

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.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST
Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of
March 3, 1879

VOLUME 11

INDEPENDENCE, MISSOURI, NOVEMBER 1934

NUMBER 9

Nothing New In Christ's Church

By H. E. Moler

"For all the Athenians and strangers which were there spent their time in nothing else but to tell or hear some new thing."—Acts 17:21.

The Athenians may have believed they were progressive and occupying advanced position over others, but such was not the case, for they had not received the gospel covenant, and hence had not come in contact with that eternal, perfect truth which endures forever, and upon which there can be no improvement. Because of the lack of knowledge of this eternal, unchangeable truth, they were restless, unsatisfied, and had a morbid desire for something new and different continually. This restless, morbid desire, characterizes all who have not found the truth, or having found it, have not continued therein. This weakness is found in all ages, and among all nations of men. Those who receive and know the truth have a sure anchorage which will hold them securely amid all the complexities of this temporal life. There can be nothing new worth the time of consideration that is at variance with the divine truth. * * * While we should be constantly advancing and growing in knowledge in every department of life, yet if we have received and abide in the truth—the Word of God—accumulated knowledge will agree with the eternal truth we have received, and we will not need to be constantly jumping from one thing to another.

The various branches of this latter day Restoration movement have been very prolific with teachers who want to tell some new thing, theory, or doctrine, which they seem to regard as a great discovery, and which they advocate with an earnestness that indicates they think the salvation of the souls of men depend upon its acceptance. The elders, many of them, have taken an eager delight in the telling of some new doctrine or theory, only to lay it aside in time, to take up something else that is new. It seems they love to stand in the limelight and create a sensation, elevating themselves to a pinnacle to be lauded by their followers as great leaders and teachers. Some of these new things told and heard, are the Adam-God worship, blood atonement, polygamy, baptism for the dead, spiritual wifery, and the unitarian idea of the God-head, etc. All these have been the means of causing division and stirring up strife among believers and is responsible for our divided condition today. Why was it necessary to bring in these innovations at different times when they already had the rock of God's eternal truth which is perfect, unchangeable and endures forever? It was because they did not fully abide

in that truth, and permitted themselves to be led astray by the tempter. The truth of God is so broad, so full, so complete, so perfect and entire as to fill all the needs of humanity. In fact there is an analogy in all the universe to the word of God. The one is reflected by the other. If we remain in the truth (the word of God) there is all the room for expansion and growth that is needed. Our growth, then, will be permanent, and we are safe and secure. Then why should we take up some fancy, based on a strained interpretation of some isolated passage of Scripture, giving all our energies and talents in its promulgation, to the leading astray of others where they will be left to flounder in uncertainty and insecurity, when we already have that which is unchangeable and abides forever? There is so much in the gospel, and in the Church, upon which we may feed and grow, and give to others for their edification, that we do not need to seek aside for something new.

This desire "to tell or hear some new thing," is not of modern origin. It has existed among all nations of men ever since the fall of Adam. Paul found it among the Athenians, and he must have come in contact with it in the Church among his brethren. Some taught there would be no resurrection, and others said the resurrection was already past. Others countenanced fornication in the Church. Yes, these things were new to the people, but all were contrary to the gospel of Jesus Christ. Paul, in mentioning the offices Christ placed in the Church for the work of the ministry and the edifying of the body of Christ, further stated their purpose as follows:

"That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Eph. 4:14.

So we see that if we give heed to the teaching of the men whom Jesus placed in the Church, there is safety. Otherwise, we are in danger of being carried about by every wind of doctrine, the sleight of men and their cunning craftiness.

John has laid down the test in no uncertain terms:

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine hath both the Father and the Son. And if any man come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."—2 John 9:11.

A Bit of History

To The Advocate: Since we have all been requested to contribute something to our paper, I want to tell what the Lord has done for me. I was glad to read Sister Mason's letter. I have done similar things, and never once has the Lord failed me. I love to prove him. Each time I put him to the test it makes me trust him more. If the church will go forward and put the Lord to the test in the building of the Temple, the work will move right on.

I remember when the law-suit was brought against us for possession of the Temple Lot. It took that kind of faith. We were a small group of people, with little means to meet so great an undertaking, but the Lord had said, "If you will heed my counsel, I will bless you," and he did. My father, G. P. Frisbey, was living on a small farm near Independence. There was a small orchard on it. The apple crop generally, that year, was very poor; scarcely any at all. But the Lord blessed my father's orchard. The trees were loaded, some bearing as much as forty bushels to the tree.

The limbs had to be propped to keep them from breaking, and the fruit was of the finest quality and brought a good price. The proceeds were given to the law-suit fund, to help defray the expenses of the same.

Not only was my father prospered, but all who covenanted together that they would abide by the Lord's counsel. The Lord has declared that he will use the weak to show forth his mighty power, so let us not be discouraged because the work does not progress as fast as we would like to have it, but do our best while we have the opportunity and put our trust in Him. He has said that he will have a people that will serve him. Will we be that people? God grant to help us that we may.

Your sister in Christ,

MARION DENHAM.

Sister Denham is the mother of Sister C. L. Wheaton. More than once have we heard her bear the above testimony.—Editor.

Two Forces

By Wm. F. Anderson

There are in the world two great forces, one continually working against the other. One of these forces points to peace, joy, happiness; the other points to misery, sorrow, unhappiness. As we observe world conditions today we see fear, distrust, unrest, and conclude that the wrong force is controlling mankind. Those same forces are battling for supremacy in the Church of Christ, with the wrong force gaining the ascendancy in many instances. These two forces are love and hate. Hate is taking the world by storm, and nations are hastening to their ruin because of it. Internal national troubles are caused by it. Men and women kill each other because of it. We see the words of the Master in the way of being fulfilled—"The wicked shall slay the wicked."

Hate is a destructive force of a two-fold nature; it destroys the hater and the hated. Peace of mind flees, happiness vanishes, and the favor of God is lost. It eats the spiritual vitals out of the hater, and spiritual death ensues. Hate is from beneath. The one who indulges in it is listening to the whisperings of Satan. Love, on the other hand, is a constructive force. It brings life and happiness to the one who loves as well as to the one who is loved. It develops the lover and the loved. Love begets love, as hate begets hate. Jesus said, "Love your enemies, do good to them that despitefully use you." Paul says that returning good for evil is like heaping coals of fire on the head of the hater. There is no room in the gospel for hate. Instead, the gospel is founded upon love, because "While we were yet sinners, Christ died for us." Christ prayed that those who killed him might be forgiven. He wept over those who rejected him. He loved Peter who denied him. "God is love." "Love ye me and love all people." To love is to live both here and hereafter. To hate is to die. Which is the more to be desired? We quote the following:

"The way is clear and plain. Christ teaches it. Law and order support it. Obey and we shall live; disobey, and ye shall die. There is no other way out of chaos. Love is not that which loves itself. Wouldst thou have eternal life? Then find the secret in eternal love. There is only one way of life—the way of love. Give all thy heart and soul to love if thou wouldst be immortal."

We preach and hope for Zion. Zion can only be builded by love. We must learn to love those who hate us, for love will turn anger aside and overcome hate. The Buddhist philosophy, as well as Christ's teachings, tell us that evil can only be overcome by good. Dear reader, why let hate sour and destroy your life? Better to love and to grow. If we ever accomplish the work God has intrusted to us we must do it in love. None of us but has come short of the goal set. We who live in glass houses should not throw stones. In other words, "let him who is without sin cast the first stone," and like the Master, condemn not. "Your mission is one of love." Beware of hate. It is your worst enemy. Let us strive for a love that will make us worthy of the favor of our Heavenly Father, and that we may be found among that happy throng in the days just ahead, when the greater blessings come. Let me submit the following poem:

FORGIVE AND FORGET

Have nothing to do
With wrath or vain fret,
If someone offends you,
Forgive and forget.

What are others' temptations
There's no one can tell.
So pity and pardon,
And all will be well.

Turn retorts into kindness;
Be wise; never grieve.
Understand others' troubles;
Live the faith you believe.

When you suffer injustice,
When others offend,
When people are peevish,
Complain without end.

Remember their troubles;
Do naught you'll regret.
You don't know their sorrows;
Forgive and forget.

—Selected.

KEEP MY SILVER AND MY GOLD.

NOT A MITE WOULD I WITHOLD.

Thoughts from a paper written by Sister Rose Irlingame, of the Cranston, R. I. Church of Christ.

"The silver is mine and the gold is mine, saith the Lord of hosts."—Haggai 2:8. Belief in this the stepping-stone to full consecration of what the Lord has given us.

It is a mistake to suppose that the law of giving the tenth is merely Levitical. Search, and you will find it running all through the Bible, endorsed by Christ, himself, for, speaking of tithes he said, "These ought ye to have done, and not to leave the other undone."

I am certain that it is a matter of simple obedience to the spirit of God's commands to set aside a definite proportion, regularly, of our income or receipts for the Lord's work. The friend who first called my attention to this said that the setting apart of first fruits—making it the first charge upon the income, always seemed to bring a blessing on the rest; that it actually seemed to go further.

The bringing of first-fruits to the Lord's house like saying grace for what has been given us, something of gladness seems to be implied. Bringing first-fruits was a day of rejoicing in Israel. (Compare Deut. 16:10, 11 with Prov. 3:9,10.) Presenting our first-fruits should be a peculiarly delightful act, as they are themselves emblematic of our consecrated relationship to God. For of his own will begat he us by the word of truth, that we should be a kind of first-fruits of his creatures. How sweet and hallowed and richly emblematic our little acts of obedience become when we throw this light upon them.

Perhaps we shall find no better plan in detail or the systematic setting apart than the New Testament presents—"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." The very act of fulfilling the apostolic command seems to bring blessing with it, as all simple obedience does. I wish, dear friends, that you would try it. Do you say you are afraid? What has a consecrated life to do with fear? Of course there will be trials of faith in this as in everything else, but every trial of our faith is a trial of our faithfulness.

"What about self-denial?" some readers may say. Consecration does not supercede this, but transfigures it. A consecrated life is a life of self-denial; effort becomes a delight when performed in the spirit of consecration. It might be self-denial to turn away from something we would like to possess, but if the veil were drawn aside, and we could see the Master standing by our side, and hear his voice asking us to save the price for his treasury, would we talk about self-denial then? It would be a joy to do what he asked us.

It is important to remember that there is no such or little in God's sight, only as relative to our means or willingness. The mite that is given willingly and gladly amounts to as much in His estimation of us as if we were able to give more. It is not a question of squeezing out what is demanded of us; it is the holding of all at His disposal.

"Would you say that we are never to spend anything on ourselves?" No. Our bodies are a personal charge, and we are responsible to God for keeping them fit for his service. This is a part of our work, and the right use of our bodies is included in our consecration of our all.

Shopping becomes a different thing when we do so as stewards for God. We look for guidance to lay out His money prudently and wisely. The gift

or garment is selected consciously under His eye, in whose service we give to bring joy to another, or wear the garment that is bought with His silver or gold.

Have you noticed how, when you turn aside a little, after having entered the blessed path of consecration, He sends a reminder? Spend without reference to Him after you have pledged the silver and the gold you have to him, and see if you are not in some way reproved. You may find that you have made a mistake in your purchase; somehow your money has not gone as far as it seemed to you it should; you have not been prospered; you do not feel satisfied with the results of your spending. Read the promise in Malachi 3:10, about the blessing that the Lord will pour out upon us when we remember Him according to his law.

TITHING.

As time goes by
We wonder why
God doesn't bless us all.
And yet we know
That we must show
That we have heard His call.

We fail each day
Our debt to pay;
One tenth of all we earn.
We must not wait
Till it's too late
Before we read and learn.

God says to man,
"Give all you can;
My temple you must build.
The end is near,
The harvest here,
The earth with sin is filled.

We must obey
His will today,
And sacrifice our all;
And do our part
Sincere of heart,
And not hesitate or stall.

We must believe
That we'll receive
His blessings from above.
And that we'll share
His peace so rare,
Through His great heart of Love.

—Mary Smith, of the Cranston Church of Christ.

TRUTH VINDICATED

Continued from page 64

and supposed that he had been destroyed with his brothers. In the second instance the word "at" in the Book of Mormon statement was made to stand out so prominently that Bro. McClain recognized what he had not noticed before. The Bible makes a specific statement; the Book of Mormon does not. At Jerusalem is a general statement, and leaves room for Bethlehem, which today is only six miles from Jerusalem, we believe. It sustains the position to Jerusalem that our suburban towns do to the city adjacent to them. When you say Independence you think of Kansas City. So closely is Oak Park related to Chicago that in addressing letters we have to be careful that we do not say Oak Park, Chicago, and yet Oak Park has a local government of its own, the same as Independence has.

The people were satisfied with Bro. McClain's explanation, and he baptized eighteen after the debate.

ZI
Official Pr
Headquarters
B
J. R. McClain,
P. Sheldon,
Editor: L
Street, Independ
Business
Independence.

Send all
Temple Fund
pence, Mo.

Subscription
75 cents. In
sionary purpo
rates, \$1.25.

LITERAT
Minority Righ
The Midnight
Articles of Fe
Court Procedu
A Famous De
Book of Coun

Application fo
Baptismal Cer
Blanks for B
License for E
Deacons, pe
Certificate of
Ministerial Re

Address
B

Apostle C.
pearing in th
ed in pamphl

A valuable
inquiring abo
new tract, "H
Its Mission."
of Faith and
copy, or thro
Send your c
pendence, Mi

Ar
Sy
To t

"That Inte
been forgot
while the a

Do not fo
Wheaton car
have a new
church and
of faith and
A very han
list of publ

Apostle V
joying the
comments."

We are g
desire, whe
we were el
make the A
far as pos
membership
trouble, nov

ZION'S ADVOCATE

Official Publication of the Church of Christ.
 Headquarters on the Temple Lot, Independence, Mo.
BOARD OF PUBLICATION
 J. R. McClain, C. A. Gurwell, Alva Wheaton, Louise
 P. Sheldon, Mrs. James Hedrick.
 Editor: Louise P. Sheldon, 801 West Kansas
 Street, Independence, Missouri.
 Business Manager, A. S. Wheaton, Box 232,
 Independence, Missouri.

Send all subscriptions, Tithing, Offerings and
 Temple Fund to Bishop J. T. Ford, Box 232, In-
 dependence, Mo.

Subscription Rates: One Year \$1.00; six months,
 75 cents. In bundles of twelve or more, for mis-
 sionary purposes, \$1.00. Canadian and all foreign
 rates, \$1.25.

LITERATURE FOR SALE, TRACTS, ETC.
 Minority Rights by E. E. Long, 10c, 3 for.....25c
 The Midnight Message, 10c, 3 for.....25c
 Articles of Faith and Practice, 12 copies.....10c
 Court Procedure of Church of Christ, per copy.....25c
 A Famous Decision Reversed, per copy.....20c
 Book of Commandments, per copy.....40c

Supplies for Your Local
 Application for Membership, per Doz.....30c
 Baptismal Certificate Blanks, per Doz.....15c
 Blanks for Blessing Children, per Doz.....15c
 License for Elders, Priests, Teachers and
 Deacons, per Doz.....15c
 Certificate of Membership, per Doz.....15c
 Certificate of Introduction and Recommendation.....15c
 Ministerial Report Blanks, per Doz.....10c

Post Paid as Listed.
 Address all orders to Church of Christ,
 Box 232, Independence, Mo.
BOARD OF PUBLICATION.

NEW TRACTS.

Apostle C. L. Wheaton's wonderful vision, ap-
 pearing in the September *Advocate*, is now publish-
 ed in pamphlet form, at 5 cents a copy.

A valuable tract to place in the hands of those
 inquiring about the Church of Christ is another
 new tract, "Brief History of the Church of Christ,
 Its Mission." This tract also contains the Articles
 of Faith and Practice. The price is 10 cents a
 copy, or three copies for 25 cents.

Send your orders to J.R. McClain, Box 232 In-
 dependence, Missouri.

**Are You Planning
 Systematic Saving
 To the Temple Work?**

EDITORIAL.

"That Interesting Spot of Ground", etc., has not
 been forgotten. It will be delayed for a time,
 while the author is revising his manuscript.

Do not forget that the vision by Apostle C. L.
 Wheaton can be had in tract form now. Also, we
 have a new tract giving a brief history of the
 church and setting forth its position. The articles
 of faith and practice form a part of the tract.
 A very handy thing to hand to your friend. See
 list of publications for prices.

Apostle Wm. F. Anderson writes: "I am en-
 joying the *Advocate*, and hear many favorable
 comments."

We are glad to learn this. It was our earnest
 desire, when we accepted the position to which
 we were elected by the late general assembly, to
 make the *Advocate* a messenger of cheer, and, so
 far as possible, a source of inspiration to the
 membership of the church. We have just a little
 trouble, now and then, convincing some one that

we must maintain this standard, and perhaps we
 do not always succeed in our persuasions, but we
 are going to be patient, and follow our leading.
 Every one is welcome, so far as our space will
 permit, who has a good article on a timely sub-
 ject, written in an affirmative manner that will
 call for no defense from any who may have taken
 a different position. We do not expect all to see
 alike: we only ask that each state what he be-
 lieves and why he believes it, and leave the reader
 free to examine the evidence on all sides and form
 his own conclusions. We want to say that for the
 most part we are receiving considerate co-opera-
 tion and kind words of encouragement. We wish
 to express our appreciation to the ministry for
 their pains in keeping us posted. We feel that
 the members should hear often from their
 spiritual shepherds, and those who go forth as
 representatives for the church. We also thank our
 contributors for their response to our request for
 letters. We have only one thing more to say.
KEEP COMING. We want to hear from all.

Apropos of Brother Anderson's article in the
 October *Advocate*, Brother C. A. Gurwell, of In-
 dependence, informs us that for three years he has
 been putting ten cents a week into the temple
 fund, and it amounts to over fifteen dollars for
 that length of time. This is an example of how
 regular, systematic giving of ever so small an
 amount will count up. If you did not read Bro.
 Anderson's article on the last page of the *Advo-
 cate* last month, do so now. The plan suggested
 is practical because it is within the ability of every
 one. We can all be temple builders. We think it
 would please our Heavenly Father better to have
 every one of his children represented in the build-
 ing of his house than to have it erected by a
 fewer number of more affluent members. Bro.
 Anderson's plan is encouraging because it shows
 how a big undertaking is possible notwithstanding
 hard times. One does not realize, until one sits
 down and figures, how the smallest amounts count
 up. Bro. Anderson has worked it out and gives
 us the figures. They show what regular, method-
 ical, united effort can accomplish. The sisters of
 the Independence Temple Helpers are contemplat-
 ing an effort to get the plan into operation in this
 local. If our churches everywhere will start the
 plan, and every church member who read the
Advocate will resolve not to wait until he can
 give a large amount, but start right now to give
 what he can, regularly, we are going to see the
 Temple work keep right on and gain momentum.
 All that is needed is a steady, persistent pull until
 the timid and the fearful see that it can be done
 and take courage, then the worst is over. It is
 too late in the day for further waiting. The time
 is ripe for the work to go forward. The signs of
 the times proclaim it. So let us move right out,
 praying every day for the Lord to direct the ones
 in charge. A steady, persistent pull, we repeat,
 looking to God to be with us, and the goal will be
 reached. Just let us all get busy doing our part,
 and leave it to the Almighty to send the help
 we need. Surprises may await us. Developments
 may take place of which we do not dream now.
 But we need not speculate as to that. The hour
 has struck. Let us respond. That is all we need
 to concern ourselves about. Again we say, the
 Lord will take care of the rest.

"Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes off your relish for spiritual things—whatever increases the authority of the body over the mind—that thing is sin to you, however innocent it may seem in itself."—*Dr. Frank Crane.*

FROM THE PASTOR OF THE LAMANITE BRANCH OF THE CHURCH OF CHRIST.

Dear Editor: I am glad to report that the work among our Lamanite brethren is progressing. We have no complaint to make. Our number has increased, and more are ready for baptism. We have a fine group of people, earnest workers for the kingdom. We have started a freewill offering fund. A small bank will be kept on the table for the purpose. We have also started a Sunday School with about fourteen adults and six children. Brother Peter Adams, a Lamanite, is teacher of the adult class. Sister Warner teaches the junior class. We are glad to say that our Lamanite saints do not let opportunity go by to tell others about this glorious gospel which has come to them. How they love the record of their fore-fathers, the Book of Mormon. They thank God for having sent it to them. With much gratitude they put in their offerings to help build up the kingdom of God. They have made Brother William Barnhardt their treasurer. He also says that since giving his offering the Lord has blessed him. Others have obtained work; some have sold wood. Many are the testimonies of our Lamanite saints.

A short time ago we had the pleasure of a short visit from Brother and Sister Burns, of Detroit, also Sister Long. That same day we had five other visitors to our services, Gentile people from London, Ontario. I could keep on writing about the blessings we enjoy. Your Lamanite brethren send out the peace call to invite all those of like faith to visit us that we may enjoy together that spirit of love and joy which has come to us through the great Spirit.

A. Warner, 1555 Willow Ave., Niagara Falls, N. Y., October 10, 1934.

VISITS THE LAMANITE BRANCH.

Under date of September 20, Sister Mabel Burns of Detroit, Michigan, writes an interesting letter about a trip she and her husband took Labor Day, when they picked up the mother of Sister Burns, an isolated saint past eighty-four years of age, and visited the Lamanite branch of the Church of Christ at Ohsweken, Ontario. She says, "We did enjoy meeting with those kind, sincere, humble saints. We met and visited with Brother Loft, and I believe Sister Longboat, his cousin; also Brother Adams, Sister Hill and Brother and Sister Warner, and a sister from Niagara Falls. The work there looks good. They are a most delightful people to visit." The party enjoyed the sacrament meeting with the Lamanite saints, when the emblems were administered by Brother Warner. The whole experience was a treat for Sister Burns' aged mother, who is going to locate for a time in Hamilton, where Brother and Sister Warner can pick her up and take her with them to the Lamanite services. This will be a blessing to the aged sister after years of isolation.

The sister says, "We received great help when we read Brother Wheaton's vision. It revived our memory, for he related the vision to us when he was doing missionary work at Royal Oak, when he baptized my son Ivan, my companion and myself—a wonderful day which we will never forget. We know this is Christ's church; that Christ is the head of it, that God is the Father of all, and that the Holy Spirit is sent as a comforter to help us and lead us into truth."

"We visited our Brother and Sister Willard J. Smith on Sunday last, and were pleased to see them looking so well. While our brother's heart is not so good, he is a wonder. He read to us, exhorted us, and we enjoyed every minute of our stay."

Sister Burns speaks in high praise of the work Brother Smith has written on the subject of the God-head. She expresses the hope that it will be printed.

She says, "We also had the pleasure of meeting Brother David Smith," who is a brother of Willard J. Smith.

The sister continues: "My companion was able Sunday to talk with some outsiders who were very much against this work," but have promised to investigate.

"How we wish we were better off financially so that we could have plenty of literature to pass out; we truly need it. The magnitude of this work is almost beyond our comprehension. We saints must live our gospel."

"Our pastor, Brother Bennett, is poorly in health." "We have a nice Sunday School." "We ask an interest in the prayers of the saints."

FROM DENVER.

Editor Zion's Advocate: I have been intending for sometime to write to our paper and let you hear from us here in Denver. We are struggling along trying to uphold the gospel banner.

I have been a member of the Restoration for over thirty years, and after a long journey I am now a member of the Church of Christ, Temple Lot. Have been wonderfully blessed since entering the Church of Christ. Have had the privilege of leading thirteen precious souls into the waters of baptism. We are about thirty-nine members here and the work is encouraging. Some very spiritual meetings are enjoyed. Brother Thomas Barton, of Colorado Springs, is a frequent visitor at our meetings, and we sure enjoy his presence. We need your prayers, dear saints, that we may continue faithful, do all we can to spread the gospel, and prepare ourselves to have a part in the building of the Temple and be ready to meet Christ when he comes in the clouds of heaven, taking vengeance on them that know not God and obey not the gospel of Jesus Christ.

Let us keep our lamps trimmed and burning, filled with oil,—the Spirit of God. Let us not slumber, but be up and doing. Brother Clarence Wiseman has been called to the office of bishop here in Denver. God is blessing him in his work. May we be united. If this appears in print, will come again. Our place of worship at present is 201 South Lowell Blvd.

Your Brother,

ELDER A. HALVERSON,

Pastor of the Denver Branch, 195 So. Kalamath Street, Denver, Colorado.

ENCOURAGING WORDS.

Just as we go to press we are in receipt of two letters from which we give excerpts:

Bro. James E. Yates says:

"Please accept our congratulations upon the continued high standard of the Advocate. When the missionary ministry are thus supported by a church publication of which we can all be rightfully proud, their work in the field is made much more effective."

Bro. Yates writes interestingly of Bro. and Sr. Charles Badgerow. Like many others in 1925—they were sick at heart. They severed all former church associations and moved to a little piece of virgin land in the forest near the mountains at Placerville, California. In this remote place they were found by Bro. and Sr. Yates in 1927. "They united with the Church of Christ and have been faithful and loyal ever since. They enjoy the Advocate and are sending the enclosed dollar for subscription."

GOOD NEWS.

Bro. and Sr. Flint were called back to Minnesota by the serious illness of their daughter. She is improving now. Bro. Flint was conducting meetings in Black River Falls, Wisconsin, with "unusual success and interest." From there he planned to go to Sparta, Wisconsin, and then down into Iowa. On account of the unexpected turn in their affairs, Sr. Flint will remain with their daughter for a time and Bro. Flint will go directly to Iowa.

Bro. Flint quotes important news from a letter from the Lamanite Bro. Harry Loft, as follows:

"Last week the old council chiefs were called to New York on very important matters. President Roosevelt wants all of the Canadian Indians to join with the Indians over there and be as one, and they all agreed to. What is the next step remains to be seen. Doesn't it look as if things were coming the right way? God is at work."

* Bro. Flint adds:

One of the outstanding reasons why the Indians have refused citizenship in either Canada or the United States is that they claim there was only one country here in America before the white man came and they don't propose to get mixed up in the white man's international differences. One of old De-ka-na-we-da's prophecies was that after the white man had driven the Indians westward the time would come that the Great Spirit would come down and fight their battles and they would then become again a mighty and a righteous people with a nation of their own again. Perhaps you saw in the *Literary Digest* for September 15th, 1934, the article: "The Vanishing American No Longer Vanishing?" It showed that the Indian statistics proved that for the last forty years the Indian population has been increasing in the United States, and that each year showed a very healthy growth. When we couple this fact with the present increase in interest in the Indian and his affairs by the government, we have a foundation laid in prophecy that is unanswerable. Just as Bro. Loft says; God is sure at work. The passing of the Gentile times indicates the ushering in of Israel's day. Glorious days are upon us. May we, in keeping with the Master's admonition, read rightly the signs to which he called our attention, and so be in a position to also do as he says: "Lift up our heads and be lifted up for our redemption draweth nigh."

INDEPENDENCE.

This is Wednesday evening, October 17th. We have just come from prayer meeting at the little white church on the Temple Lot. It was a good meeting. A fine spirit of earnestness. The theme of all the prayers and the talks was the progress of the Lord's work. The meeting was an uplift from the sordid grind of every day life. It made us long for Zion, when we can live in the atmosphere of peace and spiritual exaltation all the time, away from distracting influences and temporal worries. We keenly sense the need of divine light, wisdom and power to build Zion and bring the Jew and Lamanite to the fullness of the gospel. Therefore we are seeking to do all we can toward building the Lord's house wherein he has promised to pour out a great endowment of his Holy Spirit that will enable his chosen ones to do these things: the temple to which Christ has promised to come, when we expect him to set his church in order so that it will indeed become a light unto the world. We are a humble little band; we have our faults, but we are not thinking

about worldly things. Our hearts are in the work of God; our thoughts and our conversation is about what we can do to hasten the preparation for the receiving of the great endowment and the visit of our Master, Jesus Christ.

Tourists and visitors are coming every week to the Temple ground. The Century of Progress Fair at Chicago has brought many visitors from Utah on their way to and from the Exposition, where they have a most interesting exhibit in the Hall of Religion. One of these visitors handed our pastor the following verse, showing liberal thought.

Others, too, are seeking truth,
In their time and way;
To what extent they're right or wrong
Is not for me to say.
They may not take the beaten path—
The path that others trod;
And yet they may be just as great
And just as near to God.

M. M. STOOKEY,
Clouert, Utah.

The church here enjoyed a visit from Apostle A. M. Smith recently. He preached encouragingly with good liberty. He was kept busy all the time and we believe his ministrations here were helpful.

On Tuesday afternoon, September 25th, Albert C. Krause and his daughter Lois, of Vista, Minnesota, were baptized by Apostle A. M. Smith in the fount on the Temple Lot. They were confirmed in the evening by Bro. Smith and Bro. Thos. B. Nerren. A nice meeting was reported.

Brother R. B. Trowbridge was with us a few weeks before taking his final departure for his new home in Southern Missouri. We shall miss him, especially in our prayer meetings. He is gifted in speaking there.

Activity continues in the temple work. Two of the brethren have been dispatched to Minnesota to bring a saw mill, the use of which has been donated to the work. The rest of the brethren are working in the timber some miles south of Independence, getting ready for the sawing of lumber which will be needed immediately. The timber, also, has been donated. The building committee would appreciate cash contributions from any who feel to help in the important work. No debt is being incurred. Remember that. Peace and harmony prevail among the workers. We have not heard of one harsh word. Each day is dedicated to the Lord in early morning devotional service. We ask the prayers of the saints for those who have the work in charge. The responsibility is great, and they need God's help; they realize it.

We will let the women's division of the work speak for themselves, through their chairman.

Please Renew
Your Subscription

NOTICE TO THE MEMBERSHIP OF THE CHURCH

We, the undersigned, do hereby give notice and announcement of our intention of submitting to the next General Assembly to meet April 6, 1935, the following plan for a People's Conference:

The legislative power of the Church of Christ shall be vested in the local churches. Each local church shall meet the first week in June, which shall be known as General Conference week, to consider all matters recommended to them by the conference of the ministry of the Church of Christ.

The acts of the conference of the ministry shall be reported to the local churches in the May issue of the Advocate, and shall be so arranged in the Advocate as to provide ballot on each referendum recommendation.

The local churches shall submit any matter of interest to the general church, together with their recommendations, to the Quorum of Twelve, at Independence, Missouri, two months before the convening of the conference of the ministry.

The Quorum of Twelve shall meet two weeks before the convening of the conference of the ministry, and shall provide a program for the conference of the ministry, and have their recommendations, and the recommendations of the local churches, provided in a report to be tendered at the beginning of the said conference of the ministry.

The conference shall be composed of all the ministry, and shall not be legislative. Their acts shall be recommendations to the local churches. All main motions shall be put to a referendum vote. No act of the conference of the ministry shall be binding until ratified by the general conference of the church.

The final counting of the votes of the general conference shall be six months after the convening of the conference of the ministry. No vote received shall be counted or considered after that date.

(Signed) C. M. WISEMAN,
(Signed) THOS. E. BARTON.

PEOPLE'S CONFERENCE.

Under this system the legislation is actually done in the local churches and that is where it belongs. When King Benjamin built a tower and called all the people together, he explained his proposal, he gave them his recommendations and then "he sent among them," to know their desire. This is the same as our plan. The People's Conference.

When King Mosiah wished to establish the system of Judges he explained his proposition and "after King Mosiah had sent those things forth among the people,—they assembled themselves together in bodies throughout the land, to cast in their voices—"

They had neither a delegate conference or a mass convention (General Assembly). They had a people's conference. The people did the business in their own local gathering places.

When the Gospel was restored the instruction of the Lord was that "all things shall be done by common consent in the Church." That doesn't mean the consent of a few delegates or a few who are able to go to Independence, but it means common consent in the Church. That takes a People's Conference. A General Assembly, or a Delegate Conference, doesn't fill the bill.

The conference of the ministry is a recommendation committee. In large parliamentary assemblies they have a resolution committee and the resolutions from this committee are recommendations to that assembly. So will be the acts of the conference of the ministry, the general church, or general conference.

In all commercial organizations those who are in charge submit a program to the directors or owners. The ministry are those who are to serve and it is no more than fair that they submit their recommendations to the general church.

This takes the legislation out of the hands of a few and puts it in the hands of the people. By the local churches receiving the suggestions of the ministry, the churches in England, Wales and other distant places will be given an equal voice and vote with Independence and nearby places. The "whip-hand" will lose its craftiness and will yield to service. The voice of the whole church may be had. Then we shall have common consent in the church. The wishes of the people may be had by a PEOPLE'S CONFERENCE.

C. M. WISEMAN,
THOS. E. BARTON.

NOTICE, PLEASE

We need the following numbers of the Advocate to complete our files here in the office:

December, 1926.

June, 1926.

March 1, 1930.

March 1, 1931.

June 15, 1931.

We need at least half a dozen copies each of the above numbers. Please look up your old files and see if you have these numbers. If you are willing to send them to us for office use we will exchange other literature for them if you so desire.

Kindly let us hear from you promptly if you can help us out.

J. R. McCLAIN,
Box 232, Independence, Mo

THE TEMPLE HELPERS.

A little bit about our Independence Temple Helpers. Every Thursday afternoon is spent in sewing and mending for the workers on the Temple. Articles for sale are made. A small sum was received for selling coffee and doughnuts, and again with a luncheon and program. Every penny helps. Each Temple Helper gives a penny every day. Won't you be a Temple Helper?

We cannot use a shovel
In the building for our Lord;
We cannot chop the timber
Or make smooth the building board;
We cannot raise the steel-work,
Nor rivet it in place;
Nor can we gauge requirements,
Or give them proper place.
But there are things we can do,
And our Lord is waiting now
For us to wake and hasten
And his servants to endow.
Let's get our distaff ready
And the Lord will send us flax;
Place Him and his work before us,
Nor once let our spirit wax.
Make warm the weary workers
With our needle and our love;
What a privilege to serve them,
And much more our Lord above.
Sisters, come unto the rescue!
Upon us so much depends;
Our works and consecrations
Greater be till time ends.

—Metta Anderson.

What Are You Doing To Help Build The Temple?

A Vision of Progress

The following vision was given to Brother L. G. Sager, of Flint, Michigan. It is presented to the *Advocate* readers through the kindness of Apostle Wm. F. Anderson, who secured a copy of the experience, and permits us to publish it.—Editor.

On the evening of March 28th, 1933, during a very fine sermon delivered by Apostle Wm. F. Anderson, the following picture was presented to my mind. In relating it I was told, "Why, that was a vision." I replied, "I did not see it with my eyes, but only with my mind." The brother was persistent with, "That is exactly what a vision is. That was a vision." I will relate it for what it may be worth.

I thought I could see an irregular piece of ground, in which was located an excavation, partly caved in, but on which a few men were working, and it seemed among them were a few women. They were not doing much, but were trying earnestly to work. Something hindered. On this plot of ground were materials, stone, steel, piles of lime and cement, and various other materials, both structural and life sustaining supplies.

Standing at intervals around the edge of the plot were twelve men, stalwart and strong. They looked like guardians, and seemed beckoning to some, whom I could not see, to come. Some of these twelve men seemed to be doing nothing; others were busy in various degrees. It seemed that people were coming to them, and nearly every one that came had a load of bundles they were carrying. These bundles were handled carefully as though they were valuable. Some seemed to be very proud of the bundles they had, and every one, even the twelve men, seemed to think the bundles were desirable.

As these people approached they stopped to talk with the guardian they were nearest to, and there seemed to be some kind of arguments regarding the bundles they carried. These arguments appeared to distract the attention of those who were trying to work around the excavation. In some cases the bundles were laid on the ground and opened, and a great argument ensued about some division which should be made. While these arguments were going on, others came with their bundles, but turned around and went away. Others scoffed; others slipped past the guardians; so the workmen made many mistakes.

Some of the guardians seem to gradually undergo a change, so that it seemed they were the same, yet different in form, face and figure. The arguing stopped. Finally all the twelve guardians were busy, but not until the arguing had stopped.

The arguing stopped in a peculiar way. When

men or women came with their bundles, they were apparently told to drop them all there by the guardian they approached. A record was made of what they dropped, or rather laid carefully down. They then proceeded to the excavation which soon ceased to be an excavation, as a structure started to rise.

No man or woman carried anything onto this plot, but they continued to come in increasing numbers. Many turned away when they were told they must lay down their precious bundles. Others tried to argue, but now the twelve guardians were too busy to waste time. Many went on and went to work unhampered by petty arguments. It seemed they were all happy. None were idle.

Then I noticed another thing. The workmen now appeared well clothed and fed, happy and even joyous, where before they had appeared weak, underfed, and sad. Where before there seemed to be a great lack of many things, now there was plenty of every needful thing.

Then I looked to see what had become of the bundles the people had laid down. I was surprised to see that they were gone. Then I saw every one who continued to come laying down their bundles. Some of the loads were staggeringly large; some were small, some were almost nothing, but not one but had something. All were laid down, but there was no pile of bundles there. Then I saw that these bundles were being absorbed by the workers, and that was why there was abundance for all.

A feeling of sweet peace and security seemed to pervade all, and I caught the feeling of it. Then I felt rather than heard, "Why and how long will my servants persist in their weakness to say and to teach that I have given them a law they are not able to apply? At no time have I given a commandment or a law that my children could not obey if they would. It is written, "Seek to establish the cause of Zion," but my people have refused until they fail now to understand what was meant by the cause of Zion. How long, oh how long must I lead them?"

There seemed to be a special emphasis placed on the word CAUSE. That word stood out more than the word Zion. Then I pondered, and the meaning of the word "cause" which had been presented to me the night before came to me. A cause is that which will or does produce a result. Then I thought, "We should begin to seek something we have forgotten, or that we have thought immature, or impossible, which is the thing we have been told will produce Zion. We must have the thing which took the argument out of the guardians around the building.

TRUTH VINDICATED

In his sermon Sunday morning our pastor, Bro. J. R. McClain, spoke of an interesting incident in his missionary experience. He was debating with a learned opponent who declared that there was conflict between the Bible and the Book of Mormon; that the Bible states that all the sons of Zedekiah were killed except Mulek. Second, the Bible states that Christ was born in Bethlehem of Judea, while the Book of Mormon says he was born at Jerusalem. Pages 323, verse 19). Bro. McClain was defending the position that the Bible and the Book of Mormon were in accord. One man who was investigating the claims of the

latter day work said that he was through if the question could not be cleared up. Bro. McClain and others of the brethren were worried as to how to meet the points that had been raised by the opponent. They made the matter a subject of prayer. That night as Bro. McClain lay awake thinking, light flashed into his mind. "I have it," he cried out. "Thank God!" exclaimed one of the brethren, who was also lying awake. The Spirit called Bro. McClain's attention to the fact that Mulek had left Jerusalem with the colony that came to the promised land when the Bible statement was written, and they did not know that,

Continued on page Sixty-six