

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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AN URGENT APPEAL

To the Membership of the Church of Christ:

At the recent General Assembly of the Church at Independence, Missouri, there came to us the information by letter and otherwise, that a critical emergency had arisen in the European mission, that threatened the loss to the church of a considerable portion of that mission.

This appeal for help from our brethren across the sea was met by the Assembly by making an appointment of a general missionary from America to go there, and in the spirit of the Master seek to render all the help possible, in order that the work in those countries might be strengthened and encouraged.

Sister Flint and I were selected for that mission. In this, as in all other work pertaining to the church, we did not decide hastily, but approached the matter with prayer and deliberation, and even keen reluctance, because we were not unmindful of the unusual responsibilities that would naturally attach to such an appointment. When, however, we DID assume the responsibility of the mission we did it in good faith, and have moved out unwaveringly, and without personal reserve, putting our trust wholly in God, with a prayer that thereby His cause be furthered. In this we have obtained full and complete information relative to steamship rates, governmental restrictions, and privileges accorded American citizens traveling in Europe, together with official letters of introduction from state and national officials in America, and from foreign counsels with offices in America. THAT IS AS FAR AS WE

CAN GO.

Touching the financial responsibility connected with this mission, IT IS NOT OURS, other than to be willing to conserve every penny that comes into our hands and make it do as much work as possible. This we will do to the utmost, and make any sacrifice within reason that the Church be not overburdened. We are willing to travel in the lower classes on board ship, and have been able to get some very attractive rates, but there is much "red tape" in the matter of passports, visas, etc., that require time to obtain, and were we able to make application AT ONCE it would be nearly a month before we could actually be on our way. It is this that we are unable to do because we have received insufficient funds to care for these necessary preliminaries. Added to this the heavy war clouds looming in Europe makes international requirements unusually stringent. So we are making a personal appeal direct to the membership. Not for ourselves, because we would rather not go, but in the interests of this suffering mission we say, IF YOU WANT US TO GO TO THE MISSION TO WHICH YOU HAVE APPOINTED US, SAY SO, AND DO IT AT ONCE, and in a material way, by sending your contributions to the office of the Church at Independence. Bishop J. R. McClain is in charge there.

ACTION MUST BE HAD, AND AT ONCE, IF WE ARE TO GET TO OUR MISSION THIS YEAR. MAY WE HEAR FROM YOU?

APOSTLE AND MRS. B. C. FLINT.

LET US GO FORWARD

Dear Saints:

Are we in earnest in our desire to see the work of the Lord move forward in order that we may be partakers in the glories of Zion redeemed?

In the early days of the Restoration the Lord, speaking through the prophet Joseph Smith, made this observation; "There is enough now, and to spare, to redeem Zion, but My people would not." Are we in a similar position today? "My people would not." The late General Assembly took a decided move forward. Matters presented there and endorsed were very important and of a far reaching character. Provisions have been made for the establishment of a general storehouse in Independence, Missouri, and it is to be done as speedily as possible. A new urge to proceed with the task, and renewal of our efforts to build the Temple of the Lord were very much evidenced. These two

necessary and very important projects call for our united, consecrated effort and action. The General Bishopric is committed to the task of providing the means to obtain this end. We are asking for pledges of twelve dollars each to be paid on or before November the 1st, 1935. We are desirous of obtaining three thousand of these pledges. 25 per cent when paid is to be used in the establishment of the general storehouse. 75 per cent when paid is to be used in the project of building the Temple. No work will be done on the strength of these pledges in hand, but as the money comes in from time to time, proper division will be made and the work will be proceeded with.

In the giving of these pledges, they are not considered as a note, thus cannot be discounted. They cannot and will not be collected by process of law, but are held as a voluntary consecration or free-will offering to be used in the

interests of the Lord's work as previously cited.

Now, let us have your pledges. Copies of these pledges will be in the hands of the Quorum of the Twelve, the Seventies, Bishops, Elders, Pastors and Agents, or any other member of the Church in good standing who has a desire to get signers. Or they can be obtained by writing the general office. Address your letters Church of Christ, Box No. 472, Independence, Missouri. When these pledges are duly executed, they are to be forwarded immediately to the Church office, at Independence, for recording. Then we can begin to send in weekly or monthly small payments to be applied on these pledges, when a proper receipt will be made out and sent to each individual.

Now, what will our response be?

The Bishopric has asked the saints to bring a tithing

of their first fruits, vegetables, etc. The good sisters in Independence have already organized themselves to take care of and preserve all such as it comes to hand. They are now ready to take care of and preserve strawberries, and in the proper season, raspberries, plums, peaches. These will be had in the general storehouse as required for the benefit and use of the poor and needy, for the wives and families of our missionaries, and to provide for those who labor in the building of the Temple.

This is our program for the present, but we shall come to you from time to time through the columns of the Advocate, telling you how we are progressing, and with further advice and encouragement in our forward movement.

We are your servants in the cause of Christ,

THE GENERAL BISHOPRIC.

TWO SINS

By C. A. Gurwell.

Whether you recognize God by obeying his ordinances and commandments in the "Church of Christ, or deny the existence of your Creator, matters not; I want to flash it across the sky of your consciousness like a burst of lightning in a storm of a dark summer's night, GOD IS! And it is written of him: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."—Ps. 24:1. That means YOU as well as me; and furthermore, "The Most High ruleth in the kingdom of men."—Dan. 4:17 25, 32. He speaks to the nations of the earth today, as he did to Israel of old: "Ye shall keep my sabbaths, and reverence my sanctuary; I am the Lord. If ye walk in my statutes and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit."—Lev. 26:2-4.

In the book of Deuteronomy it is recorded, as Moses was recounting these things to the children of Israel, he added yet this prophecy: "The Lord shall make the rain of thy land, powder and dust."—Deut. 28:24.

But, as for every positive there is a negative, so far every "Thou shalt, there is a "Thou shalt not"; it follows: "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you; * * * ye shall sow your seed in vain, * * * and I will break the pride of your power; and I will make your heaven as iron, and your earth as brass; and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruit."—Lev. 26:14-20. The United States of America is recognized as a "Christian Nation," its legislative sessions, and so of all the states, being opened with prayer, thus recognizing God as an over ruling power, and we, as being subject to his laws. Also, all states have laws recognizing "Sunday" as a day of worship and solemn assemblage according to the commandments given in the scriptures.

Distressing conditions have come upon us in recent years: There is a clearly indicated cause for this. Two of his commandments stand out with clear distinctness: First, "Thou shalt love the Lord thy God with all thy heart; and second, "Thou shalt love thy neighbor as thy-

self."—Matt. 22:35-40.

I. "Love God with all thy heart."

The definition of "love" implies action. It can be expressed only by our conduct: "If ye love me, keep my commandments," said Jesus.

II. (a) "Remember the Sabbath day to keep it holy."—Ex. 20:8.

Attend divine worship in the church, or Lord's house, and engage in no secular labor, save what is especially necessary.—Book of Commandments, 60:18-29. Doctrine and Covenants 59:2-4.

(b) Work hard the other six days. "Six days shalt thou labor, and do all thy work."—Ex. 20:9.

III. "Thou shalt love thy neighbor as thyself," Jesus told the lawyer.

We serve God, by serving our fellow man. The greatest service we can render our "neighbor" is to bring him the gospel of Christ. In order to do that, God has ordained that certain men give all their time to preaching his "gospel"; and He, on his part, will provide for both them and their families. For this purpose he established the law of "tithing." "All the tithe, tenth of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. It is holy unto the Lord."—Lev. 27:30.

This "tenth," or "tithe," can not be withheld without "ROBBING GOD." "Will a man rob God? But ye have robbed me." * * * "In tithes and offerings." "Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me, now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy th fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."—Mal. 3:8-11.

Sin and wickedness alone, are the causes of drought and famine. "And also I have withholden the rain from you * * *; I caused it to rain upon one city, and I caused it not to rain upon another city; one piece was rained upon, and the piece whereupon it rained not, withered; * * * yet

have ye not returned unto me, saith the Lord."—Amos 4:7-9.

"There was no hire for man, nor any hire for beast; neither was there any peace for him that went out or came in because of the affliction."—Zech. 8:10. "Ye have sown much and bring in little."—Hag. 1:6. How many farmers last year, said, "I did not get my seed back?" How many workmen went to the place of employment and returned home again, because there was "no hire for man, nor any hire for beast!" How many went out and came in, "and there was no peace!"

Let us look for the cause: In July, 1932, both great political parties declared for the "repeal of the 18th Amendment." It was ratified in November at the polls. The Nation said, "We will throw off the restraint of law, that our fleshly appetites may have free rein. We will not have the saloon again." Today we have a condition many times worse, where men, women and youths of both sexes mingle in unrestrained debauchery. THE NATION rejected righteousness, and broke their "covenant" with God.

What are present conditions? "Ye shall keep my sabbaths, and reverence my sanctuary." Sabbath desecration is the outstanding sin. Instead of "reverence my sanctuary," the churches are nearly deserted, while theaters and other places of amusement are thronged. Vice and all sorts of wickedness flaunt themselves shamelessly upon every hand, and unrebuked, while those who call themselves "Christians" can not be distinguished from "the world!"

If the "Sabbath" were "kept," and the "sanctuary"—church—"reverenced," then would God's laws be taught as intended; they would be observed, and the "tithes" would

be brought in that the gospel might go forth and "the windows of heaven" would be opened in "blessings" as promised. Instead, what have we? Even human life is not regarded: witness banditry, death from automobile "hit-and-run" drivers, etc. Last year famine condition prevailed in many places. For the past five years the rain-fall has been decreasing, until the crisis of last year. We may expect worse this year. "I will send upon them the sword, the famine, and the pestilence, * * * because they have not hearkened to my words, saith the Lord."—Jer. 29:17-19. The famine, drought and pestilence are here now; and "the sword"—war—is eminent. This is not a prophecy; it is merely a cool calculation of a mathematical certainty of cause and effect, based upon the declaration of the word of God which can not lie. The Book of Mormon declares that when any nation upon this—Joseph's—land, shall be ripe in iniquity it "shall be swept off." This United States nation is rapidly "ripening in iniquity." Judgment will be executed. SUNDAY DESECRATION is outstanding; as a result, GOD IS ROBBED, and the gospel withheld. The Nation, as a whole, will not repent, but will get worse and worse.

That there may be a place of safety, a city of refuge, for God's people who do keep his commandments, HASTE THE BUILDING OF THE TEMPLE, which is to be the "beginning," as the Lord has decreed. And unless you pay your tithing you have no claim upon God for his protection.

Repent of these two sins that stand out pre-eminently, SABBATH DESECRATION, AND ROBBING GOD.

February 1, 1935.

THE VARIOUS FACTIONS OF THE CHURCH A STUDY CONCERNING THEM.

On the first day of May, 1927, a message by the Holy Spirit was given to the undersigned. The message was published at that time, and has been republished several times since. I here quote paragraphs 4, 5, and 6, of that "Message."

"Behold, thus saith the Lord; I, the Lord, lead my people when they have courage to follow me and to keep my commandments.

"By my Spirit in the hearts of all those who truly feel after me I have been with the various broken factions of my church to bless and to comfort and to shield my people from much of the power of evil.

"And today do I declare that I, the Lord, will continue to give of my Spirit and blessing to those of every name and kindred, tongue, and people who feel after me daily, and whose delight is to seek my ways."

The foregoing revelation from heaven that the Lord includes all the various factions of the Restoration as containing my people," is very clear. In the light of that fact we believe that the readers of the Advocate will find the following letter just written by Elder R. M. Maloney, of Oklahoma City, to be at least an interesting study. The letter is written to a brother who has been identified with the Utah Church for many years, but who is now prayerfully investigating the Church of Christ, with the avowed testimony that he is being spiritually led toward us.

I hereby submit Brother Maloney's letter to the brother in the West, for the Advocate, if our good Editor accepts it.

Sincerely,
JAMES E. YATES.

Dear Brother:

By kindness of Brother James E. Yates, I am permitted to read your letter of 5-6-35. I trust it will be agreeable with you to receive a few lines from me. Your letter is of great interest, and awakens within me a desire for greater unity among the people of the Restoration.

There is only one item in your letter that prompts me to write, namely the question of divine authority. Before offering comment upon that question, however, please permit me to record a brief sketch of history concerning my relationship with the church.

My grandfather, Richard Hewitt, was an elder and missionary as early as 1831. My mother, Mary Jane Hewitt, went with the Lyman Wight Company to Texas. Married to Stephen Maloney, my father, about 1850 or 51. Father was then a Roman Catholic. He accepted the Restored Gospel in 1855. In 1856, with eleven other families, they moved to Utah. The family remained in Utah for eleven years. It was my happy lot to be born at Ogden, November 9, 1861.

My parents became dissatisfied with the Utah Church and joined the Reorganized Church in 1863. In 1867 the family moved to Kansas. I was baptized August 10, 1871, into the Reorganized Church. In 1893 I was ordained an elder, accepted a mission appointment that spring, and for 20 years was under General Conference appointment. In 1900 I was ordained a Seventy.

I have given this historical reference that you may know my relationship with the Restoration movement. Having been born in Utah, and cradled and fed in a home

where my parents had spent eleven years in the "Valleys of the Mountains." I feel it just and right for me to tell you that my boyhood education and impressions were not favorable toward the Utah church. But in the light of Truth and logic my "early impressions" could have nothing whatever to do with the divine standing of the Utah church or of the Reorganized Church. TRUTH is not affected by boys' or even mens' impressions or opinions. But my opinion was firmly fixed with regard to the Utah church and it was not favorable.

I must take it for granted that you are acquainted with the rift in the Reorganized Church at the April Conference of 1925. At that time, by reason of action of conference, hundreds revolted against the church. It was a sad experience for us. Our sorrow and regrets were not sufficient to change the action. Hundreds of us could not endorse nor approve what was done. We were compelled to approve it, or else revolt to be true to our conviction. We wanted nothing but the TRUTH. It was clear to us that the action was wrong; therefore not true.

I had lived in Independence, Missouri, from 1883 to 1888. I was acquainted with the little band of Saints on the Temple Lot, known as "Hedrickites." I felt very sorry for them, gave them no credit whatever as being the Church or any part of it. After the break and storm of 1925, I was put under official silence, for refusing to believe the new PROGRAM. My life and labors had been above reproach. I considered the treatment most cruel. The Reorganized Church, to me, was cold as a snow drift. I was offered welcome, warmth, and christian fellowship by the Saints on the Temple Lot. All my early training, life time ignorance and prejudice stood against my accepting the invitation to TRANSFER my membership from the Reorganized Church to the Temple Lot group.

In 1927 I yielded, and asked for transfer. The anxiety of my life had been, and is yet, to be right with God, to be guided by the Truth. The Gospel, to me, was everything. From 1925 to 1927 I spent much time in prayer and study. I was anxious to be right. My lifelong prejudice against the Utah Church, as also the Temple Lot Church, was strong and uncompromising. But, my dear brother, I must freely give you my testimony and experience during those weeks and months of "prayer and study." The Lord made it clear to me that his people were not all in one faction. It was a happy experience when the Spirit revealed to me that hundreds and thousands in the Church at Salt Lake City, were his by adoption, as well as members of the Reorganized Church. It required some time for me to decide that the Church of Christ could be composed of people belonging to different factions or divisions. But the value of the question is in the FACT that these people of different groups had one and all obeyed the true and only gospel of Jesus Christ. This Gospel had been delivered to them by administration of angels, through and by God—ordained ministers. There was nothing left undone for them to do. They responded to the divine call of God. The laws of eternal salvation had been complied with; they were safely in the fold of Christ. Now, the question of authority. It must be admitted that our human judgment is often at fault.

At the time of the tragedy at Carthage, there were thousands of good men who held the Priesthood. The killing of the prophet Joseph and his brother did not relieve them of that priesthood. Nothing could, but continued sin and wickedness. The mere mistreatment of each other could not destroy their priesthood with God. So these men

kept their priesthood, in spite of the action of some group or SO CALLED CHURCH ACTION.

It must be admitted (to explain the facts) that the Reorganized Church did often (myself included) charge the Utah Church with apostasy. Of course, if they were in complete apostasy, we would conclude that to mean that they had lost favor with God and were thus deprived of priesthood authority.

Such a conclusion can only be accepted as hasty and wrong human judgment. Surely God does not view things in such a cold and unkind manner.

The nature of God does not permit Him to reject and completely disown His children, individually or collectively, just because they may wander from the narrow path, in some things, for a while. He always grants time and opportunity for repentance.

The bad judgment of humanity may be expressed and explained by the frantic cries of Elija (1 Kings 19:14) when he said: "I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I, only, am left; and they seek my life, to take it away." So it is with latter day prophets in their zeal and "jealousy" for the "Lord God of hosts" and his Church. They have concluded that they themselves are the ONLY ones who have not "bowed the knee to Baal."

Suppose we admit that the Utah Church did drift from the path of righteousness in some things, also the Reorganized Church, and the Strangites, and the Hedrickites, —do we have evidence from God that He has wholly and completely rejected and disowned them, and taken from them, (any one group of them) the last vestage of divine authority? We have no such evidence. Such a conclusion is only the lack of correct understanding.

It has been the position of every creditable representative of the Restoration, that the "man child" of Revelation 12:5, represents the authority or divine priesthood of the primitive church. It is also the united verdict that the date of that birth was in the year 570 A. D. What does that mean? It simply explains that with all the sins and evils within and without the Church in those days, it required 570 years for the Church to be wholly rejected by reason of apostasy. Shall we now conclude that God has rejected and withdrawn all authority from his modern Church?

I feel safe in saying that there are hundreds and thousands of good faithful Latter Day Saints scattered through all factions of Mormonism who are in no wise responsible for the sins and mistakes made by their "leaders," whatever those mistakes may be.

I am certain that the Utah Church still has authority, also the Reorganized Church, and the Church of Christ on the Temple Lot.

My experience in the Church of Christ has been very satisfactory. I am happy and contented, and firmly believe that God is using this little "Remnant" to consummate his work in building the Temple.

With sincere regards and best wishes,

RICHARD MICHAEL MALONEY.

1518 N. W. 44th St.

The increased study of mysticism in our modern day is a sign of spiritual yearning."—E. Stanley Jones.

EXPERIENCES OF ELDER S. J. MADDEN.

I obeyed the gospel in 1867, and moved out to Nebraska on a homestead. I had used tobacco for about thirty years. I had a desire to overcome the habit and did for about three years. Then I read in the Herald a letter by one of the good brethren in which he said that the Word of Wisdom was a commandment not to use tobacco. I read in the Book of Commandments that it was not a commandment but was given by revelation and the word of wisdom. I went to using tobacco again, and used it worse than ever. On my fortieth birthday, on the 24th of January, about four inches of snow had fallen. As I carried water to my stock I would spit tobacco juice on the snow. I had gone about ten feet when I heard a voice say, "Go back and look!" I did so, and as I looked on that tobacco juice on the white snow it looked so filthy it turned my stomach and I raised my hands to heaven and said, "Father, that's enough; I'll never use it again." I am now in my eighty-ninth year, and I have not used the weed for forty-eight years or better. My life has been spared, and I have health and strength sufficient to preach the gospel yet. I hope this testimony will help others to overcome the use of tobacco.

When I was a young man, I was a coal miner. Soon after I married, I was living near Chariton, Iowa. I was in debt thirty dollars, a large sum for me at that time. I was offered the coal from two rooms in the mine if I would open a tunnel or "drift" into a hill, where there was a deposit of coal. It was to be fifty yards long.

I began, but when I had gone most of the way I struck a vein of water, which required me to dig a ditch between the tracks of the railroad to carry off the water. This took time, and I felt somewhat discouraged because of it. However, finally I completed the tunnel and began work getting out my coal. I soon opened another vein of water, of such volume that I was unable to continue work in that room. This was indeed discouraging. I said, "Lord, this is too bad." Then I heard a voice distinctly, but not to my outward ears—"It is all for your good." I said, "Well, Lord, if it is for my good, it is all right, and I will do the best I can."

I went across to the other side of the tunnel and began working again. As I worked, I timbered the mine, and braced it securely to make it safe, by holding up the roof of the mine, as I had done on the other side. I worked along for days, and again a vein of water burst in upon me, so that I sat down and again said, "Lord, this is too bad." I was sick, not merely discouraged. It took all the heart out of me. Again, as I sat there heart-broken over my loss, I heard that quiet voice—"It is all for your good."

I had been doing all in my power to serve the Lord, and when this Voice spoke again, so clearly that I could not mistake it, I again said, "Well, Lord, if it is for my good, it is all right." I gathered up my tools, took up the railroad track, went out and hitched my team to the wagon and started home with what coal I had, about eighteen bushels.

Brother Spencer, another elder, who had been with me in holding meetings at different places, was working in the same mine, just ahead of where I was working. He told me that I had time to have gone about two miles and a half when the whole roof of the mine caved down, thousands of tons of rock, soap-stone, etc.

Thus God preserved my life. I am now past 88 years of age.

I had been away from home almost every night for a week, on church work, and I came home to rest. As I lay upon the bed I heard a voice say, "You must go to Davis City tonight." I told my wife and she said, "Si, you have been away almost all the week; I think you should stay with me tonight," so I laid down again, and again I heard the same voice—"You must go to Davis City tonight because you will have to preach there." I told my wife what the Spirit had said, and she bid me go. (Sister Madden was a woman of great faith. Ed.) I started about six o'clock that evening. It was two miles to Davis City, and I had to go afoot. When I reached the hall it was crowded with railroad men; they were building a branch road to Lamoni. These people had never heard the gospel before, and I was surely blessed in presenting it to them that night.

I felt the presence of a messenger by my side. After the meeting two of the saints bore testimony that they saw an angel standing by me as I preached. I know that what I said was delivered by the Lord, for I had little of the wisdom of the world. It sure fulfilled what the Apostle Paul said, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the things that are mighty. That no flesh should glory in his presence."

Brother Charles Jones had given out the appointment, but for some reason he did not come, and I continued meetings all that week. This was my first experience in preaching.

INDEPENDENCE ITEMS.

The weather report in the Kansas City Times this morning, June 17, says that we have had only 1.99 percent more rain than normal, so we must not complain if it does seem pretty wet to us.

The temple lot looks beautiful and green. The grass is cut, the building is kept clean, and everything looks inviting.

We have been having good prayer meetings and good sermons. Brother A. M. Smith was with us for a few days and preached Sunday evening, June 9th. His sermon was enjoyed by all. In the morning of the same day we had a good sermon by Brother Wm. F. Anderson. Answering the question as to why God blesses the members in all factions of the Restoration, he said "God will feed his scattered sheep until the honest in heart among them are gathered into one."

Brother E. E. Long has run in for a time—he is on the building committee. He reports being seriously hindered in getting from place to place by high waters he encountered. He gave us a good sermon Sunday morning, June 16th. This was Fathers' Day. It was appropriately commemorated by the choir, under the direction of Sister Wm. F. Anderson. A beautiful trio was sung by three sisters, Mrs. C. L. Wheaton, Mrs. A. S. Wheaton and Miss Marion Denham. Sister C. L. Wheaton read a paper of such merit that we hope to give it to our Advocate readers at a future time.

TRUTH

By James F. Keir

Truth is eternal, Truth is sublime,
Ever unchanged by the lapse of time;
Agrees with, what were, the prophets say,
Expressions of God in olden day.

'Tis the power of God to save the race,
When coupled with faith and His saving grace;
Its correcting power transmits to life
A love for peace and a hate for strife.

Dispels the darkness of human creeds;
Like a mirror, reflects our evil deeds.
Search-light it is, to illumine our way,
Aid us to walk in the light of day.

With Truth at hand we need never fear,
Though battles rage and defeat seems near;
Not a thing can live nor long endure
Which has not Truth, a foundation sure.

THOSE BLESSED TROUBLES.

To Zion's Advocate:

I have been reading this little paper for some time, and I enjoy it so much. I wish it would come every week. It is such a comfort when one is down hearted and discouraged to read the experiences of others. It seems we all have troubles. But have you ever experienced trouble leading you into the deeper things of life? God causes all things to work together for good to those that love him. He mingles the bitter so plentifully with the sweet. He knows that the natural heart is not inclined toward God, but away from him. We are so busy digging in the dirt for dollars that we do not look at the sun of righteousness until he puts us on our back where we can only look in one direction—upward. Only through suffering does God seem able to break the bands of selfishness that bind us to this world and reveal to us Jesus, the sympathizing Savior, thus drawing us to himself with eternal bonds of gratitude and love. Some one has said that he who is mastered by Christ is master of every circumstance. Does the circumstance press hard against you? It is the Father's hand. Do you push it away? It is shaping you into a vessel of beauty and unselfishness for eternity. Your mastery will come not by evading its process but by enduring its discipline. And just as the stars are not visible by day but shine out in all their beauty at night, so God fills the Bible and the Book of Mormon with special promises to those in trouble. "For in time of trouble he shall hide me in his pavillion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Psalm 27:5. Go to Psalm 46:1 "God is our refuge and strength, a very present help in trouble." Read the assurances given in Psalm 107, and Psalm 50:15. Also see Hebrews 4:15; Isaiah 43:2 and 41:10; John 14:27:

"I love my child, I note his slightest needs;
I long to prosper him in all his ways,
To give him quiet nights and peaceful days
But if I do, he'll lose himself from me;
My outstretched hand he will not wait to see.
I'll place a hindering wall before his feet;
There he will wait and there we two will meet.
I do it not with wrath for broken laws,
Or willful disobedience, because
I want him nearer and I cannot wait

For him to come, for he might wander late.
My child will wander, will not understand,
Still half in doubt he'll clasp my outstretched hand.
But when at last upon my heart he leans
He will have ceased to wonder what it means."

—By Howard W. Pope.

Dear brothers and sisters, let us also keep in mind the building of the temple. Let us go on, work and pray, remembering that the Lord is the builder; we are the workmen. Remember me in your prayers, for the God of heaven showed me in a vision that my arm that is paralyzed will be healed and that I should be called into his ministry as soon as I overcome the tobacco habit. I ask the whole church to pray God to give me strength to overcome this fault.

Your brother in Christ,
GILBERT SCHULTZ.

Bemidji, Minnesota, R. R. 1.

OUR AIM.

The people of the Restoration movement, realizing that we are living in the time of the restitution of all things (Acts 3:21), and that the gospel in its fullness was the first to be restored, should desire to assist to the full extent of our power in this work which we know to be the work of God.

Realizing that proper knowledge must precede proper and intelligent action, we should strive to educate ourselves in all that pertains to said gospel, that by so doing we may obtain a better understanding of what is required of us, and be able to raise the standard of our living to be more in harmony with the perfect system that Christ taught.

Love being the dominant feature of Christ's teachings, a better knowledge of Christ's gospel, applied, will appeal to the good in men and bring about a higher level of brotherly kindness and unity. We believe the perfect law of Christ should be the basis of all action. With such a system established every evil that now exists among men would be corrected; nations would be at peace with one another and learn war no more. In the Lord's prayer we are instructed to pray that the kingdom of God may be established here upon earth.

The capital city of Christ's kingdom will be known as Zion, a city of refuge and a place for the gathering together of those who wish to keep God's law. In the 50th Psalm, verse 5, it is written—"Gather my saints together unto me: Those that have made a covenant with me by sacrifice." We understand that the Zion to which we refer is the Zion spoken of by Micah—"For the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah 4:2). Joel testifies that Zion is to be the capital city of God's kingdom. He says, "So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain."

If we are true saints, keeping our covenant until the end of our days, we will be accounted worthy of a place in Zion at the time of the great gathering when "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8:11. Isaiah 51:11 also says: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away".

CHAS. L. SESSIONS,
South Boardman, Michigan.

THE PEOPLES' CONFERENCE.

THE PEOPLES' CONFERENCE.

The space in the Advocate is precious and limited so I will make my remarks as brief as possible.

We will forgo a comparison of The Peoples' Conference with the other forms that have been tried or proposed. We will confine our remarks to about three different points of the plan that is proposed by referendum bill No. 1, in hopes that it will have a clarifying effect.

First, some think we should have an "Elders' Conference." This opinion is obtained because the whole counsel or instruction is not observed. The part that is observed by those who wish an "Elders' Conference," is "the several elders composing this Church of Christ are to meet in conference once in three months, or from time to time as they shall direct or appoint, to do the Church business whatsoever is necessary." Now there are two other parts of the proposition that is not observed. And they must be blended with this instruction of the Lord or we will do violence to his sacred word.

In the same revelation, in Verse 61, it says: "It shall be the duty of the several Churches, composing this Church of Christ, to send one or more of their teachers to attend the several conferences * * *." It is hard for me to believe that these officers are mere messenger boys, who walk up to the door, knock and say, "Here is the report of our local Church" and then go back home. The instruction says "attend." Most assuredly they must have place and part in the conference. The priest, teachers and deacons are local officers. They should be acquainted with a part of the work in a way with which the elders are not. Hence with their assistance the conferences could receive strength that it otherwise would not have. Then not only the Elders, but the whole ministry meet in Conference. But it is the duty of Elders, while it is the privilege of the lesser priesthood. The Lord never called it an "Elders' Conference" as some have supposed. I therefore believe it should be

referred to as 'Conference of the Ministry.'

The third point is the instruction of the Lord as found in B. of C. Chap 27:3; "And all things shall be done by common consent in the church." Here the rights of the people are safeguarded. We have thought in times past that the various forms of conferences would give to the people their rights, but they did not. By the various measures coming from the counsel of ministry to the local churches where all, every member of the whole church, will have their right to approve or disapprove, will give to all their equal rights. When Joseph Smith and Oliver Cowdery were called to the office of Elder, the following instructions were given: "We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized (membership) assembled together, when we must have their sanction to thus proceeding * * *." Times and Seasons Vol. 3, page 915. The right of choice is an agency that God, himself, has held sacred to man. When this right is curtailed or denied, then trouble will always ensue. History has repeatedly proven that. Then we should be admonished by the words of Mosiah, "Therefore this shall ye observe, and make it your law, to do your business by the voice of the people." We can have "Common Consent" by all the membership voting on all measures in their local churches, and in no other way.

The Lord in the past has provided that:

1. The eldership shall meet in conference to do church business;
2. That at least a part of the Aaronic Priesthood attend these conferences;
3. That this business of the "Conference" shall meet the "Common Consent" of the membership."

All these points we have endeavored to provide in "The Peoples' Conference."

THOS. E. BARTON.

WHY A GENERAL SUNDAY SCHOOL ASSOCIATION?

By H. E. Moler

When I saw by the report of the last day of the recent General Assembly that a resolution was adopted providing for a General Sunday School Association, I must confess that I felt that peculiar sensation that comes with a sinking heart. I felt sad. Not because I am in the least opposed to Sunday Schools, or any other good work in the Church of Christ, but because it would be but the beginning of innovation in the way of auxilliary organizations which I had fondly hoped would never be made manifest in the Church of Christ as I have seen prevalent in and to the detriment of other organizations. Jesus said: "I will build my church." Matt. 16:18. Our faith in Him is that he is fully capable of doing it, but men often desire to add to that word, but no doubt with the best of intentions. "There is a way that seemeth right unto a man, but the ends thereof are the ways of death."—Prov. 14:12. Why not leave the Church as Jesus has built it? Why begin work of adding organization? There is in the church all that is needed for the teaching of the truth to both young and old. Had I been present I certainly would have lifted my voice in protest against any movement of that kind, but hastened home on account of sickness. Hence I would like

to be privileged to have a little say now, before the referendum vote is taken.

I happen to know that the beginning of the downfall of the Reorganization was when in April, 1891, at Kirtland, Ohio, a General Sunday School Association was effected. All went well for awhile, but other organizations began to follow thick and fast. They added a Mothers' Prayer Union, Daughters of Zion, Sons of Zion, Zion's Religio Literary Society, Oriole Girls, etc., until the whole structure became heavy, and the original purity and humility of that people largely disappeared. Surely we do not desire to start making history of that kind, for just so surely as we do, other innovations will follow. Let us not forget that in like manner the apostasy of the early church started. Changes were made here, and additions tacked on there, until Mosheim says that in the Fourth Century "only a mere shadow of the ancient form of Church government remained."

What is to be gained by this proposed innovation in the Church of Christ? Can not each local congregation go ahead with their Sunday School work as they are now

doing? It may be argued that the proposed Association will promote uniformity, and provide for Quarterlies, etc. Every one knows that we are not financially able to issue Quarterlies at present. We have not been able to provide means for the publication of a small Hymn-book, and the ADVOCATE is out of debt only by the good graces and liberality of one of our Sisters. How can we meet the cost of additional publications? What does it matter if we are not all studying the same scriptural truths on the same Lord's day, just so it is something pertaining to the gospel and the great work of eternal salvation? What else matters?

When the writer found refuge in the Church of Christ on the Temple Lot, he rejoiced in the thought that he was now with a church without any top-heavy auxiliary organizations, but it seems now the time has come when an attempt is to be made to start the work, adding to the Church as the Lord has left it. How true the saying of the wise man, "Lo this only I have found, that God hath made man upright, but they have sought out man's inventions." Eccl. 7:29. Let us not start this work of innovation in the Church of Christ. This effort may seem to many to be plausible and innocent enough, but once this kind of work

is started it is hard to say where it will end. Let us go ahead with the Church work according to the revealed will of God, and not start adding the ideas of men.

Now my dear brothers and sisters of the Church of Christ, before you vote on this question think over it very seriously, and do not vote to start the work of adding on organizations and associations to the blessed Church of the Lamb. Let her remain pure and free from all entangling organizations, and that she may do none other work than that which is appointed her of the Lord Jesus Christ, her great head. Not being present I did not get to vote on the question in the General Assembly (which I would have been glad to have done) but if I am permitted to vote on the referendum, I shall vote NO on the question of a General Sunday School Association. And I do hope and pray that the question will be overwhelmingly defeated when the returns are counted.

Once again I beg of you to vote to keep this Church untrammelled with any additional entangling organizations. Then will come to us joy and wonderful consolation on account of our loyalty to Christ and his Word. Otherwise finally will come sorrow and regret later on in our history, or in the history of our successors.

WHY DISCOURAGEMENT

Dear Advocate:

I noticed in the May issue, 1935, of our Advocate, a quotation by Brother B. C. Flint, which read:

"God can do nothing with a discouraged people." I believe every word of that statement. What can a teacher in our public schools accomplish with a discouraged pupil? What can I or any one gain if we attempt to do something in a half hearted, discouraged way? Absolutely nothing!

Last Sunday morning while on my way to church, I met an old friend who does not belong to the restored gospel people, but is an earnest student, and a well educated lady. She has given many readings in churches in Independence, among them being, "The Other Wise Man" and, "The Mansion," by Henry Van Dyke.

She smiled as she opened her purse and took out a couple of little papers and said, "Mrs. McBain, you are looking so much better than when I saw you last that it really is encouraging to talk to you again. I was looking through some old papers of mine the other day and ran across these quotations, and I want you to read them.

Now this one called, "The Imp of Discouragement, Discouraged," made me think of you when I read it; how you sometimes would look rather discouraged, but when we would get to talking, I would find you were far from it. Your look I had so misunderstood was not of discouragement, but of determination; a set look, there to stay, meaning you were bound to win. So I'm loaning you this copy. Read it and pass it on to some one else."

Dear Saints and co-workers, that is just what I'm going to do now—"pass it on to you. It fits in so wisely with Brother B. C. Flint's quotation.

If I get discouraged, it is with Minnie McBain, not with the work; not others; just self. Oh, it is so hard to conquer and control that human part of me. But I long and pray almost constantly that God will give me power and strength to keep saying to the little imp of discouragement—"You lie: I'm not discouraged," and be able to throw my shoulders back and walk proudly down

the path of life towards the light.

Pray for me and my companion when it is well with you and I assure you I too will do the same by all the honest in heart.

Sister Minnie McBain,
1309 S. Hocker St., Independence, Mo.

In the street of life, walking in the darkness of the shadow, hungry old Satan was out hunting with his dogs. "The little imps of human weakness." A man came walking thru' life's street. Satan said to the little devil with a bitter face "Go get him for me."

Quickly the imp crossed the street and silently, lightly hopped to the man's shoulders.

Close in his ear he whispered. "You are discouraged."

"No," said the man, "I am not discouraged."

"You are discouraged," again said the imp.

The man replied this time, "I do not think I am discouraged."

The little imp persisted louder and more decidedly, "I tell you, you are discouraged."

Now the man dropped his head and replied, "Well I suppose I am."

The little imp hopped back to Satan and said proudly, "I got him, he's discouraged."

Another man passed: Again old Satan said, "Go, get him for me."

The proud little demon repeated his tactics.

The first time he said, "you are discouraged!" The man replied emphatically, "No!"

The second time he said, "You are discouraged," The man replied, "I tell you I am not discouraged."

Then the third time he shouted, "You lie! I am NOT discouraged!" And the man walked down the street, his head up, his shoulders back, proudly going towards the light.

The imp of discouragement returned to his master, crest fallen, and said, "I could not get him: three times I told him he was discouraged, and the third time he called me a liar, so that discouraged me."

FROM THE MAIL SACK

June 1st Brother Thos. E. Barton wrote that the storm of which we read in the newspapers did them no particular damage; just washed their garden a little. Sister Barton, however, was inconvenienced, with other passengers, by being compelled to wait until repairs on the railroad could be made. Sister Barton's mother died May 23rd and Sister Barton took the body to Greene, Iowa, for burial. It was on her return trip home that the storm caused the delay. At the time he wrote Brother Barton said, "All railroad and highways are cut off, except the roads to the mountains." We believe Sister Barton finally got home safely, however.

From a letter from Bishop T. J. Jordan, dated May 30, 1935, we quote as follows:

"I am back home again for a couple of days, and as your letter is the first I must answer, I will do so tonight. I have just returned from a trip to Bemidji and Minneapolis. I was to have held meetings in Bemidji last Friday night, but owing to unusual difficulties crossing the line, we did not arrive in time. However, we met with two families of the saints there, Brother and Sister Leon Gould and family and also Brother and Sister Winegar and family, and we surely had a nice visit with them, and I do think that the short time spent there has added new encouragement to these good people. We left Bemidji on Saturday afternoon at 1:30 and drove to Minneapolis, and we can truthfully say that this was the most pleasant and beautiful trip we have ever made on any part of the North American continent. Sister Jordan was with me, and we remarked time and again that the scenery was the most beautiful we had ever seen and the weather ideal for such a trip. We arrived in Minneapolis at seven o'clock at night, at the home of Brother Kenneth and Sister Edna Smith. Brother Kenneth is the son of Apostle A. M. Smith, and Sister Edna is the daughter of Apostle Flint, and after a nice meal and a pleasant visit with this family and Brother Flint and Brother Spargo, the local pastor in Minneapolis, we then drove out to spend the night with Sister Jordan's relatives at Le Centre, returning the next morning, Sunday, to Minneapolis, where we were billed to speak at eleven o'clock, three o'clock and eight o'clock at night. However, we failed to make connections for the eleven o'clock service, as we had some difficulty in locating the meeting place. We arrived half an hour late and found Brother Flint busy at the job. He was giving them one of his usual fine sermons. I occupied in the afternoon at three o'clock and again at night, and I can truthfully say I never have felt a finer spirit, nor have I observed a greater response to our efforts than I felt with the Minneapolis local.

On the whole, it was a very, very pleasant experience indeed."

Brother Willard J. Smith sends a letter he received from our late lamented Brother Ray D. Bennett, after the death of his wife. Brother Smith says the letter "is so much like his own dear self as I have always found him." We give a portion of the letter, as follows:

"Your very kind and understanding letter came to me in a day or so after it was written. I suppose you think I have taken plenty of time to answer. Tonight is my first letter writing since Myrtle's passing. I've been so heart-broken and sad. Yes, crushed over it all, that I can not bring myself to the point of understanding that she is gone, and that in the flesh I shall see her no more. Willard, I say its maddening. Here I sit in my room, alone; her voice I hear no more to cheer me. Others have retired hours ago. I have no desire to sleep, and night after night it is the same. I turn in my chair to see where she is; seems I feel her presence, but she does not speak to me. Yes, I'm lonely. God himself only knows how silent the room is. But I must not give way to sorrowing. I know we must be brave, and trust in the Lord, for he is my all in all, and I am so thankful that prayer brings to me a consolation and a peace that is beyond describing."

It will be remembered that Brother Bennett was one of the party who started for conference in an automobile; there was a wreck, others were injured and he was killed. When the news came to the conference we all felt very sad. Since reading the letter Brother Smith received from Brother Bennett, we feel differently. His own health was very poor. Perhaps it was merciful that God permitted our brother to be taken. He is reunited with his beloved companion. His loneliness is over, and he will know pain no more. He is happy and well.—Ed.

Brother McClain hands us a letter received from Brother and Sister Burns, of Detroit, Michigan, in which is given an interesting account of their recent trip to the Lamanite branch in Canada:

"God blessed us both going and returning. We visited several friends and relatives and also went Sunday to the Reserve and visited with our brothers and sisters in the gospel. We took mother with us. We enjoyed the meeting. Truly the Spirit was with us in all that sacrament service. Brother Burns assisted Brother Warner in presiding. The Spirit rested on Brother Warner and Brother Adams (Peter Adams) was called to be a priest. These people are sincere. Here is a sad part. A man by the name of Tiffin, who lives in Toronto, and who left the church, is out there and has sown evil amongst those folks, and has taken several away. He teaches that there is to be no temple. We can pray for them and God, we know, answers prayers.

"We brought my mother, 84 years of age, back home with us. She always gets ill when she travels, but listen! She came all those miles and was not even tired—sang hymns and talked pleasantly all the way."

Sister Burns expresses her firm confidence in the gospel and in the final outcome of the work, and rejoices in the blessings they have received. Her mother was well when she wrote and rejoicing in the work, also.

Sister Leona Lake of Muskegon, Michigan, reports that they have organized a Sunday school with three classes; one class of five under eight years of age, another of six between the ages of eight and fifteen, and a class of seven adults.

We commend this little group of saints for deciding to meet for the systematic study of God's word. No number is too small to do so. Where only two or three saints reside they will find mutual benefit in meeting together each week to read, study and discuss God's word together.

Beginning with this issue of the Advocate we are publishing Lesson Outlines for adult and intermediate classes. For children under eight we have a number of primary quarterlies on hand for teachers which will be mailed for 10 cents a copy.

Brother T. S. Deller of Eldorado Springs, writes: "I am not a member of the Temple Lot folks, but they are my brethren in the gospel of Christ. I obeyed the gospel in 1874, and I was led by God's Spirit to obey and to God be all the praise. May God bless you all to do the work he wants you to do. Here is fifteen dollars. Fourteen are for the temple, and one dollar is for the Advocate. I don't want to miss one copy of it."

Brother Gustav Erickson of Anaconda, Montana, writes Brother McClain under date of June 11th, enclosing a pledge, accompanied by a money order for \$13.00, one dollar of which is for the Advocate. The brother says, "I understand the great importance of hurrying the work with our might, that God will be pleased with us and pour out his Holy Spirit more abundantly upon us to his glory and our eternal happiness." This brother is not a member of the Church of Christ, but his heart is in the Lord's work, and he wants to help whoever are trying to do it. Prior to 1932 he sent five dollars for the temple and was a subscriber for the Advocate. In the fall of the same year he sent five dollars for the Advocate, and \$95.00 for the temple.

From a letter from Brother G. N. Moore, of Weir City, Kansas, dated June 13, 1935, we give the following excerpts:

I have been thinking for some time that I would write and tell you some of the things that impressed me most at the last conference of the Church of Christ. This was the first time that I have had the opportunity of attending a meeting of the Church of Christ since I transferred my membership from the Reorganized Church one year ago last August.

One thing that impressed me most was the spirit of humility and brotherly love as shown among the membership and especially in the prayer meetings. It reminded me of the days gone by nearly forty years ago, when a little band of saints at Pollock, Missouri, met together. It would seem more like a family gathering than a public meeting.

With joy we remember the dawn of that day,
When led by the Spirit the truth to obey,
The light dawned upon us and filled us with love,
The Spirit's sure witness sent down from above."

Another manifestation of humility was the attitude of prayer in all the meetings, and when prayer was called the people knelt down instead of standing. I can't say that our position in prayer makes any difference with the Lord, but it might in us, for in standing there may be danger of cultivating the spirit of the Pharisees, but kneeling may help us to cultivate the spirit of the one who smote his breast and said, "Lord, be merciful to me a sinner."

I am sending a pledge to pay \$12.00 to the temple fund. I am going to do my best to send this and \$12.00 more."

IN JUSTICE TO ALL CONCERNED.

In the Advocate for January, 1935, on page 12, appeared the obituary of James Parcell, sent in by Elder J. Jenkins, stating that Brother Parcell was originally baptized into the Reorganized Church. In the March Advocate, under "Correction," on page 35, another writer said the brother was never a member of the Reorganized Church. Now we are in receipt of a letter from the secretary of the Skewen branch of Glam, Wales, stating positively that the first report was correct, and that Brother Parcell was baptized into the Reorganized Church in November of the year 1905. Later he transferred to the Church of Christ (Temple Lot). He was deflected by the Fetting movement but, we are informed, "His last wishes were for a renewal of health so that he might again return to the Church of Christ (Temple Lot). He also extracted a promise from his wife that she would become one of us. She has kept that promise."

"I hope you will accept this letter in the spirit it is sent and you will publish whatever part you think fit of it to rectify the wrong done to Brother Jenkins of the Gilfach branch of the Church of Christ."

Your sister in Christ,

(Mrs.) MARY JANE JONES.

A FULL DAY, SURELY.

Elder J. E. Bozarth writes Bishop J. R. McClain from DeKalb, Texas, June 17, 1935, as follows:

"Had a big day yesterday. Baptized two, Brother and Sister Horace Goodman. Blessed their two children; administered to one child; preached twice; took in one by transfer; several others almost ready; some others are ready. Brother and Sister Ayde Lattle said they would send their baptism certificates to me and I will send them back with their transfer papers. One Mr. Anderson is ready for baptism, but is waiting for his wife. She is a Holy Roller. House full last night and almost all insisted on my coming back the last week in July or the first of August. There is sure a good interest here now."

SAW HIMSELF WORKING ON THE TEMPLE

Having heard others refer to Brother Rook's experience, we wrote him for an account of it. In his answer to us, dated May 11th, he tells what he saw.—Ed.

"Back in the year 1902, at a prayer meeting in the little hastily erected box church building belonging to the Redmon Branch in Oklahoma, I was shown by the Spirit the temple, and I saw myself and others working on the building. I saw only a few of those who were working, and I did not know them. I understood there were many working. I was very happy while working, as were all the others whom I saw. We were working on the inside. I was finishing a window, and was glad that I was considered capable of doing such nice work."

I do not remember telling any one anything only that I saw myself at work on the temple. I told one old brother of my experience, or started to do so, rather, and I was rebuked because he said there were many years between then and the building of the temple. Since then I have said little about my vision except at the conference in 1929.

W. T. ROOK,

Fort Scott, Kansas.

SUNDAY SCHOOL DEPARTMENT

INTRODUCTORY

There follows the beginning of a series of lesson outlines prepared by Apostle B. C. Flint. Originally they were intended for a senior class in the Minneapolis church, or young people's society, and we requested them for Sunday school classes in general. With Brother Flint's permission we append questions adapting the lessons to intermediate classes, as well as adult classes.

Each lesson probably furnishes material for two weeks, hence we have divided the lessons, so that the two lesson outlines provide material for four weeks.

Intermediate teachers may select the texts best adapted to their pupils, and to do this it will be necessary to acquaint themselves with the texts before class time; in other words, to make preparation.

We shall be pleased to learn of how you like these outlines—if they help you, and any suggestions you may wish to offer. For the present, address the editor of the Advocate.

LESSON 1..

DEFINITIONS

AUTHORITY: The right to command and to enforce obedience; the right to act officially. (Webster).

ORDAIN: To appoint and consecrate; especially to invest with ministerial functions. (Webster).

Question: Is authority by ordination necessary, in order to enable one to minister for God?

Answer: "No man taketh this honor unto himself, but he that is called of God as WAS Aaron." Heb. 5:4.

Question: May man assume to ordain without a command of God?

Answer: Same as above.

Question: How was Aaron called?

Answer: Gen. 4:10-16; Lev. 3:1-12.

Question: What is priesthood?

Answer: The authority to minister direct for God. It represents Christ among men. (Cruden).

Question: Where must priesthood originate?

Answer: Heb. 7. (Entire chapter).

Question: Did Jesus bestow authority on, or ordain his ministry?

Answer: Mark 3:14; Matt. 10 (entire chapter) Luke 6:13-16; Acts 1:26; 1 Cor. 12:28; Eph. 4:11; 1 Tim. 2:7; Matt. 28:16-20; Mark 16:15; Luke 24:50.

Question: Was this authority to remain till Christ should come again to earth in the flesh?

Answer: Matt. 11:12; Acts 29:28-31; 2 Thess. 2:1-4; Rev. 12:1-6.

SIDE LIGHTS.

Church of Christ representative of the Kingdom of Christ, or Body of Christ on earth. "Ye are the body of Christ and members in particular."—1 Cor. 12:27.

All kingdoms or governments must recognize authority or authoratative action.

Other Bible students agree that the Bible texts used above apply as we have applied them.

Judge Rutherford in his book: "Prophecy," page 55, says that it was the PRIESTHOOD of Melchisedec that was without beginning of time nor end of life.

The "man child" of Rev. 12 represents the authority of Christ. (Ibid pages 81-82).

QUESTIONS FOR INTERMEDIATE CLASSES.

(PART 1)

What does authority mean? Ans. Having the right to do something.

Is it right for a man to claim to be a minister for Christ if he does not have authority to represent Christ?

How is that authority obtained? Ans. From God. Tell how Aaron was called. See lesson text.

By what right may a man represent the church? Ans. He should be ordained by proper authority in the church.

If a man believes God has called him has he a right to claim to represent the church until he has received ordination from the church?

What is priesthood? Ans. It is authority to represent God and Christ.

How does a man receive priesthood? Ans. When God calls him, as he did Aaron.

(PART 2)

When Jesus was upon earth, whom did he choose to assist him and carry on his work after him? Ans. First he chose twelve men, and afterwards he chose others called Seventy. Read the texts given to find the names of the Twelve and how they came to leave their work and follow Jesus.

What work were the Twelve and the Seventy called to do?

How may men be called into the priesthood or ministry of Christ today, when Jesus is not with us? Ans. By the voice of God. Teacher: See that the pupils understand how the Spirit of God expresses the mind and will of God to the intelligence of men.

Should we have the same officers in the church today as those whom Jesus called?

Should they be chosen in the same manner?

What does the Church of Christ represent? See Side-lights.

LESSON 2.

"I WILL BUILD MY CHURCH."

DEFINITIONS.

Salvation: (a) Personal:—The condition resulting from the complete conservation and development of the divine attributes in man, wherein these attributes can have full and perfect expression.

(b) Collective:—The opportunity, or means, for the complete and harmonious adjustment of each individual with others, the personal development of each individual being a pre-requisite.

The Church: An organization permitting the highest degree of personal salvation, and being an essential instrument in bringing about the basic, harmonious adjustment contemplated in collective salvation.

Continued on page 88

ZION'S ADVOCATE

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PASTORAL.

To the Saints of Alberta, Sask. and Manatoba: Greeting:

The appointing powers at the last General Conference saw fit to place me in charge of this and other territory. Because of circumstances that we are unable to change at present, I am not able to spend very much of my time in active missionary work. Canada is a long way from here, and in order to care for the immediate needs of the work I suggest that you get in touch with Brother T. J. Jordan, 1200 Cameron St., Regina, Sask., who will be glad to care for your gospel needs.

I hope to visit this part of the field before the Conference year is up. By giving Brother Jordan your very best support I am sure the work will make advancement.

I am yours in Gospel Bonds,

THOS. E. BARTON.

NOTICE.

Inasmuch as the April, 1934, conference placed me in charge of the finances of the church for the year ending April, 1935, with Brother J. R. McClain to take care of the books, and to deposit all money coming to the office in the bank, in my name, he to countersign all checks with myself the signer, and promised you an itemized report which we tried to fulfill in the May number of the Advocate, 1935, I feel to thank the saints everywhere for their loyal support in sending their tithes, their offerings to the temple fund, and contributions to the Advocate debt; and we are delighted that the church is out of debt; and as the church placed Brother J. R. McClain in charge of the finances for the year ending 1936, this is to notify the saints everywhere that my address after this date is Hamilton, Mo. If you have any criticism or fault to find with my labor the past year, will be glad to hear from you.

BISHOP JOHN T. FORD,

June 10, 1935.

Hamilton, Mo.

CORRECTION.

In the last Advocate, on page 67, third paragraph, 14th line, the word "patriarchal" should be "matriarchial," because the line of descent was on the female side.

On page 2 of the Referendum supplement, 18th line, the first word of the line should be "or," instead of—"of." It should read "or committees," instead "of committees."

Brother E. E. Thompson, Bend, Oregon, May 21, 1935, was the first to send an offering to the Storehouse fund after the notice went out from general conference.

SUNDAY SCHOOL DEPARTMENT.

Continued from page 87

Question: Did Christ organize a church while on earth?

Answer: Matt. 16:13-18; Matt. 18:16-17; Acts 2:47.

Question: Did the church exist before the time of Christ?

Answer: Acts 7:38; 1 Cor. 10:1-4.

Question: Does the Church of Christ represent the Kingdom of Heaven on earth?

Answer: Matt. 13:38; Luke 25:34; Col. 1:13-19.

Question: What elements are necessary to constitute a kingdom?

Answer: The five elements: A King; Territory; Subjects; Laws; Officers; to execute the laws.

Question: In the Kingdom of Heaven; who is the king?

Answer: Col. 1:13; John 18:36; Luke 22:29.

Question: Where is the Territory?

Answer: Matt. 5:5; Matt. 6:10.

Question: Who are the Subjects?

Answer: Luke 12:32; Luke 22:29; Matt. 13:38; Matt. 22:14.

Question: What are the Laws?

Answer: Heb. 6:1-6; Rom. 1:16-17.

Question: What are the Officers?

Answer: 1 Cor. 12:18-29; Eph. 4:11; Mark 3:13-19; Matt. 10 (entire chapter); Luke 10:1-17; Acts 11:30; 14:23; 15:4-23; 20:17.

QUESTIONS FOR INTERMEDIATE CLASSES

(PART 1)

What does it mean to be saved?

What does the church do in the work of saving men?

What lines of work does the Church carry on? Ans.

Temporal and spiritual—Missionary—Local.

Teacher. Develope, by question and discussion, each phase of church work, and the importance of each.

(PART 2)

An earthly kingdom has a king; Who is the head of the kingdom of God on earth?

What is the territory of the kingdom of God on earth?

Who are the subjects?

What are the laws? Ans. The principles of the gospel.

Who are the officers?

What part have the subjects, or members, to perform (a) so far as themselves are concerned; (b) so far as others are concerned?

LAST CALL.

Let us remind you that this month, July, is the last month that remains for voting on the Referendum measures now before the membership. By rule of the last Assembly, July 31 is the time limit. No votes sent in after that date may be counted.

Local churches and scattered members everywhere who have not yet voted, please attend to the matter right away. No one should shirk or neglect his duty in discharging his share of responsibility for the welfare of the church. If we do not vote we have no right to criticize. If we leave things to others, we have nothing to say if they do not go to suit us. A brother writes: "Local pastors and the ministry everywhere throughout the church should see to it that the Referendum measures published in the Supplement of the May number of the Advocate are explained to the understanding of the local churches and scattered members."

Send your ballots to the general secretary, LOUISE SHELDON, 801 W. Kansas St., Independence, Missouri.