

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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NUMBER 1

New Year Greetings

A Happy New Year to all our friends and readers is the wish of the Board of Publication.

FIRST THINGS FIRST

By Apostle, JAMES E. YATES

The first of a new year is here. What will we do with it? Shall we give most important things our first attention? Or shall we permit matters of secondary importance to capture our attention, our time, and our energy? Those who give of their best interest to matters of secondary importance, can only expect second rate results. How much spiritual progress will the year 1935 bring to the Church? The answer to that question will depend upon whether we, the members of the Church will, during this year, in all of our ways and doings, put first things first.

But what is really the first and most important thing for the well-being of every one upon this earth? Is it not that we love God and serve Him rightly who first loved us? The love of all men toward the God who giveth life to all, is of first importance, because thereby is love and peace made possible among men. Every life which is destitute of love toward God becomes a prey to nameless and vicious fears, and easily falls a victim to vice at last. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love Him, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, how can he love God whom he hath not seen?"—1 John, 4:18-20. That we shall love God truly, and serve Him rightly in all of life's ways, is the first duty of man. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

Let us also remember that our love toward God and Christ can not be right unless we are also loyal to His Church, for Christ loved the Church, and gave himself for

it. But where is the Church? What is the first and most necessary requisite of all, by which the true Church of Christ upon earth may be distinguished? Is it not Divine authority to act for God among men? How could the true Church exist without authority from God to its ministry and to its official organization to act for Him? Ministers who preach the true gospel must be authorized of God to do so. The spiritual work of ministers who baptize or administer the sacrament can not be valid before God unless He recognizes the official authority, as an organization, of the church which issues ordination to said ministers. God is not the author of contradictory doctrines. He does not authorize one man to preach sprinkling for baptism and another some different method. He does not authorize one man to teach that salvation is by obedience to all the gospel, and another to teach that all that is necessary is to believe. If the Roman Catholic church, with its claim of divine authority, is in fact God's accepted Church, then every protestant church in Christendom is in deception and error, which must inevitably be fatal to its divine authority. There can be no escape from the fact that the very first thing by which the true Church of Christ must be distinguished, is the point of its divine authority.

That authority must be specific. No man needs a special authority permit from God to do good among all people, everywhere. But, on the other hand, no man has a right to organize a society of human beings and call it the Church of Christ, unless Christ has directed him to do so. Yet men have done that very thing throughout all the world. Thus false churches are operating, and deceptive doctrines are being taught in the name of God and Christ, when in fact they are entirely human, and God has nothing to do with the directing of their affairs. If the true

PREACH "THE KINGDOM"

By Elder, C. A. Gurwell

"And again this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come, or the destruction of the wicked." Matt. 24:32. Inspired Translation.

This language by Jesus at the close of enumerating a long list of calamities to come upon the people of the earth, was in answer to the following question by his disciples, privately, as he sat upon the Mount of Olives: "Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming; and of the end of the world?" (or the destruction of the wicked, which is the end of the world.) Matt. 24:4. I. T.

His first words were, "take heed that no man deceive you." Verse 5.

The word "again", does not appear in the King James translation of the Bible, where his answer occurs in the 14th verse. Much other matter has been taken from the chapter which has but 51 verses, as against 56 verses in the I. T., and among them this significant language: "And whose treasureth up my words, shall not be deceived." Verse 39.

At the present time, the entire world is agitated over governmental and economic ills. Society as a whole is a homogeneous mass actuated by conflicting emotions, passions and prejudices, selfishness being the chief motivation. This is what is called "the world." In contrast, we have "the family of God", the "kingdom of God" or "of heaven." An individual family is marked by individual characteristics, the "family of God" being distinguished by humility, love, forbearance, helpfulness, etc.

The recent elections emphasize the fact that the worldwide depression, financial, political and economic unrest is not due to local causes. Our philosopher humorist, Will Rogers, sums it up thus: President Roosevelt's popularity and success is due to the fact that he has a plan for improving conditions, while the opposition presented nothing. Referring to California he said, "Sinclair got 800,000 votes, not because he was right; but because he had a plan." He is partly correct in that, but not wholly. The people of the world recognize the fact that the old order of individualism does not bring happiness. They are ready to try anything that promises change and relief. "The time of the end" is here: the time spoken of by Jesus in the 24th chapter of Matthew, "Again this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come", thus indicating both apostasy and restoration.

While people are not satisfied with existing conditions, they will not seek, nor accept a change. It is necessary for God to bring distress upon the people to induce them to repent, or to change their present self-destructive course of supreme selfishness, and seeking after pleasure, to one of christian love for their fellows. Suffering is the only thing that brings repentance; hence "there is no rest to the wicked."

Socialism, communism, etc., are the world's attempt to put into operation God's "royal law", the Golden Rule. But as "an evil tree can not bring forth good fruit", neither can a "terrestrial" law bring forth "celestial" happiness.

"Except a man be born again, he can not see the kingdom of heaven." John 3:3. A man who will not submit to the ordinances" of "God's house—his Church—can not comply with the laws of his Government.

We have a God-given plan for relief, the only true one; restored and promulgated more than 100 years ago. Declare it abroad to all the people. It will bring relief. The servants of Christ are commanded to preach the kingdom: "Wherefore go forth, crying with a loud voice, saying, The kingdom of heaven is at hand." Book of Commandment 41:19; "And ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand." Book of Commandments 44:8. This was the commission of John the Baptist, and it is the message to precede the second coming of our Lord and King to his heritage.

A "kingdom" implies a King who dwells in a center or "central place, his capital, from whence his laws emanate. The laws of a kingdom are formulated and promulgated from the capitol, or government building.

More than one hundred years ago, the king, Jesus, gave command to erect this building at Independence, Missouri, which is to be "the center place", and his capitol, or government building, the temple is to be erected here as a beginning of the building of the city of ZION, as his capitol city is to be known. "The constitutional law of the land", both of the United States and of Missouri, guarantee security and the privilege of establishing such a city, or community, guaranteeing immunity from interference in any religious organization or undertaking which has for its object the betterment of its members, or of society in general. It may establish its own laws for its local government, as city ordinances, etc. The laws of the kingdom are given in the scriptures. They are inexorable, and if broken the penalty will be enforced.

To maintain a government, necessary expenses are incurred. These are met in various ways, usually by a system called taxation, or "taxes." The system of taxation in the kingdom of heaven is called "tithing." It is equitable to all, being one tenth of all the "citizen" obtains, that is, the full net income, not the "gross" income. Note Jacob's vow complying with this condition, which was in effect and well understood in his day: "Of all that thou givest me, I will surely give the tenth unto Thee." Gen. 28:22. Jacob recognized the source of his possessions, and did not take the credit of his accomplishments to himself. He knew that every "good cometh down from the Father of light." Also, he recognized the truth of what the Lord told his posterity at Mt. Sinai, nearly three hundred years later: "The tithe is the Lord's." Lev. 27:30.

As the U. S. Treasury has provided for the people the past year, so has God, the King, given orders that "A storehouse be established." (Jordan, 1932) that the proper needs, not the wasteful extravagances, of all the people may be provided for, under a central board of seven men—bishops. This is not to be done by "special taxes", but by the regular plan, "tithes and offerings", and the "consecration" of the surpluses of his people, that all may share in the benefits and rewards, as well as in the responsibilities of providing for the needs of all.

The air is vibrant with the prayers of the poor to God for relief from the oppression of the rich. "And shall not God hear the prayers of his people who cry to him day and night?" Verily, He will hear, and will come to their relief speedily. His servants have been commanded to preach, "Repent, for the kingdom of heaven is at hand."

Agitators are offering expedients upon every hand, counterfeits, that will not bring relief. The philosophy or gospel of "individualism" must give way to that of "collectivism." "Every one for himself, and bad luck to the hindmost", must yield to "Each for all, and all for each." The churches of the world have preached an individual salvation. "The gospel of the kingdom" is a collective gospel: "Gather my saints together, those who have made covenant with me by sacrifice." The gathering is on, and that is the message of Christ's ministers, and of his Church. They can not be loyal to their Lord and King, and work for the supremacy of a political party, of whatever name or purpose it may proclaim. Our duty is to proclaim a new party, the party of the King. The servants of Christ are the heralds sent out to proclaim HIS message,—"No rich and no poor"; "Let the poor be exalted, in that the rich are brought low."

There are strange voices now in the land, proclaiming "The kingdom": Judge Rutherford, of the I. B. S. A., is on the air frequently, and his followers are scattering millions of pages of printed matter monthly, declaring that "the kingdom of Christ" is already established, beginning with the time of the World War, and that Christ, the King, is now in control, bringing to pass his purpose of establishing a better order of things. But he does not tell us how nor where.

Another organization, "The British Israel Society", with its American adjunct, "The Anglo-American Federation", is covering the land with their literature, by lectures, study classes, etc., declaring that the nations must return to God's original laws for the government of the people, before prosperity will return to the nation with the blessings promised in the scriptures. Both are counterfeits, designed by their author, Satan, to divert the eyes of the people from the true kingdom of heaven which was set up "again", April 6th, 1830. Satan knows where the true kingdom is, and unless he can side-track the people, they may be won to the truth. Let the "heralds" of the true kingdom go forth and blow "the gospel trumpet" and proclaim the establishment of the "kingdom of heaven", denouncing the false that the honest in heart may not be "deceived."

What are some of the laws of the kingdom? EQUALITY is the watch-word of the kingdom of heaven. "Consecrate all thy properties unto Me", is the command, given more than a century ago; and it has not been countermanded. You are to receive back "inasmuch as is sufficient for the support of yourself and family", that there may be meat for others also. Book of Commandments 44:26-29.

When John came into the regions of Judea around Jerusalem, declaring "the kingdom", they asked him: "What shall we do then?" He replied, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." It is the message of today. The gospel of the kingdom is a gospel of ministering to the wants and needs of others. All men pray, "Thy kingdom come." It has come. Let us put its laws into operation, and declare it abroad throughout all the land.

We must bestir ourselves and not sit in the shade in the "Vineyard", remaining at home, when the order is "Go

forth!" Preach that "the tithes and offerings" must be brought into the Lord's treasury, his store-house, put into the hands of the bishops that the temporal law may be put into effect.

The Lord has said, "The tenth is mine", (Lev. 27:30). If we do not pay it into his treasury, we are guilty of "embezzlement", a prison crime in all countries. God said, "Ye have robbed me." Mal. 3:8. Beware the penalty for embezzlement. It may not be too much to say that those who "embezzle"—withhold—the tithes that belong to God, may be consigned to "the prison house" in the day of final reckoning. "Pay now thy vows to the Most High." Tithes legally belong to God. They must be paid into his treasury. That is a legal requirement. "Offerings" are the measure of our devotion to him, who giveth us richly all things to enjoy. Our "offerings" are measured by our love.

"The law shall go forth of Zion." Micah 4:2. The capital of the government of God is to be at what is now Independence, Missouri, in this, "Joseph's land." Commandment has recently been given to hasten the building of the Temple, the capitol building, that his work may go forward. "Beginning at the temple lot" is the statement. The "City of Refuge" can not be built until a beginning is made; and that "beginning" is the construction of the Temple. Let the heralds of the King stress this thing: The Temple must be built speedily "by the tithing of my people." The time is NOW. National sins bring national penalties, or curses, as individual sins bring individual chastizings. Only national repentance can bring back prosperity. But the nation will not repent; therefore, "the kingdom" must be built up that God's people may be gathered into one place and preserved as a whole while the judgments of God are poured out upon the wicked world to their destruction.

Two distinct efforts are now being made to deceive the people, not to mention socialism, communism, etc. The "I. B. S. A." of Brooklyn, N. Y., and the "British Israel Society", with its Anglo-American Federation, associated. Remember the Master's warning: "Take heed that no man deceive you." The first of these two, Judge Rutherford's I. B. S. A. efforts is ephemeral, nothing concrete or tangible. The second is endeavoring to re-establish the Mosaic code of laws as pertaining to national government and social order, unmindful of the fact that "old things have passed away, and all things have become new."

Jesus set up his kingdom when he came, and it functioned for two hundred years upon this land, and for a short time in the "old world." When the apostasy destroyed every vestige of its laws, it was "restored" again in 1830, and again a start only, nothing more, was made. Owing to the selfishness and pride of the people, it soon lapsed, and the Church preached "individualism" like the sectarian churches of the world; but now we have again been commanded to put into operation the laws of the kingdom of heaven, beginning with the "store-house." Brethren, we must do this, or we too, shall be removed from our "heritage" as was done in 1833. God has spoken, and shall he not execute? He surely will.

Tithe Payers only, of the Church of Christ (Temple Lot), who obey the command in Malachi 3:10, believing Matt. 23:23, are requested to write to Brother C. A. Gurwell, Independence, Missouri. No others need inquire.

THE TESTIMONY OF JESUS

By Elder V. W. Pack

God calls all the world to repent of their sins. In this God speaks to all of the human family alike, to saint and sinner. This call is to be known from heaven, for it is written: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

The plan of salvation is a secret which is hidden from the world. No man can reveal it to another only as the Holy Spirit reveals it to him. The spirit of truth is to reveal God's message to the world. As it is written, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." John 16:13.

The spirit of truth is for the purpose of inspiring God's servants and handmaidens to tell things to come. That is, the spirit will guide and inspire God's people how to live in daily life and tell things yet to come. That would make a prophet or prophetess. "The testimony of Jesus is the spirit of prophesy."

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17. The wisdom of the world-wise is destroyed when God reveals this wisdom from above. As it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." 1 Corinthians 1:19.

Man's wisdom must work in harmony with the wisdom from above in order to please God. God's wisdom comes from above and we get the gift of wisdom when we yield obedience to the command that is given. "If any of you lack wisdom, (from above—V. W. P.) let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. Verse 17 says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Now if there is no shadow of turning in God's divine law, there must be present-day prophets, for God would act like himself in every age of sinful man. God's will always was to reveal His will to and through His prophets, as it is written: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

God inspired men to write his Bible record. They were prophets, and if God never changes, there is and will be prophets as long as sin is in the world. But when sin is no more, we shall know as we are known. Then there will be no secrets to reveal to men. Paul says, "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." 1 Corinthians 13:8, 9, 10. "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8. There is "no variableness, neither shadow of turning." James 1:17.

We only know and prophesy in part while in this sinful world, but when the wicked are destroyed and the righteous inherit the earth (Psalms 37:9) then we shall need no prophets, for all, from the least to the greatest, shall know Him. (Jeremiah 31:34.)

We need the spirit of truth now to guide us into all truth and tell us things to come just as much as the holy men of God of old did, when they were moved by the Holy Ghost to speak and warn the people. As it is written: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." II Peter 2:21. And this same Holy Ghost was promised "to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

Among the people where God's law is, there must be prophets. Jesus said: "On these two commandments hang all the law and the prophets.—"St. Matthew 22:40. The law of truth, the spirit of truth that tells things to come is the spirit of prophecy, and therefore the divine law is revealed through prophets, and is connected as one. If we say there are no true prophets, we simply say there is no spirit of truth. For the spirit of truth is given to mortal man for the purpose of guiding him into all truth. (John 16:13.)

Some will tell us the Bible is for the purpose of telling us things to come, but I say the Bible contains the written law, and is only a blank if read without the Spirit. It says "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2:15. When we read the written word of truth, the Bible, we must have the same spirit of truth to understand and rightly divide the written word. The spirit of truth is the author, who inspired the men who wrote the Bible. Of course the Author should be present to inspire the reader how to rightly divide his own written word. For this reason Paul, with all his wisdom, didn't try to divide God's written word. He says, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.—I Corinthians 2:4 and 5.

Now has God changed his first law of revealing his will to man? Has He permitted man to rightly divide his written divine law by his (man's) own wisdom? The colleges answer that question. They are sending out preachers all over the world without even claiming a divine call as Aaron was called. Aaron was called by revelation direct from Heaven.—(Exodus 4:27.)

Paul, speaking of the spiritual sacrifice says, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron."—Hebrews 5:1-4.

Aaron was called of God. (Exodus 4:27). God called all of his ministers. Abel was called, and Cain also. They understood God's voice; both offered sacrifice. But Cain, like many people in our day, just offered such as pleased himself. Abel offered the lamb as God had commanded, and Cain, like the preachers now, got angry, and slew Abel. (Genesis 4:8). Men of every age have been angry and have slain the prophets that God sent with a message for their

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EDITORIAL

A Happy New Year to our readers, and we know you will feel happy when you read Bishop Ford's announcement and learn that the Church enters upon the New Year free of debt, not owing one penny. For this we feel gratitude to God, and believe our readers will be duly appreciative of the blessing that is ours.

The Advocate greets you in a new dress, and notice it is made larger. The little missionary is growing. We want it to "scatter sunshine" through 1935, to carry cheer, encouragement and spiritual uplift wherever it goes. After all, the highest mission to which we can aspire is to bless our fellow men and help them to live their religion.

We want your testimonies. Some one has said, "Nothing is so convincing to the man who has a spiritual hunger as the testimony of some other man who has had his hunger satisfied."

We renew our request of some time ago to hear from every one of you.

1934 has passed into history. We stand upon the threshold of 1935. Thinking people believe momentous days are before us. Christian believers of all denominations look for the soon coming of Christ. It behooves each one of us to be asking ourselves, "What can I do this year to help speed the preparation for that happy event that will mean so much to mankind?" The Lord has not left us in doubt. He has very explicitly outlined his program for us. He has commanded us to warn the world of his near approach and to prepare a place of refuge to which his children can come when his judgments are poured out upon the wicked. Zion can not be established, however, so long as we are scattered, some north, some south, some east and some west, with hundreds and thousands of miles between us. We shall need to be in closer proximity to one another in order to co-operate with one another. Saints coming to Zion and the "regions round about" should try to settle close together.

We need to be getting land. We can not have a storehouse without farmers. Long distance shipping consumes the profit. It is better to be located within easily accessible distance of the center place. This does not mean that everybody should be in Independence or in Jackson county. The Lord also spoke of the "regions round about." There are good highways now extending to adjoining counties where land is cheaper. Saints could get together in communities, have their little branches, and occasionally pile into a truck and come and worship with the Saints in Independence on a Sunday. It would be easy, when harvest time comes, to bring the "first fruits"—surplus grains, potatoes and other vegetables, fruits and meats, to the storehouse where it could be stored or canned and be ready for distribution to the families of those who are preaching the gospel, building the temple, or devoting their time in other departments of the church, as well as to the aged and the needy.

The several lines of activities must all be kept going, preaching the gospel, building the temple, obtaining land and gathering with a view to making preparation to receive God's children in foreign lands who will have need to flee to Zion to save themselves from war and bloodshed. The saints of this land will find it increasingly necessary to be together for benefit and for service. Would to God that scattered Israel in the various fragments of the Church would come to have a more brotherly feeling for one another; that they would take notice that the Lord blesses us all, and that therefore we should esteem one another more. But while hoping and praying that God's children will put away narrowness, jealousy, rivalry, and learn that we need one another, we must not wait. Union of the honest in heart will be brought about in God's "inseparable and wondrous ways." We are often asked, "Do you expect that you can build the temple?" That is not for us to say. We certainly believe, however, that it is our logical duty, occupying the position we do,—the only faction of the Church holding the land which has been dedicated for the temple,—that it is for us to make a beginning, and leave future developments with the Lord. Speaking to his children in the Reorganization years ago, through Brother Joseph Luff, the Lord said:

"Time is ripe! My work must hasten;
Whose will may bide the hour.
Naught can harm whom God protecteth—
Elements confess his power.
Up ye then, to the high places

I have bid you occupy!
Peril waits upon the heedless!
Grace upon the souls who try.

"Get ye up, to your mountain
Zion of this closing day!
For the glory of my coming
Waits to break upon your way!
Forth from thence your testimony
Shall to trembling nations go,
And the world confess that with you
God hath residence below."

Let us keep the various requirements of the Lord's work in mind, and be alert to serve where ever we can, always remembering what manner of men and women we must be to be acceptable to Him. As we start upon the year of 1935 let us do so with renewed determination to do all in our power to hasten Zion. Let us humbly and prayerfully proceed with the building of the temple, that the place appointed for the reception of Christ and the outpouring of God's Spirit may be made ready, for when the church is set in order and we are endowed with power from on high, the building of Zion will be speeded and the gathering of God's children from the four corners of the earth will be consummated. Let us not fault because the task is great. We do not know the means God has in hiding. We do not know who may be sent to help us. Let us remember the beautiful lines we sing:

"Though the task be great that lies before us,
We trust in One divinely strong;
Knowing well at last we'll be victorious,
We will pray that the time will not be long."

INDEPENDENCE

The many friends of Sister Vida E. Yates will be glad to learn that she reached Independence safely, and is improving in health. The sisters of the Temple Helpers called on her Wednesday afternoon of December 12th, and a pleasant visit was enjoyed. Sister Vida wrote us a note asking, "Did you see the lovely flowers they brought me?"

Sister Yates' address is 121 W. Southside Blvd., Independence, Mo.

Brethren Postma and Bowman, of Coleman, Michigan, have been welcome visitors to Independence recently. A fine prayer meeting with these brethren one morning at the temple workers home is reported.

We have been having pretty steady winter weather, with lots of snow. This has hindered work on the temple foundation, but there are other things to be done, getting material ready.

A happy occasion was enjoyed Christmas Eve when the Sunday school gave their annual Christmas program. Though there was not much time for practice, everything went off in perfect order. The program was what a church Christmas program should be. Everything commemorated the birthday of the Christ. At the close of the exercises sacks containing candy, nuts and an orange were distributed among the children. Our superintendent, Brother A. A. Yates, brother of Apostle James E. Yates, presented each adult as they passed out a beautiful folder of Christmas greetings, giving a poem of his own composition, as follows:

RENEWAL

Essentially involved;
We're doubly inclined,
To round up the measure
Of good to mankind.
Just a line and a meaning,
Here in we would give;
As joyous as Christmas;
And ever to live.

Just a day that's appointed
To bring us more near,
To a glorious reunion
Of goodwill and cheer.
Just another fair gift,
Just instruction to date,
At the gateway of peace
So narrow and straight.

Just an offer of redemption
From confusion and hate,
Once again invitation
Before it's too late.
Just an age old story
Of endurance and love;
As gentle as showers
From the heavens above.

Just an estimate of pleasure,
Just a greeting most true,
A familiar old story
Resplendent and new,
A standard of virtue;
It's uplifting power
Will lighten our burdens
To the finishing hour.

'Tis the voice of The Master,
Just urging within,
In Holy bold furor
Crying out against sin;
Divinely directing.
Yet we only can strive
This, opportune number,
Nineteen three five.

Just to walk with our comrades:
The journey's not vain:
Just a liberal proposal
To live and to reign;
A more happy engagement
Was never assigned,
For death can not conquer
Who lives for mankind.

Should it be valedictory,
This greeting today;
And we from this earthlife
Be taken away,
May records and wishes
Still with you remain;
And acquaintance with Jesus,
Be our Treasure and gain.

A. A. Yates.

COME, LET US BUILD THE
TEMPLE NOW!

FROM THE MAIL SACK

Sister Dahlia Weatherby, of Coleman, Michigan, writes: "I am subscribing for the Advocate. I have long wanted to take our church paper. Being somewhat isolated I yearn for our church literature for courage in these oppressive times. I always enjoy reading the Advocate. It strengthens my faith. I am glad that I can subscribe."

Brother George A. Derry of Omaha, Nebraska, writes that he has moved, and that his present address is 4019 Lafayette Ave. Brother Derry notifies us of his change of address promptly, for, he says, "I sure want the little paper. I enjoy reading it."

Everybody should notify us promptly of change of address, as Brother Derry has done. It will save us loss and trouble, and you will get your paper.

Sister Bert Krause, of Vesta, Minnesota, who was recently baptized on the Temple Lot by Apostle A. M. Smith, is showing her faith by her works. Under date of November 19th she writes Brother Smith that she has a friend investigating, asks that literature be sent to her friend, for which she sends a dollar. She also sends five dollars "to be applied as you see best, for temple or other work. One work in my estimation is as sacred as the other." She speaks of benefit received in her family through administration.

A communication from Brother David R. Holly of Grand Rapids, Michigan, was delayed in reaching us. He tells of a pleasant occasion when the fiftieth wedding anniversary of Brother and Sister Gier, of Grandview, Michigan, was celebrated at their home. Nearly a hundred guests were present. The day was spent in a social way. A bountiful repast was served, and in the evening a goodly number assembled at the home of Brother Holly and listened to an able discourse by priest, Ben Bouman. Two asked for administration, and a sweet baby girl was blessed. But for the social trend of the day there would have been two baptisms. They were deferred until the next Sunday.

December 2, 1934, Brother B. C. Flint wrote from Livingston, Wisconsin. He was trying to hold meetings at Spitzer, fifteen miles away, but was hindered by about the worst weather he had ever experienced—rain, snow, mud. After a strenuous season Brother Flint was feeling quite worn, and thought he would have to take a few weeks rest to recuperate, when he will do some writing he has promised us, and Advocate readers will have the benefit of it.

Brother James E. Yates expresses his pleasure with the December Advocate and sends in eighteen names to whom he wishes sample copies sent. If every one will "rustle" for the Advocate, it will not only help the paper financially, but it will widen the sphere of our little missionary's usefulness.

ANOTHER TRIP TO THE LAMANITES

Niagara Falls, N. Y., December 12, 1934.

Dear Editor: We had the pleasure of visiting and preaching on the reserve at Deseronto on the Bay of Qunite. As far as I can learn it is the first time that the Restoration message has been preached there. This was made possible through Brother Brant, who left the Six Nations Reserve where he was baptized, and is now living at Deseronto. He has been busy telling others the "old, old story", till they asked for some one to come and preach for them. So on the morning of the 29th, with Brother Loft, Sister Meracle, Sister Warner and myself, we started for Deseronto. It rained all day but we arrived without any mishap, driving some 196 miles. We were made welcome by Mr. Andrew and Mr. Albert Meracle, brothers of Sister Meracle. I only had time for three meetings, but they were well attended and with good interest, especially those held in the home of Mrs. Brant. We had a pleasant and encouraging experience, and the Six Nations Reserve branch of the Church of Christ is looking forward with great hope that through our prayers and the power of the great Spirit our efforts may be blessed and many braves may accept the words of their fore-fathers.

O-ron-ya-te-ka,

—A. WARNER.

Chico, California, December 10, 1934.

Dear Advote: I have been thinking quite a lot about Brother Anderson's penny plan. I think it is a good idea, and it seems as though all of us might help a little in that way. I have no income, but I could surely manage to save up a little. I have been wanting so much to help on the temple fund, but I thought if receipts were sent for so many small amounts the postage would amount to considerable and cut down the amount before the church received very much. But as I was reading the Advocate this morning the idea came to me that Brother Anderson's plan could be amended so as to increase the fund and the senders would hardly miss the little extra cost to them. My idea is for each one sending less than five dollars to enclose a postage stamp for their receipt, and the church would be out only for the paper and envelope. Of course it would be all right for those sending larger amounts to also send a stamp for answer, or receipt, and it would save the church. I do not know how often I could send, but I figure on saving until I have one dollar, and then send in my contribution.

I surely think we have got to wake up and do something soon, for the time is going fast. I would like to help a whole lot, but God knows I can not, but I will do the best I can.

I like the Advocate so much. I only wish we were able to make it larger. I am not afraid now to send it out to my friends.

This is my first letter to our paper, and I had not intended to make it so long. I wish all a Happy New Year.

—MRS. ASENATH DEW.

A letter from Sister Mabel Burns, of Detroit, Michigan, expresses her anxiety to see Brother Willard J. Smith's book published. The issue he discusses is not a new one. "It has troubled the church before", an old missionary of another faction said. It breaks out at different times in different places, and is confined to no particular organization. All who have examined Brother Smith's manuscript think he has handled the question in a most thorough, convincing manner. Brother Smith feels that he is "losing ground, physically", and that this may be his last contribution of importance to the literature of the church.

Sister Burns and other members of her family are sending contributions to Brother Smith to help publish his book, and she urges others who can to do likewise. All donations for this purpose should be sent to W. J. Smith, 305-13th St., Port Huron, Michigan.

Hamilton, Missouri, December 17, 1934.

To the Readers of the Advocate:

Dear Brethren and Sisters: I have not seen anything in our paper from this part of the vineyard, so will drop you a few lines to let you know that the little local at Hamilton is still in the faith, and that we are children of the little remnant that God has preserved, and our mission to the Restoration everywhere is unity and peace. Let our labors be to bring about a oneness. If we are not one we are not His.

Well, the roads are bad here. We haven't done much church work for several weeks. One of our number has been quite sick for some time, Sister Winslow. She has been blessed through administration many times, but her recovery is slow. Remember her.

I was with the Lamoni saints the second Sunday in November. Preached twice for them. We have just received notice that one of their number, Elder Wm. France, died of heart failure. He was a brother of my wife, and a fine saint. Let us live while here so that we shall be ready when the call comes.

Your brother,

—J. T. FORD.

Warrensburg, Mo., November 26, 1934.

Dear Editor: Just a line to the readers of the Advocate. I returned home from Independence, Missouri, Thursday, the 22nd, and found a call for me to come to Fair oak Church, six miles north, and four miles east of my home. I got home from there at 12 o'clock today and received a card from Brother H. E. Moler to come to Holden to administer to his wife. She has been gradually getting worse and had passed a very bad night. She got a blessing and was resting very good when I left. May that blessing continue is my prayer. Brother and Sister Moler surely need the prayers of the church. Brother Moler says he is feeling well for which we are thankful.

The people at Fair oak elected me pastor. I don't like to be tied to one place all the time, as there are so many places wanting revival meetings. There are several who want to be baptized, but they think I can baptize them into that church which is not a church. A strange man came in there, claimed to be a minister—this church building had stood empty for years. The community is composed of Baptists, Methodists, Christians and others. Like Apollos of old this man was quite a preacher so he organized a

church and called it the Church of Christ. You know men will wrangle for religion, write for it, talk for it, fight for it, die for it—anything but live for it. I want to live for it as well as to preach for it. If we fail to live for it our preaching is vain. The people at Fair oak are a fine bunch of people, yet I must teach them the gospel more fully before I baptize them. We have preaching at eleven a. m. and seven-thirty p. m., Bible class at ten each Sunday a. m. and prayer meeting Wednesday night at seven-thirty.

A Saint is like a piano grand, square, upright, and is no good when out of tune. Are you a Saint?

A common sorrow or a common joy makes the world akin. Let us forget our sorrows and cultivate a common joy—a joy of universal kinship and happiness.

—J. E. BOZARTH.

THE TESTIMONY OF JESUS

Continued from page 5

own good. Also they will slay the two last prophets that are yet to come to warn the people to prepare for the coming of our Lord. Shortly afterwards the seventh angel sounds,—“and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.”—Revelation 11:15.

If people think that those who serve God as God has commanded are going along without being evil spoken of by the churches of men, they are sadly mistaken. Apostle Paul was brought before the council and they desired to “hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.”—Acts 28:22. We, are of the Church of Christ, are also spoken against in the same manner in these days, but the promise of salvation is to those who endure persecutions and all things, unto the end. This is in accord with the testimony of Jesus.

Shafter, California.

APPOINTMENT OF BISHOPS AGENTS.

Notice is hereby given that the following brethren have been appointed to serve as Bishops' Agents for the following territories:

Elder John A. Daer for Rockford, Ill., and adjacent territory. 1532 Benton St.

Brother A. R. Richardson, Syracuse, New York, 2252 E. Genessee St.

Brother Jason W. Pinder, 417 E. Carpenter Rd., Flint, Michigan.

We are glad to recommend these brethren to the Saint of their respective locals, and solicit their whole-hearted support in this phase of the work of the Church.

Approved by Bishop J. T. Ford for the Bishops.
Independence, Mo., December 20th, 1934.

DON'T GET ANGRY

Anger is a weakness which many people mistake for strength. It creates a poison within the body which upsets the digestive apparatus. This explains why the grouch is dyspeptic. Anger burns up bodily energy just as much as hard work and is as bad for the nervous system as sand is for the gearing of a machine.

GLEANINGS FROM OTHER FIELDS

WHO WAS THE PROPHET?

William Allen White, one time intimate of former President Theodore Roosevelt, paid a warm tribute to his former friend during the recent observance of Roosevelt's birthday. Among other things Mr. White said of Theodore Roosevelt: "He was a prophet, a sower who went forth to sow the seeds of aspiration for justice in the hearts of the American people. He, first of our statesmen, saw clearly that our problems were no longer problems of production, but problems affecting the distribution of wealth and income."—Kansas City Star, October 28, 1934.

If Roosevelt was the first of the statesmen to see that vital fact and announce it, and if thereby he became worthy of the prophet's meed, what shall be said of Joseph Smith who more than a half century earlier saw the same vision and proclaimed it to the world? Again and again the revelations of the early thirties dealt with the problem of the equitable distribution of wealth. The prophet saw that the age-old problem of producing sufficient for human needs was soon to be definitely solved and that the greater problem of equitable distribution must be assailed: this was to be done through the voluntary consecration of surpluses. Today governments are forced to compel the confiscation of the surplus under various forms of taxation and an arbitrary redistribution among the destitute through the "dole" or forms of governmental employment almost equivalent to the "dole." The Lord's way was the better way; and his vision antedated the vision of the wisest of our statesmen.

"The surplus must be consecrated." That was the message that the world did not heed. Today the problem of surplus and its uses is the foremost world problem. The endeavor is to reduce surplus by restricting production—when in fact the effort should be to increase production and promote wider distribution and consumption of the good things of earth. Under the prophetic plan "the poor shall be exalted, in that the rich are made low." (Doctrine and Covenants 101:3). It was to be a voluntary humbling of the rich

under religious impulsion that their brethren might be lifted up and all come to a just and ample standard of living.

The world did not take warmly to the prophetic proclamation—as is the rule. But today the problem dealt with in the early revelations mentioned is the problem that causes the economic structure of the world to tremble. It has already overthrown empires. The Russian revolution was fought to secure economic justice—the rich were de-based violently that the poor might be exalted. Misguided and violent and bloody and dictatorial though it was, the rise of the Soviet power was aimed to correct the evils that the prophet saw a hundred years ago. In another way, Mussolini rose to power over a monarchy that stepped aside to dwell in his shadow; through state control of industry he seeks to at least throw to the poor an adequate return for their labor that they may continue to be efficient and loyal subjects. The same trouble is fundamentally at the root of the German upheavals; Communists, socialists, Nazis fight over the bone of contention and each seeks to force the adoption of its own panacea. In Great Britain income taxes take from the rich and give doles to the poor, thus, as a British subject has said, "Insuring against revolution." In America the pot boils with a thousand fermenting ideas, from N. R. A. to Sinclair's EPIC. Theodore Roosevelt was first to see this coming some few years ago, we are told, and was a prophet. Joseph Smith saw it a hundred years ago. But who heeded his message?

We might paraphrase Ecclesiastes 9:14, 15 to read: "There was a great city and many men in it, and there came a great king against it and besieged it and built great bulwarks round about it: now there was found in it a poor wise man, and he by his wisdom and inspiration might have delivered the city; yet no man remembered that same poor wise man . . . the poor man's wisdom is despised and his words are not heard."

—ELBERT A. SMITH, in "The Saints' Herald", for November 13, 1934.

FINDING THE CHRIST IN US

Throughout all his teachings Jesus tried to show those who listened to him, how he was related to the Father, and to teach them that they were related to the same Father in the same way.

Over and over again he tried in different ways to explain to them that God lived within them; that he was "a God of the living and not of the dead." And never once did he assume to do anything as of Himself, always saying: "Of mine own self I can do nothing. The Father that dwelleth in me, He doeth it" the works. But it was very hard for people to understand, just as it is very hard for us to understand today. There were in the person of Jesus, two distinct regions. There was the fleshly, mortal part which was Jesus the Son of man; then there was the central, living, real part which was Spirit, the Son of God—that was the Christ, the anointed. So each of us has two regions of being—one the fleshly mortal part, which is always feeling its weakness and insufficiency in all things, always saying I can't; and then at the very center of our being there is a something which in our highest moments, knows itself more than conqueror over all things; it always says, I can, and I will. It is the Christ Child, the Son of God, the anointed in us. Call no man your father

on earth, said Jesus, "for one is your Father which is in Heaven. He who created us did not make us and set us apart from Himself as a workman makes a table or chair and puts it away as something completed and only to be returned to the maker when it needs repairing, not at all, God not only created us in the beginning, but he is the very fountain of life ever abiding within us.

From this fountain constantly springs new life to recreate these mortal bodies. He is the ever abiding intelligence which fills and renews our minds. His creatures would not exist a moment were he to be, or could he be separated from them.

Ye are the temple of the living God, as God hath said, "I will dwell in them and walk in them."

Man is the offspring or the springing forth into visibility of God the Father.

At the center man is pure Spirit made in the image and likeness of the Father, fed and renewed continually from the Father. "In him we live and move and have our being."

—Thoughts by H. Emilie Cady, submitted by Sister (D:) Highland, of Independence.

MEDITATION - - PRAYER

My soul seeks after God and in his presence would I find rest and peace. In the company of his Spirit would I take my rest and lay me down in safety and quietness. Within, this soul of mine is burdened for Zion and her children. Oh, God, when will there come the day when Zion shall be redeemed? When love and peace and brotherhood shall be within the hearts of all?

Oh, listen, Thou, unto the cries of thy people and unto the pleadings of thy servants, and thy servant, for Zion and her loved ones. Search out amongst them and find if there are those who would serve thee in righteousness, and who would keep thy commandments and humble themselves before thy face. Speak, oh Lord, for thy people languish and there is a longing among them for thy very presence; but thy people are prone to forsake thee, and to wander into various pathways that lead them far from thee. Therefore speak thy word and magnify thyself and set up thy cause that it be no longer cast down, but that Zion might arise in all her beauty, clothed in her beautiful garments of righteousness and bedecked for her Lord and husband.

Oh, Lord, extend thy hand and make bare thy holy arm in behalf of those who seek thee, and who would worship thee in truth and equity. My soul is disquieted within me and I plead the cause of Zion before thee, my God.

Behold the set time to favor Zion has come, and right early shall God receive her unto himself. There shall nothing overtake her that shall destroy her beauty before him, and when he comes to receive her unto himself she shall be crowned with his favor and arise in her majesty.

The crown of eternal life is waiting for those who, in humility and love, shall seek to prepare themselves that they may be numbered among his children. Sorrow and sighing shall flee away and in his arms shall they rest in peace. The troubles that now hold forth and the devices of Satan to overcome and destroy, shall all be swept aside and the beauty of the sunlight of his divine love shall surround the faithful and true.

Rejoice, my soul, because the Lord, thy God, is true, and in him there is no shadow of adversity; neither is there deceit upon his lips, and the words that he has spoken shall accomplish all of his designing and shall be fulfilled. The Lord is great, and past the understanding of men are his ways and works.

Oh Lord, thou art God; and beside thee there is none to deliver. Thou has called upon the puny arm of man to assist in the accomplishment of thy great work. Unless there comes from thee divine aid and help, the arm of flesh will again fail thee as it has done in years gone past. Therefore, manifest thyself and give ear unto the cries of thy servants and endue them with that power that they can do thy bidding in lowliness of heart before thee. Leave them not unto themselves—neither withdraw thy Spirit from them, for, in so doing, they shall sink by the wayside and shall not be able to overcome and do thy work.

Throw around them the mantle of thy Spirit—so shall they be protected from the power of the Devil which lurketh, as a devouring lion, in the way for them. Suffer them not to be deceived by his cunning, for, like a beast of prey, he waits to turn them aside; and by soft words and crafty devices he lays in their way a snare to catch their feet and draw them away from thy straight ways of truth and peace. Into the hearts of many he creeps like the faint whisper of love and they are turned aside thereby.

Oh Father, give unto thy people greater and clearer vision, that they may see his craftiness, and, in seeing it, behold him who is the author thereof; and then beholding, be able to turn away from him. Allow them not to be deceived longer by his subtilty, but bespeak thyself that they may be freed from his wiles. So shall thy people rejoice in thee and shall take new courage and soon shall redemption come.

As of olden time thy servants poured out their souls to thee in prayer and lifted their voices, with tears, to thee in behalf of thy people, so do I lift my heart and voice to thee in behalf of thy people of this day and time. Oh, turn me not away, nor be thou displeased with my pleading; but incline thine ear and turn thine eye and behold and hear my petition. Cleanse thou me from all unrighteousness that I may find favor with thee, my God; for in thee do I delight and in thee is my desire.

When the sun goeth down at the night time, I delight in praising thee. In the meditations of the night watches, my heart seeks unto thee. In the dawning of the new day, as one follows the other, my heart seeks thy face and in thee would I rest my soul. Therefore pardon my transgressions and forgive all my sins. May they be remembered no more before thy face; but may the light of thy countenance smile upon me and in thy arms may I find rest.

Send light from on high, my Redeemer, and speak the will of thy heart. Great and holy is thy Majesty, and greatly to be revered is thy name. None is there beside thee that can touch the greatness of thy power. By thy word the worlds are, and at thy voice they flee away. All that live and move were created by thee, and it is meet that they should worship and serve thee, for when thou speakest they all pass away. May thy people know thee better, and, by thy Spirit give them instruction so that in each other they shall see thine image and be led to glorify thy name. To thee belong all adoration and praise. Help thy people to worship thee in holiness. May love, which is thy possession, creep into their hearts until all envy and malice shall flee away. May hate and contention and strife be vanquished from amongst them, and the love of God be their only desire. Create within them that burning desire for righteousness and truth, and may they all attain unto salvation. Bless thou thy people, oh Lord, I pray. Amen.—W. P. Buckley, in *The Voice of Warning* for October, 1934.

THE END OF THE TRAIL

When I come to the end of the trail,
And for the long, long rest lie down,
With the heavens above me gleaming,
Like an illuminated celestial town;

My feet may be weary and aching,
My body be worn and ill-clad,
But if none I have scorned in his sorrow,
My heart will be peaceful and glad.

It is not the gold I have gathered,
It is not the fame I have won,
As I've traveled the long, long road,
That will bring peace when the journey is done;

It is the load of the weaker I've carried,
It is the souls I have helped on the way;
These are the things that will cheer me,
At the end of the trail some day!—Selected.

PASSED ON

Elder J. Jenkins of Wales, writes:

"It is with regret that we inform you of the death of Brother James Parcell, of No. 17 Thomas Street, Garden City, Gilfach Gooch, who died at his home on September 29th, 1934. He had suffered quite a long time. The burial took place October 4th. Elder J. Jenkins took charge of the funeral. The hymns sung were "Lead, Kindly Light", and "Nearer My God, to Thee." Brother Parcell was forty-seven years of age. He was baptized into the Reorganized Church, and transferred to the Church of Christ in 1931. He was a good man and a good worker. He has left a widow and five children to mourn. I do hope and trust that the Lord may help and bless them in their bereavement."

Brother B. C. Flint informs the Advocate of the death of Sister Jane Brokenshire of St. Thomas, Ontario, Canada, on November 25th, 1934. Sister Brokenshire was born June 6, 1862, in Huron County, Ontario. She was baptized into the Reorganized Church, March 28, 1886, and transferred to the Church of Christ August 26, 1927.

The funeral took place on Tuesday, November 27th, at two o'clock in the afternoon. Elders Farrow and Dent, of the Reorganized Church, old friends of the family, conducted the service. There were no elders of the Church of Christ in St. Thomas. Brother Flint adds:

By way of tribute to Sister Brokenshire, I would like to say, that the church in general as well as those of the mission field in which she lived, will certainly miss her. It would be impossible for so forceful a character as our Sister always was, not to make her presence felt in any movement she would be connected with. Another thing, she more than anyone else made possible the splendid start that was made among the Lamanites of the Iroquois Six Nations. The Immigration laws of Canada require that any one coming there to prosecute missionary work, shall show that they will be cared for in a material way, while in Canada, and Sister Brokenshire, contributed without stint in every way to insure the success of the work. In fact, I have never known anyone more unselfish, with their means, when used in the Master's cause. She subscribed for the Advocate and sent it to anyone that she felt would get benefit from it, and in this her native shrewdness enabled her to thus get the church paper into the hands of just the right people to get the best good from it and thus also get the church into favorable notice in many quarters, where no other way would be made available. In short, she was a REAL consistent member of the church, in every way that term could be applicable. Her sterling qualities were recognized by all who knew her, whether they were in agreement with her views or not. A good faithful saint has gone to a reward, richly earned, and the church has sustained a great loss. We who have enjoyed her kind hospitality, feel that we have lost a true friend, as well as a sister in Christ. Our love and sympathy go to the bereaved family.

Detroit, Michigan, December 18, 1934.

Sister Myrtle Marie Bennett, wife of our pastor R. D. Bennett, passed away December 15, 1934. She was born July 1, 1883, at Freedom, Ohio. She transferred to Church of Christ August 18, 1933.

We feel our loss very greatly in our local; as she was a very earnest worker, was kind and thoughtful to all.

—MAY FRISBIE, Secretary.

"One by one we lose the handclasp,
That so warm a welcome gave;
One by one the voices silence
In the stillness of the grave.

One by one we miss the faces
And the forms we held so dear;
One by one their names are written
On the scrolls of angels there."

LABOR OF LOVE

By Miriam Haldeman Mason
(Can be sung to the tune of "The Old Rugged Cross")

In that land far away,
There's a beautiful home,
My Savior has promised to me;
But to gain that fair home,
I must labor with love,
That my brothers may share it with me.

Chorus
Let us labor together in love
Till our Savior his promise fulfill.
We'll build a fair temple for him,
And he'll come and his promise fulfill.

For my Savior who died,
Gave his life on a tree,
That all men, his brothers might be;
And his Father above—
A Father of love,
Is a Father to you and to me.

Chorus
There is a work to be done,
Ere the Savior will come
And a special endowment bestow
On the servants of God,
Who are chosen by him
To carry his word to the world.

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.

Church which Christ authorized to be built while He was here 1900 years ago did not apostatize, fall away and go into darkness, then the Roman Catholic Church is the true church today, and all others are imposters. But if, as the scriptures show, the first Church did become apostate, then the Church of England, which took its only ordination authority from that apostate body, is also without divine authority.

What shall be said of the Wesley's, whose only ordination authority was from the Church of England? And what of Roger Williams who organized the Baptist societies; Alexander Campbell, the Christian or Disciple bodies; Mrs. Ellen G. White, the Adventists, etc. Did these various organizers and reformers even so much as claim that Christ had given them specific authority to organize His Church? If so, where is the evidence of such claims? But under the teachings of the Latter Day Restoration of the Gospel, the consistent claim is made that the organization of the Church of Christ on the 6th day of April, 1830, was by direct and specific revelation from heaven. To multiplied thousands of honest men and women since that date there has come manifold evidence,—Scriptural evidence, historical evidence, and certain personal evidence by the power of the Holy Ghost, that the claim made by the unlearned youth, Joseph Smith, that this Church of Christ was organized by specific authority of God and Christ, is verily true. See the whole of Sec. 17, of the Book of Doctrine and Covenants (Lamoni Edition) for historical statement of the beginning of this latter day "Church of Christ."

That subsequent to that date some men brought in certain heresies and led into various departures from Christ, and even changing the name of the Church, can not be denied. The latest general departure was in 1925 when certain leaders among other wrongs, violated the specific command of the Lord against Secret Societies, as is recorded in the Book of the ancient writer Mormon. "And they (the secret societies, J. E. Y.) were kept up by the power of the devil to administer oaths unto the people, to keep them in darkness, to help such as sought power. * * * Wherefore the Lord commandeth you, that when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you."—Ether, Chap. 3.

So, in putting first things first, by loving God and by being loyal to His Church, it is necessary to choose from among the many societies which claim to be the church, that particular one which has preserved its divine authority by remaining true to those basic principles of the Gospel, upon which principles only, the true Church of Christ can stand.

The true church can not be rightly judged by setting up scrutinizing criticisms against its individual men or ministers. It must be judged by its valid authority; and that authority is contingent upon its leadership keeping in accord with the word of God in its fundamentals, and in the body's official acceptance and following of that leadership.

So in concluding this exhortation to the Church, and to all who desire the priceless blessing of spiritual life and of spiritual grace from God in approval, witnessing unto their souls by the power of the Holy Ghost, may I offer one more important feature of the Gospel of our Lord and Savior Jesus Christ, which requires the putting of first things first. In describing the organization of the true Church of Christ, the Apostle Paul declares in 1 Cor. 12 that "God hath set some in the Church; first, apostles; secondly, prophets", etc.

Now one great society claiming to be the Church, has first, a Pope.

Others have, first, a Board of Governors.

Others have, first, a Presiding Elder, or President.

Others have a select group of the Presbytry, etc.

Others have, first, a First Presidency.

But, strange to say, there is only one Church upon the face of all the known earth today, which in its governmental organization fills the requirement set forth by the Apostle Paul in the Holy Scriptures, wherein "God hath set in the Church first, apostles." It is the humble Church of Christ, with its earthly headquarters at the Temple Lot, in Independence, Missouri, U. S. A., and desiring to rely upon its spiritual headquarters with God and Christ in Heaven.

If there is another Church upon the face of the whole earth which is officially in accord with the Scriptural organic pattern of first, apostles, where is it? There is none.

We do not say this boastfully. For it is by the Lord's leadings to preserve His Church of the Latter Day Restoration, that it is so. With deep regret and in great humility the writer confesses that some of us who have been called of the Lord to occupy in positions of great spiritual trust and responsibility in the Church of Christ, have in our human limitations not always measured up to the highest requirements of that sacred trust. But we still desire to still keep our faces lifted to the Light of the Lord revealed from heaven in these Latter Days, and to encourage all of Latter Day Israel to go forward, conquering and to conquer. In this new-born year of 1935 which our God has given us, let us all endeavor with fervent effort, and with sincere prayer, and in pure love to God and toward all men, to put First Things First.

NOTICE, SAINTS, EVERYWHERE!

An agreeable surprise. The Advocate debt is canceled, and the Church owes nothing now.

Before the last conference Brother E. E. Long drove to Oklahoma to see Sister Paige and acquaint her with the fact that the paper was in debt to the publishers for the sum of four hundred dollars. She kindly donated fifty dollars, leaving three hundred and fifty dollars for which she took Brother Long's personal note without interest. Since conference we have been making monthly payments until the debt was reduced to one hundred and thirty dollars. Sister Paige has canceled the note, giving in all one hundred

and eighty-nine dollars, herself. She is a noble soul, and worthy of our appreciation and gratitude.

We wish to thank all who have assisted in paying this debt. Now let us stand by the Advocate, our church paper, by keeping our subscriptions paid in advance. And further: the paper makes a nice Christmas present, one that will not be forgotten for the whole year. Do not forget our tithes and offerings.

Your brother in behalf of the Bishpopric,

—J. T. FORD.