obeying the commandment of the Lord: "This shall ye observe and make it your law to do your business by the voice of the people."

It is proposed in this Bill No. 2 that certain measures may still be sent out to the Churches by Referendum, provided that a majority vote of the General Conference will permit it. Exactly! There's the rub! And who does the voicing and voting in said General Conference? As for the voicing part, sad experience proves that when all of the apostles and elders and bishops and general officers get through voicing upon all important measures, there is not much time left for the voice of any one else. That is not a reflection upon these ministers, for they are interested in the welfare of all; but the point is: under such a system, just where does the voice of others come in? Let us see. This Bill No. 2 provides that all the apostles, all the elders, all the bishops, all the seventies, all the general officers who are elders, may have voice and vote all the time and everywhere at the General Conferences, even though not elected as delegates! None of the priests, teachers, nor deacons may have any vote there unless they may by some chance have been elected as a delegate. They may have voice if they can get the floor, but no vote. It is the same in Bill No. 2 for all the people. They may have voice, if they can get it, but no vote, unless elected as a delegate. Can any one fail to see who holds the whip-hand in such a General Conference? What chance has a measure that really comes up from the people there, if it happens to be out of accord with the opinions of those in control? None. Absolutely none. Experience, long sad experience and history prove the truth of my assertion beyond the shadow of a doubt to every informed and unprejudiced mind.

Under this proposed return to the proven failure of the delegate system, what chance would our churches in Europe, Wales, or Australia have for fair representation? They would have to do one of two things: pay the transportation of their delegates across the sea and back, or else choose some person on this side of the water to represent them. And such person chosen would be some one

that the people in other lands could not very well know or be acquainted with, for this Bill No. 2 prohibits the choosing of the ministry as delegates.

"It is easier to enrich ourselves by a thousand virtues than to correct ourselves of a single fault."—Bruyere.

"It is a step toward freedom when we recognize our chains."—Roy L. Smith.

He that covereth his sins shall not prosper: but whoso confesseth and FORSAKETH them, shall have mercy.—Prov. 28:13.

Some of our faults that threaten to destroy our liberty are, that in the conducting of our legislative business, we violate and disregard our own laws.

Here are facts that we can not deny. Our present law reads: "All legislative action taken by the General Assembly, shall be referred to all local churches for approval, and no measure shall go into effect or become binding until approved by a majority vote of all the people." We have not been following that rule. Our fault in that causes dissatisfaction among the branches, and retards the progress of the church. How could such neglect result otherwise? At the April Assembly for 1934, there were some twelve or fourteen measures of importance to the whole church acted upon by the Assembly, yet not sent out to the people.

No individual is to be blamed for this. We merely seem not yet to have fully sensed the fact our law provides for all the important measures being sent out to the people for decision.

The argument will be made that such a small percent of the total membership of the church has responded in taking the referendum votes. But even at that, the referendum vote is never so small as the total of all votes cast at the General Assemblies. The minutes show that at our last April Assembly there were less than thirty votes cast upon any one of the various measures. The referendum vote will run into hundreds at the least calculation. When the people become accustomed to it, it will do far better.

A number of items were passed by the Assembly and assumed to be settled. Herein is our great fault. We need to correct that, rather than to try to perpetuate such mistakes by switching back to the delegate method.

The objection will be made that the referendum method costs too much for mimeographing or for printing. But the fact is that where the sending of these bills out to the people costs one dollar in money spent the failure to send them out cost ten dollars in money which, because of our failure in this, the people never give. But all these Bills could be printed in a neat and business-like manner in little more space, if any, than is occupied by this Article, and sent out to the churches as the law requires.

The argument will be made that the referendum is a failure, when in fact we have merely failed to apply it, except in a very incorrect way. A good plow could likewise be said to be a failure so far as tilling the soil is concerned if the farmer insists in using a crooked stick instead of using the plow. The referendum method of doing business by the voice of the people is a good plow for the work if we will use it, instead of the old crooked delegate stick. Let's use that plow to turn under some of our past legislative faults, and then watch the garden of the church take on now life and grow.

The ballots for three referendum bills were sent out from the office in Independence about June 5. Scattered members who may not have received ballots upon which to cast their votes should send to Dorothy Denham, Secretary, Box 232, Independ-

ence, Missouri and get their ballots and vote. Vote NO on Bill number 2. And if you have already made the mistake of voting yes on that backward step, fairness would demand that you be given a chance to change your vote if you desire to do so. For the polls do not close till January 1, 1935; and surely no member should be denied the right to change his vote before that date, if after considering both sides of the matter fairly he should decide that his first opinion was an error.

When our past errors as we have here shown them to be shall have been corrected, then let us perfect our present laws in such a way that never again in this church will the people be denied their right to act upon the vital issues that come before the General Assemblies. This is the open door for the Church of Christ. This is the course to liberty and freedom; the other leads to bondage as certainly as that darkness prevails when light is withdrawn.

## WHICH IS BEST, DELEGATE CONFERENCE, OR GENERAL ASSEMBLY?

By Apostle A. M. Smith.

This question which is now before the Church of Christ, sent out by the late Assembly as Referendum Bill No. 2, is no small question, and we believe justifies our close attention and study. We sometimes think the Assembly places a perplexing task upon our scattered members and locals when we send out to them for their vote, bills of this nature, without explanation or argument from either side. They having given the question little or no thought, and perhaps without the advantage of guidance from those who have a better understanding, are asked to decide upon rules to govern the whole church. This seems to me to be a great mistake, and one fraught with many dangers for the welfare of the church in general.

This Bill No. 2, which is now before us, was introduced in the Assembly and is now sent out as a referendum because certain conditions which we believe are wrong do now exist, and always will, wherever a General Assembly is called. So long as the people of the church live so far from the "center place" as at present; or until that time shall come, when the great dream of the Restoration shall become a fact, and the Saints shall be gathered into the "center place" and the regions round about; until this gathering takes place, we believe this evil, where a few dictate the policies of the whole church will continue so long as we submit to a so-called General Assembly, which experience of the last three years proves to be only a mass meeting of the Independence saints and a very few who live in the "regions about."

At the last Assembly \* \* \* we heard several speak of the "representative assembly." We had about the following line up; one from Idaho, four from Canada, four from Colorado, one from Iowa, one from California, one from Wisconsin, two from Oklahoma, and the rest of the Assembly was composed of members of the Independence local and three or four from points nearby or within the "region round about." This was acknowledged to be the "most representative Assembly" we have held for years. What do you suppose the others have been?

But said one, "We still have our referendum, which must be voted on by the whole church." Yes, that is true, but it was this body of local saints that said what should be sent out for referendum and what should not. Do you think it took ten days to draft the three bills sent out, and what was being done during the rest of the



time? Business, business for the whole church done by the General Assembly. What had you to say about it?

Where is the voice of the people obtained under such a system? Were any of those who participated in this Assembly authorized to represent you? Is there any way under the General Assembly method where you can be represented? How can you safe-guard the interest of the church when the members of one local, principally, may dictate the policies of the whole church? The writer saw a very important question settled by a very small vote, and all those who voted upon this question were members of the Independence local with the exception of three, and they live and have their membership within the state of Missouri. Some of these had not been to church since the last Assembly, and others who had become dissatisfied with the local church had been attending other group meetings.

What is the solution to all this, and how can we overcome these difficulties? The Referendum Bill No. 2 asking for a Delegate Conference is our solution, and we believe you should study it very carefully before you cast your vote.

In the first place, a delegate conference such as Bill No. 2 provides, will give us an authorized vote, since only those who were authorized could cast a vote. Surely an authorized representation is preferred to the method of mass representation, where only a small portion of the whole church can possibly be present. I am confident that in case of a selected delegation, the best would be the selection of the people, and the malcontents would be eliminated to some extent. Thus some of the grievances that came to the Assembly floor would be eliminated, or settled within the local churches where they belong.

In 1929 and 1930, when the question of the General Assembly was offered as a referendum the church had been governed by Delegate Conferences, after the pattern of the Reorganization. In order to overcome some of the evils of that system the General Assembly was introduced and accepted by the church. We have called attention to some of the things which we are convinced are wrong with the General Assembly. Now we want to call attention to the new bill, and some of the advantages of this proposed system over the present system of conducting our April assemblies. We are satisfied it can and will eventually lead us into a still better system, as time goes on, and we overcome more and more of the objectionable features, which may present themselves from time to time.

We want to call attention to the fact that the adoption of this bill does not do away with the referendum, since this bill still provides for a referendum of the whole church wherever it is necessary or advisable to so call upon the church. It provides that the conference shall decide what shall be sent out, just as it does under the present system.

Another item which we want to recommend for your attention is the provision that those men who hold the Melchisedec priesthood can not act as delegates. We believe this is a good provision, and overcomes the evil in the old delegate system, where missionaries traveling throughout the field gathered large quantities of delegate votes and thus unduly influenced the destinies of the church. We see a striking example of the abuse of this privilege in the conferences of some of the other factions. This can only be classified as priest-

craft. To overcome this the elder is granted his ex-officio vote, recognizing that inasmuch as he has been set apart to represent the church as a minister throughout the world none would deny him the right of representation upon our own conference floor. But to prevent the accumulation of power within the priesthood, we desire the people to select from among themselves, or preferably from among the lesser priesthood, those who shall represent the membership proper. This provision makes the church very much like the U. S. government, with the Melchisedec Priesthood representing the Senate and the delegates the lower house of Representatives. Thus the bulk of votes is still resident with the representatives of the people. By this method we may be able to obtain the voice of all the people, even though scattered, \* \* \* through their authorized representatives.

Now there is another phase of this question that is of importance to us; that is the feeling of indifference now among the various locals, because they have no part in the assemblies by reason of not being able to be present. Several have said to me, "We have nothing to say about how the church is run"; and they are right; so they become indifferent, and drift apart. It is impossible for the recorder to get a correct list of the membership because there has been no incentive or reason why such should be done. Under the delegate system each and every local must keep their records up to date, which will mean the general record will also be kept corrected.

The delegate system will draw us together again as we were in 1929, but continuation of assemblies as we have had, will surely cause each local to draw apart, become disorganized, and eventually die. A study of the office records today as compared with 1929-1930 will give evidence beyond question that my assertions relative to this matter are true. It is hard to find any matter and no reports from our locals since the first year after the abandoning of our delegate system. But under proposed change, or Bill No. 2, each local will have to report to conference, and thus bring us in touch with each other again.

Now we have tried to set forth some of the reasons in favor of Bill No. 2, and why we feel we need a change in our church government. I prefer authorized representation, to haphazard representation, I want to know who is to represent me and my local, and I want to know we ARE represented. By the delegate system each local will have its power of vote, and none will be able to usurp more than his right. At present the European mission has no voice except on the three bills sent out, but under Bill No. 2 they may be represented even though they can not be present.

I feel confident that the people will see the advantage of Bill No. 2, and will vote for the change which I feel sure will be to our advantage in many ways. I pray God's directing hand may lead his children until his church shall finally accomplish the great object for which it was created, and again urge a careful study of the whole bill \* \* \* before the final vote is cast.

We are apt to judge a professing christian by the perfect standard, not taking into consideration how much good his religion may have done for him. When Dr. Daniel Poling was asked by his young son, "Daddy, what do you know about God?" the great preacher answered, "Not much, son, not much. But what I do know has changed my life."

## WHAT I BELIEVE AND WHY I BELIEVE IT.

By the Village Blacksmith

**ABOUT GOD.** From my boyhood I have had faith in God as our Heavenly Father, our Creator, a personal, tangible Being, having spirit form like unto man. That his abode is in Heaven. That he planned and prepared a condition of happiness for all mankind, not only for this world, but for all time to come. That his attributes are love, justice, judgment and mercy. That he made laws to teach us how to treat one another—to say and do to every one as we would like them to say and do to us.

I also believe He created his one and only Son, Jesus Christ, and that they are two distinct personages; that God counseled his Son about the creation of man in the flesh: "Let us make man in our own image."

After forty years of search and study of both the Bible and the Book of Mormon, with the revelations purporting to come from God, I am convinced that the God-head consists of three distinct and separate personages.

**ABOUT HIS CHURCH.** The very fact that Christ established his church when he was here proves that it was an essential organization, and calculated to be one of the means of bringing salvation to mankind. Because there are many good people who have never been identified with any church does not prove that the church is non-essential.

Because there were members in early years that turned out to be a disgrace to the church does not prove that the church was a failure. Because one of the first apostles took his own life, another cursed and swore and lied, others quarreled and were jealous of one another's work and ability, others would not travel together, and all of them left Jesus alone to defend himself when he was on trial for his life; because the church drifted into all kinds of sin, only proves the human weakness of men, and is no proof that the church was a failure.

Because a hospital is filled with sick people, we do not find fault with the hospital. Because a school is filled with unlearned, we do not find fault with the school. On the other hand, people go to hospitals to get cured. Children go to school to learn. People go to church to learn to develop better lives and get cured of sin. If a hospital does not cure any of its patients, we conclude that is a poor hospital. If children do not learn and advance in their studies, we conclude there is something wrong with the school. If a church does not succeed in turning out good people we can only conclude there is something wrong with that church.

To get at the reason for failure we would not condemn the institution, but would examine the theory, laws, methods, doctrine being applied by the hospital or taught by the school and the church. There are various and many hospitals. There are various and many schools. Men may build hospitals and schools, and they have the right to regulate them. Men start churches, frame doctrine, boast of architectural beauty, eloquent orators, professional singers; they decorate their choirs and ministers in gorgeous robes, repeat long prayers, and after all the good book says, "Except the Lord build the house, they labor in vain that build it." Psalms 127:1.

The question is, Does it take all the various and many churches, differing as they do in doctrine

and teaching, to constitute the Church of Christ? It will not do to say yes, for that is equal to accusing God of being the author of confusion. He does not command one church to teach one doctrine, and others to contradict it. Because a church teaches a percentage of truth does not prove it to be the Church of Christ. Because secret societies teach many things that are good and true, and donate large sums of money to the poor, that does not make them the Church of Christ.

What, then, constitutes the true Church? How shall I know it? When Christ was here and established his church, he gave laws to govern it, and warned us against counterfeits. He was very specific and particular about its organization, its doctrine, its authority and practice. He emphasized the importance of his words—"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48.

"Whatsoever God doeth, it shall be forever."

"My doctrine is not mine, but Him that sent me."

"God gave me a commandment what I should say."

These texts show that Jesus had full authority from God for the things he taught, and prohibits men from tampering with the doctrine of Christ, or trying to change the plans of His church. If we can find a church today that harmonizes with the Church established at Jerusalem in all its details, then we have found the Church of Christ.

First, let us see how the old Jerusalem church was organized. In Ephesians, Paul says that Christ is the head of the Church. No one will question that. Neither will any one question his right to select his twelve apostles that were to represent him. That was the first move towards the organization of Christ's church.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." 1 Cor. 12:48, and then we read in other places of elders, priests, deacons, bishops, pastors, evangelists, and they were all called by revelation from God. They all taught men to have faith in a living, personal, unchangeable God, likened unto a Father. They taught regeneration, reformation, repentance and restitution for all wrongs so far as was within the power of the individual. They taught baptism by immersion in water for remission of sins. They taught the baptism of the Holy Ghost as a promised gift, through the laying on of hands by those holding authority, as a seal of adoption into the spiritual kingdom of God. This gift of the Holy Spirit was to give evidence of canceled sins, and to be an abiding Comforter to guide into all truth. They taught the sacrament of bread and wine to commemorate the atoning sacrifice that Christ offered for us. Washing of feet impressed the humility we should have, and the willingness to render service to one another. The sick were healed; children were blessed. They taught and practiced the temporal law of all things common. They taught and enjoyed the supernatural gifts of the gospel. The Church of Christ today will be the same as the old Jerusalem church in name, organization, teaching and practice.

When the churches of the Restoration were celebrating the one hundredth anniversary of the establishment of the church, Arthur Brisbane, the popular newspaper writer, commented:

"Few religions of modern times have lasted, with strength increasing, for so long a time. The Shakers and Quakers have almost vanished. Thousands of religions have been started, few last long."



### ZION'S ADVOCATE.

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### FROM OUR MAIL.

We were shocked and sad to receive the following note from Brother Moler. We ask that the saints will remember him and his wife in their prayers. The Church of Christ owes much to Brother Moler. He has been one of the stalwart ones that could always be depended upon, and in his modest way has ever been ready to do all he could for the work. He has made sacrifices that are not generally known.

Holden, Mo., July 13, 1934.

Dear Sister Sheldon: Just a few lines to let my friends and Advocate readers know my condition. I have had a stroke of paralysis. About the 6th or 7th of July began to feel weak, with no pain or distress. Dragging my feet, would fall down when trying to stand still. On Sunday my son brought Dr. Thompson to my home who made an examination and pronounced it a stroke and high blood pressure."

Bro. Moler adds that his wife is very poorly with leakage of the heart. Bro. Moler sends his kind regards to all his brothers and sisters in the gospel cause.

Sister Brokenshire, of Toronto, Canada, is very low physically, but her mind is clear, and she evinces her solicitude for the work, ill as she is, by having her niece send seven dollars for her for Advocate subscriptions. Though confined to her bed she is seeking to warn others and let them know of the work of God in these last days.

Brother and Sister George Buschlen have been visiting in Toronto, Canada. As usual, Bro. Buschlen has been talking gospel, and he has a minister interested whom he is very hopeful of winning to the Church of Christ. He says, "I am now steering him and others to the Temple Lot, for I have lost faith in dear old Bro. Fetting's division."

Sister C. A. Wait used to be a worker at the Stark Acres mission. Now she is living in the southern part of the state. Learning of the interest she has worked up there we sent to her for particulars. Here is what she says in her letter to us June 28th: "We started Sunday school the 6th of May. Last Sunday we had 34 present, and 53 cents collection. We are saving our collections to get song books. We have been using just what odd ones we have. Have prayer meeting Sunday nights with from 25 to 35 present. I hear Bro. A. M. Smith is about ten miles from us. I do not know how to get in touch with him. I would like to have him or some other elder come here and preach.

Sister Wait's address is simply Roscoe, Mo.

George A. Derry, Omaha, Nebraska, writes: "Received my July Advocate this morning and I want to say I surely enjoyed it. It was surely comforting to me, isolated as I am from the rest of the saints. I am the only member of the church in Omaha; haven't had an opportunity to attend services for almost a year. So you see it is a real pleasure to get that wonderful little paper. I read it through from cover to cover before I quit. I hope every one got as much pleasure out of it as I did."

Sister Miriam Haldeman Mason, of Grain Valley, Missouri, writes: "I was in Independence last week and called at the church office, found Brother McClain at his post of duty and had a nice chat with him.

Things are doing pretty well on the farm, but we need rain or things will burn up. Our stock well is dry and today we had to buy water for our stock. We hope to get free water from a lake four miles away from now on. We are praying God will send us rain. He has answered our prayers in other things. When I set my hens this March I asked God to bless the eggs and give me a good hatch as I intend to give one-tenth of all the chicks I raise this year, or the money therefrom, to the temple fund. From 148 eggs I got 120 chicks. An old hen hid her nest and brought off seven, making 127 in all. When I first turned the chicks out of the brooder house the crows began to catch them. I prayed earnestly to God to rebuke those crows. He answered my prayer by sending two pairs of martins to nest in the orchard near by. In bird lore martins are called policemen, as they watch for danger and will attack anything which comes near their nest. Now these martins will sit on the fence surrounding the brooder yard, and if a crow comes near, two martins fly at him, one on either side of his head, and peck at him and he leaves in a hurry. They very clearly show that they are guarding those chicks. In the Book of Mormon we are told to pray over our flocks and herds. Jesus told his disciples, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

"I tell this as it may encourage others in these times of distress. Our only hope is in God's power to help us, and he will, if we humble ourselves and do his will."

June 23, 1934.

### WANTS A PEN-PAL.

Isn't there some young person in the west or middle west who would like to have a pen-pal with whom to correspond about church news? I would like very much to have some one for a pen-pal between the age of sixteen and twenty-five who would be interested in what the members of the Church of Christ are doing in this part of the country, and I am interested in knowing what they are doing in other parts west of here. If any one feels interested and will write to me, I will gladly answer. Just write to Mary Smith, 69 Hemlock Ave., South Auburn, Cranston, Rhode Island.

Apostle James E. Yates kindly sends another encouraging word:—"The July Advocate is received. It is a very attractive number. I am disposing of the extras mailed to me by passing them to interested people and by mailing to others whom I know should have them."



## INDEPENDENCE ITEMS.

The weather generally prevalent has made no exception of Independence. Drought and burning winds have seared the grass and destroyed gardens and crops. We have sufficient water in Independence, but many places in the state are without water. The outlook is serious, but it has been foretold.

The evening services on the church lawn have been enjoyed, several commenting that it was the coolest place they had found. Brethren Nerren, McClain, Cruse, Anderson and Long have occupied. Speakers have been invited from other groups: Dr. Curtis, representing the Fetting group; E. E. Willard, the Kansas street group, and R. D. Weaver, the Reorganized Church. The meetings commenced July 7, and are still continuing at this writing, July 18. On Wednesday evening the preaching gives way to the regular mid-week prayer service.

Fourth of July was a hot day, but the annual Sunday school picnic was held in a park south of town. There was a basket dinner, plenty of cool drinking water, lemonade and ice cream. A pleasant time was reported.

Our pastor, J. R. McClain, recently performed a marriage ceremony in the church office. The contracting parties were Mr. George H. Radecke of Neosha, Missouri, and Mrs. Aidah Rose Grimstead Bowyer, of Joplin, Missouri. The couple will be at home at Neosha.

The Kansas City Star yesterday gave front page notice to the call to prayer for rain by Rev. Alvin G. Hause of the Bales Baptist church. The Star today (July 18) announces that an old fashioned prayer meeting will be held in the Baptist church tonight, and invitation is extended to all Christian believers to join them in petitioning God for relief from the drought and the heat. Many of the ministers of Kansas City have signified their intention of asking their congregations to cooperate with the Baptist church in their prayers this evening.

The Rev. Hause yesterday gave the paper the following scripture:

"If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—2 Chronicles 7:13, 14.

The judgments of God upon the land suggest the need for repentance, which has been the predominant note of a number of sermons lately. We are reminded of an experience related by Brother Joseph Luff. About a year ago he was pondering as to what he should preach upon on a certain occasion when the Spirit gave him the following instruction:

"As I said heretofore unto my servants, say nothing but repentance unto this generation, even so I now say unto you, say nothing unto my church but repentance."

We are sorry to learn, in word from Brother Willard J. Smith, that he is not so well.

## TRUE CHRISTIANITY.

"Did you give him a lift? He's a brother of man, And bearing about all the burden he can.

Did you give him a smile? He was downcast and blue,

And the smile would have helped him to battle it through.

"Did you give him a hand? He was slipping down-hill.

And the world, so I fancied, was using him ill.

Did you give him a word? Did you show him the road?

Or did you just let him go on with his load?

"Don't you know its the part of a brother of man

To find what the grief is and help when you can?

Did you stop when he asked you to give him a lift,

Or were you so busy you left him to shift?

"Oh, I know what you meant—what you say may be true—

But the test of your manhood is, WHAT DID YOU DO?

Did you reach out your hand? Did you show him the road?

Or did you just let him go on with his load?"

—A. S. Chapman.

Are we, dear people, living as true christians should? Did I hear some one say, "Yes brother, I am. I go to Sunday school and church every Sunday, and to prayer meeting every Wednesday night. I always take part in every meeting when it is possible for me to do so." Yes, my dear friend, that is good as far as it goes, but what are you doing the rest of the time; are you living the example Christ set for us to follow? Jesus spent his entire life helping the poor and down-cast ones. He didn't say you should go to church and offer long prayers and testimonies. But he says in John 15:12, 13, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

How many of you are willing to do that? How many of you are even willing to cancel a debt that your brother owes you that is long past due? Oh yes, even to grant him longer time in which to pay the debt? You are sure a poor specimen of Christianity if you will not do that, if you will not give a struggling brother more time. You are like the servant Jesus tells about in Matthew 18:23-35. Please read it, for it may just fit you.

It represents what might take place, not among heathen people, but among those to whom the gospel was shown. It sets before us a gospel scene, gospel obligations, and a gospel standard of forgiveness. It shows how a christian, as distinguished from other men, is bound to forgive. The case of the servant who, when he "had not to pay" was frankly forgiven his debt, is also precisely ours. God provided a ransom for us when we were unable to pay anything. He has had long patience with us. He has again and again spared us when he might justly have cut us off, and he is still willing to forgive us if we are willing to show mercy to others.

"Are you helping your brother his burden to bear,

Or down in your heart, don't you give a care?

Listen, good people, and bear in mind,

Jesus set the example, to each other be kind.

So if you've a brother that owes you a debt,

Don't be in too much hurry to collect.

Remember Christ's parable of the unmerciful servant,

And to your brother be loving and lenient.

For you never know by doing that kind deed,

How many people you may be able to lead,  
 Into that straight and narrow way  
 That leads to life eternal, and say:  
 You'll only receive for as much as you've given.  
 If you wish to inherit the kingdom of heaven,  
 You must help your brother his burden to bear,  
 And of your inheritance be willing to share."

—GEORGE A. DERRY,  
 4320 Burdette St., Omaha, Nebraska.

**THE MESSENGER OF THE COVENANT**

*Continued from page Forty-one*

It is evident that two messengers are referred to in the above passage. One is to prepare the way before the other. That is John's work. The other, who is to come "suddenly to his temple," "the messenger of the covenant, whom ye delight in," of whom it is asked, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like refiner's fire, and like fuller's sope; And he shall purify the sons of Levi, as gold and silver, that they may offer unto the Lord an offering in righteousness."—Verses 1-3. We can only conclude that Christ is the second messenger. He is the "messenger of the covenant", who is going to do the things enumerated when he comes. John is to be a forerunner, to warn us to get ready, to prepare ourselves for Christ's coming and build the temple for Him.

Let us be careful that we do not confuse John with Christ. When we examine the work that the "messenger of the covenant" is to do, it is easy to determine who that messenger is. The work outlined by Malachi can be done by none other than Christ. Few Bible students would dispute that. We must conclude, then, that Christ is "the messenger of the covenant," and that John the Baptist is to prepare the way before the "messenger of the covenant," or Christ.

**QUERY OR TRADITION-WHICH?**

*Continued from page Forty-two*

we are informed that they will be gathered to the place prepared, and be looking for the time of his coming, and it shall be called Zion. That smacks strongly of "faith on the earth" at that time.

In the parable of the virgins, five were found out of ten prepared for his coming; some faith there, surely.

Paul says some at the coming of Christ will be changed in the twinkling of an eye and be caught up to meet him. Evidently they will be ready and waiting for him; that spells faith to the writer.

Doctrine and Covenants 45:6 says a remnant shall be gathered, looking for him, and shall see him in the clouds of heaven, clothed with power and great glory. Only faith is expressed that way.

Malachi 3:1 says the Lord shall suddenly come to his temple, and our revelations locate that temple, it is claimed, in Missouri. Others read 1 Corinthians 3:16 and see in that the temple referred to the Saints as a body. Choose which you please. If it is to be a man-made building then, to be accepted of God when he enters it, holy hands must have built it, and there is no holiness without faith; or if that temple be the membership when God comes to it in glory, it will not be destitute of faith, I opine.

Doctrine and Covenants 97:4 distinctly declares that Zion shall be redeemed, for if those being spoken to failed he would raise up a people who would serve him in righteousness. Could they do that without faith? Time and space permitting,

we might introduce evidence enough to make our quotations as tedious and annoying as the widow's prayers were to the unjust judge, from the Bible, Book of Mormon, and Doctrine and Covenants, but if what we have given are not sufficient more would not be. We submit, therefore, that Jesus knew all this...In fact, he himself has given us most of this information. Is it then consistent with reason to think that, knowing it, he would ask a group of men who received all their knowledge from him, if he would find faith on the earth when he came?

Evidently that form of expression was, as we have shown, common at that time, and back co-equal with Bible history, not only Jesus but nearly all others. Witness, for instance:

Thought he were dead, yet shall he live.—Matthew 11:25.

Yet is she thy companion, and the wife of thy covenant—Malachi 2:14.

Yet was she carried away, she went into captivity.—Nashum 3:10.

Yet have ye not returned unto me.—Amos 4:6.

Yet will I be to them as a little sanctuary in the countries where they shall come—Ezekiel 11:16.

Yet will I not hear them.—Ezekiel 8:18.

Yet shall I be glorious.—Isaiah 49:5.

Yet will not his foolishness depart.—Proverbs 27:22.

Yet do I not forget thy statutes.—Psalms 119:83.

Yet have ye not forgotten.—Psalms 44:17.

Then should I yet have comfort.—Job 6:10.

Yet is he not crowned except he strive lawfully.—2 Timothy 2:5.

We venture to say that no intelligent reader of these passages as they appear in the Scriptures would think they were intended as questions.

We might go on to weariness, gathering similar statements from the Bible, beginning with Genesis 40:23, "Yet did not the chief butler remember Joseph", and ending with Revelation 6:10, "How long, holy and true, dost thou not judge and avenge our blood?" But if they ran into hundreds, a reader would simply dispose of them by saying that only the idiomatic expression of those ages was revealed therein. He would smile at any suggestion that they were questions. Instinctively he would imbibe a meaning from the reading of each that he would express by transposing the words we have placed in black face type.

Our suggestion is, therefore, that he give our heading text a place with these passages under that verdict, and stop using it to make Jesus appear more ignorant on that subject than were those he came to teach.

**MISSIONARY LETTER**

*Continued from page Forty-four*

We will remain here for another week then on to Port Huron, and on into Ontario to the Indian Reserve. On the way we will stop at St. Thomas and call on our Sister Jane Brokenshire, who is very ill, and has been in bed since early last Fall. We solicit for her the prayers of the saints.

With love to all of the saints, we are, in gospel bonds.

"THE FLINTS."

July 6, 1934.

Attorney General Cummings is authority for the statement that the criminal army in America is bigger than the combined United States army and navy.



### THE SUPPLEMENT MATTER.

It was not originally intended to have any discussion of the referendum questions in the Advocate, since they have been referred to the local churches and can be discussed as fully as desired there. However, to permit the leading exponents on each side of the delegate conference proposition to be heard, we are presenting in a supplement with this issue of the Advocate an affirmative and a negative presentation of their respective viewpoints by James E. Yates and A. M. Smith, which must end the discussion in the Advocate. We are issuing these articles separate from the Advocate that the paper may be handed out to friends who might not be interested in the discussion.—Editor.

Dear Readers of the Advocate:

The Cranston Church of Christ held their children's day program on Sunday evening, June 17th, with a good attendance. A little child, seven years old, was the instrument used to bring four others of his family and another visitor out to the service. This little fellow has been a regular attendant in our Sunday School for some time. His family are regular attendants of a sectarian church in our neighborhood. Just proves what God says, "I will take the weak things of this world to confound the things which are mighty."

On Sacrament Sunday, July 1, we had a goodly gathering of saints. The gift of prophecy was again heard, warning us "of the necessity of greater sacrifice than we have ever known before that the Temple might be built, and that great destruction was soon to come upon the land; also, the near approach of the Son of God. My prayer is that we might ever be worthy instruments in the master's hands.

I love to meet where Christian's do,  
Who meet for prayer and praise;  
To speak of God's rich grace to them,  
And of His works and ways.

I love to hear the Christian tell  
Of hope beyond the grave;  
And, too, to hear him oft express  
His faith in Christ to save.

I love to hear the voice of praise  
Ascending to his throne,  
And fervent prayer in faith go up;  
It brings the blessing down.

Make us of one heart and mind  
Courteous, pitiful, and kind,  
Lowly, meek in thought and word—  
Altogether like our Lord.

Let us for each other care;  
Each the other's burdens bear.  
To the church the pattern give,  
Show how true believer's live.

Free from anger and from pride,  
Let us thus in God abide;  
All the depths of love express,  
All the heights of holiness.

—Rose Burlingame.

1171 Pontiac Ave., July 10, 1934.

The newspapers tell us that Gen. Lazaro Cardenas, the President-elect of Mexico, is a "full-blooded Tarascan Indian."

### WEDDING ANNOUNCEMENT.

On June 24th a very pretty wedding took place at the home of Brother Henry Johnson, at Cameron, Missouri, when his daughter Marjorie M. was united in marriage to Mr. Robert M. Consolver.

Wm. F. Anderson performed the ceremony, which took place at high noon, after which a wedding dinner was served. The immediate members of the families of the contracting parties were the only guests.

The young people will make their home in Cameron for a time.

The Advocate extends to the young couple sincere wishes for a happy life and the blessing of God upon them.

### CORRECTIONS.

In the article, "Some Thoughts About God", in Advocate for June, on page 31, left hand column, between the twelfth and the thirteenth lines from the bottom of the page, after the words, "I beheld it with" there should be inserted, "my own eyes, I grasp it in my hands and feel its"—then follows, "hardened texture", etc.

On page 39 of the July Advocate, at the bottom of the first column, there is a quotation, the author of which does not appear. The quotation is from Angelo Patri.

### YOUR FUTURE.

The following verses are handed to us by Sister McBain. They were composed by a young friend of hers, Doris Hogan, only fourteen years old.

Life is not a path of sorrow,  
Or a cherished, golden dream.  
So look forward to the morrow,  
For it holds things now unseen.

If care bears hard upon you,  
And from worry you can't fly;  
Or if your dearest friend has wronged you,  
Keep your courage high.

For the night can't last forever,  
And the sun is bound to shine;  
So keep on with hard endeavor,  
And your sun will rise in time.

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Box 232, Independence, Mo.

The following was published in *The Saints' Herald* for October 8, 1924. Through the kindness of Brother Luff, we are enabled to reprint the article for our *Advocate* readers, which we do because of the interest and importance of the subject discussed, and the originality of the view presented by the author.—Editor.

## QUERY OR TRADITION—WHICH?

By Joseph Luff

**When the Son of Man cometh, shall he find faith on the earth.** Luke 18:8.

Our aim in writing this article is not to criticise; but solely to stimulate investigation, in the hope that readers of the scripture under consideration may thereafter extract from it only the meaning its author sought to invest it with, and thus do him justice in employing it.

Our caption text is the passage in mind. It might not be an exaggeration to say that during the fifty years of his adult life the writer has heard it quoted from the pulpit of our own and other churches, as well as in less public places, a thousand times, and on every occasion employed as a question. For at least twenty years, however, he has believed that such a use of it was unwarranted. Now for his reasons: Please read the whole parable of which it forms a part, and then note:

That Jesus was counseling that "men ought always to pray and not to faint." A judge who cared neither for God nor man is shown to have avenged a poor widow merely to get rid of her, being tired of her importunity. Then the recital contrasts our just and loving God with this godless and indifferent judge, and urges, "Hear what this unjust judge saith." Next follows the proposition:

"And shall not God avenge his own elect, who cry day and night unto him, though he bear long with men? I tell you that he will come, and when he does come, he will avenge his Saints speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"—Luke 18:18. Inspired Translation.

The point so far is: Will persistent prayer succeed more surely or bring better results from an unjust and godless human judge than from your Father in heaven? I tell you, Nay! God will avenge when he comes, though he bear long with men.

Why does he "bear long with men?" Peter covers this question with his explanation in 2 Peter 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

This explains apparent delay in avenging: too many would have to be destroyed to suit the loving heart of God if he moved speedily, but the context says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Peter further asks us to not forget that God does not reckon time as we do—"one day is as a thousand years, and a thousand years as one day" with him.

This means, if anything, that the long-suffering heart of our loving Father leads him to postpone to the last limit the calamity that must eventually fall upon the world. So many would be engulfed,

so few escape, or as Isaiah in treating of the same subject in Isaiah 24:6, says: **And few men left.** A curse will devour the earth and the inhabitants thereof are destroyed, beginning at the pulpit and ending at the pawnbroker's and covering the whole human circuit in its sweep—priest, people, servant, master, maid, mistress, buyer, seller, lender, borrower, usury taker, and usury giver—the land utterly spoiled "for the Lord hath spoken this word." The reason for this is given plainly—the earth is defiled—the laws of God transgressed—his covenant broken—his ordinances changed. Nothing but a complete deluge by fire, as once by flood of water, can purge the earth of its corruption.

Peter, Isaiah, and Jesus are here in agreement. The same Spirit made all see alike, and in this parable before us Jesus sought to convince his Saints that their "crying day and night" would not go unheeded. God was not less heedful than the unjust judge, though he bear long with man. "I tell you he will come, and when he does come he will avenge his saints speedily."

Nevertheless—notwithstanding, or in spite of this awful condition demanding this universal calamity, **some will be spared—all will not go down in the fearful crash.** Why? Because, notwithstanding the awfulness of the condition "He shall find faith on the earth."

But, says the reader, you have transposed the first two words. It does not read that way. True, but have I given the intended meaning? That is the important question. This same Jesus was in the habit of making his prophecies or affirmations in that way. Don't you remember when he answered the thief on the cross, he did not say, "Verily, I say unto you, Today thou shalt be with me in Paradise?" But what he said was, "Shalt thou be with me." But what did he mean? Was he announcing a fact or asking a question? When you have answered that, your answer will fit equally well in this case.

Can we imagine Jesus going through the details of that parable and then winding up with, "Nevertheless I ask you a question" and then submitting such a one as that?

Can we imagine his asking them such a question at all? Did he not know that not one among them could answer it if he himself was in doubt about it? Were they not absolutely dependent upon him for every item of knowledge they possessed concerning such matters? Is it not more reasonable to believe that he was simply assuring them that the ruin coming when he started to avenge would not be complete as to the populace, that a remnant would be spared, that faith would not be entirely extinct? So it seems to the writer, and as fortifying this idea he submits further:

That when Jesus comes it will be to avenge (to vindicate their devotion by punishing their adversaries). These are his own elect, whose faith has withstood the actual contempt of men and the apparent indifference of God, as indicated by his long unexplained delay in answering their day and night appeals to him; in other words, to reward their faith.

The Psalmist (102:16) says, "When the Lord shall build Zion, he shall appear in his glory." It would seem an anomalous proposition to build up such a Zion as to secure that without faith.

In Matthew 24:31 we read that just before his coming he will send his angels to gather his elect from the four winds, from one end of heaven to the other, and in Doctrine and Covenants 36:12

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