

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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DREAM OR VISION

BY ELDER G. D. COLE.

(Reprinted in *Zion's Advocate* for November, 1926, from the *Evening and Morning Star*, March, 1916, and now printed again because of the calls for it.)

1. "I was baptized by Richard Hill, April 9, 1870, in Mill Creek, north of Independence. I cannot give the exact date now, but not long after I had joined the church I was visiting at Brother A. C. Haldeman's with his son Charles. That night, ever to be remembered by me, not long after we had retired for the night and all was quiet, I seemed to realize that I was on the Temple Lot high up in the air, standing on a rock.

2. "It was night. I could see it plain, although it was just an ordinary starlight night. Finding myself suddenly placed on that rock, for I was placed standing upright on it, I could not see anything supporting the rock up there in space, neither did it seem as though it was unreasonable or strange, and I had no fear of it falling.

3. "But I, being so high, began to totter as if I would fall without support of some kind, and without looking for other help I lifted my hands to God and appealed to him for help. And when I did I became steady, calm and without fear, although I was very high up. As I called on God for aid a voice just behind my right shoulder said to me, 'That is the only way you will be able to stand.' The voice was kind, mild, but impressive. It became light, as if the sun was up, as he was talking to me.

4. "I turned to my right, facing the north-east, for at first I was facing the west, and as I turned I saw a stump somewhere near the west of where the building now stands on the Temple lot, but at that time there was not anything on the lot, not even a switch nor fence.

5. "The stump was about three feet high and two and a half across the top. It was a beautiful stump. A small branch grew out of the stump near the top, about twelve inches long, with about six or seven large, healthy looking buds on it, ready to put forth when the time came; for this was impressed on me that that was the mind and purpose of the Lord. And as I looked steadfastly on it, the

voice said, 'That is the Church of Christ that was organized on the 6th of April, 1830.'

6. "I was impressed that the tree had become defective, for which cause the tree had been removed, a small part of the blemish or defect extended a short distance down from the top of the stump, as though in cutting off the tree a part was left in the stump on the south side about as broad as the hand.

7. "Notwithstanding it was only about or looked to be two and one-half feet across the top of the stump, there was quite a number of people on top of it moving around, and I knew, or seemed to know the most of them.

8. "There were some engaged in joking, treating lightly their surroundings, and as they would come near that affected place in the stump, they would raise an axe to strike in it in their light minded (career) way, but just as they would start to let fall the axe something would hinder or stop them, and that voice said to me that the Lord would not let them.

9. "I was impressed again that if the Lord didn't hinder them they would destroy it.

10. "I said, 'Lord, where is the top?' He said, 'Look.' I looked just across the road running east and west, just north of the Temple Lot, and there lay the butt end of the tree. He said it was cut off as the church, but not as individuals. I saw the scar of the axe on the butt end of the tree. The top extended miles and miles, and as it extended from the Temple Lot the top gradually bent to the west until the extreme top was lying in a westerly direction.

11. "I could see that the tree was dead and the leaves were wilted and turning brown. While I was still standing on that stone up in the air He said, 'look!' and I looked towards the dead tree. He said, 'Behold the elders of Israel.' I looked and saw the day that will come when the messengers of the Lord will go through that dead top. It seemed to me like they were pruning the tree, but not as we prune a tree, for we would bring from it the dead branches, but they did bring out the green twigs from the dead tree. I looked down at them while they were working; they seemed, or acted

Editorial

THE REFERENDUM BILL NO. 4.

This bill is known as the Majority Report, and is one of the most interesting bills that was sent out by the late Assembly. The affirmative vote shows that the people are in sympathy with the get-together idea. The negative vote, though not large, should not be construed as indicating opposition to the principle of co-operation. Some are fearful lest, in our zeal, we might compromise our position and jeopardize the sacred trust that has been held by the Church of Christ for these many years.

The Church of Christ is committed to the idea that the building of the Temple and the establishment of Zion will be done by the gathering together and centering at the Temple Lot of the honest in heart out of all the scattered fragments of the Church established in 1830. From time to time down through the course of their history the church has approached other divisions of the Restoration with the object of finding a way whereby dividing barriers might be removed and the churches get nearer together. The Articles of Working Harmony, adopted in 1913, were headed in this direction. It was hoped that oneness of spirit might evolve into oneness of viewpoint. No compromise of belief was made. Indeed, on the basic principles of the gospel there was, and always has been a general agreement. There was mutual respect one for the other, as was very clearly expressed in editorials in the *Saints' Herald*. But as time went on dividing causes, instead of diminishing, grew, resulting in protest by a considerable number. Today, however, there is a growing realization of the need of each for the others. There is not so much exclusiveness of feeling and confidence that "my particular organization" is going to do the work to the exclusion of the others. It is encouraging to see a more friendly attitude developing between the various factions of the Restoration toward one another. This is the spirit back of Referendum Bill No. 4.

When the sod was turned for beginning the work on the Temple in 1929, other organizations of the Restoration were invited to be represented. Now the idea is to go to our brethren and invite them to participate with us in the preparation that has to be made for the Endowment. The Cole "dream or vision," reprinted in this issue of the *Advocate*, indicates that such a missionary effort would be made. Of course plans and details have to be worked out. According to the rules of the Church of Christ nothing of importance can be done without the approval of the membership of the entire church, so there need be no fear of dangerous adventure.

We may not realize out of the effort all for which we hope. Be that as it may, no one will question the principle. Whether there shall be a co-operation of organizations, or whether the selective process by twos and threes will continue, it is the mission of the Church of Christ to stand as hostess to all the rest of scattered latter day Israel and extend welcoming hands to all who wish to come and help prepare for the "feast of fat things." By the very logic of its position, occupying where the Lord has said the gathering for the building of the New Jerusalem shall begin, the Church of Christ can not escape this responsibility. We like to think of the temple as a monument to brotherhood.

There is no time for destructive preaching. Let the mistakes of the past melt away—and they will. Our task is to present the great work that yet lies before the Restoration, and invite all who will to join in the joyous activities that *must* radiate out from the Temple Lot, where another Pentecost is to be experienced, and where Christ is coming to set his church in order and perfect his saints in doctrine that his servants may go out to the nations with a uniform message, Israel be gathered out, and Zion be established.

ADDITIONAL REPORT ON REFERENDUM BILLS *Minneapolis, Minnesota*

Bill No. 1	Bill No. 2	Bill No. 3	Bill No. 4	Bill No. 5					
Yes	No	Yes	No	Yes	No	Yes	No	Yes	No
7	0	6	0	0	0	0	0	6	0

This makes 325 votes cast for Bill No. 1, 314 votes cast for Bill No. 2, and 285 votes cast for Bill No. 5.

LOUISE SHELDON.
For the Tabulating Committee.

The work on the Temple is progressing slowly. The excavation at the northeast corner is almost ready for the steel and concrete, all cribbed solid and secure, some fifty-seven feet in length, outside measurement. Considerable stone is on the ground for concrete, and we hope to soon be able to get the measurements for the steel.

The work would now be much farther advanced if a few more faithful workers would come forward and make their contributions, either in money or labor. Only those who strive, we are told in the Scriptures, will win the crown. We need help now to get this part of the steel in before the bad weather begins.

E. E. LONG, Chairman of Committee.

MISSIONARY NOTES

Dear Readers of The Advocate:

Yesterday, Sunday, August 11, was a day of blessed experiences for us. * * * Into a beautiful clear water stream at Chico, California, I enjoyed the happiness of baptizing Joseph Nathan McFate, of Berry Creek, California. Readers who may wish to write a line to Brother McFate, to congratulate him and to encourage him by extending to him that precious personal fellowship which means so much to every one who engages themselves in the warfare against evil, may address him at Berry Creek. He will be glad to hear from you.

Brother McFate's grandfather, Joseph McFate Sr., united with the church in 1830, in Pennsylvania. He moved to Kirtland when the building of the Kirtland Temple began. He arrived there with boxes filled with gold and silver coin—more than one man could carry. He used all this money in helping to build the Kirtland Temple. He was an exceptionally fine mechanic, and the workmanship of the hands of Grandfather Joseph McFate still stands to speak in silent eloquence in the Kirtland Temple as a work of love and sacrifice. This good man remained upon that task until the work was completed, using his gold and silver to help feed the workers and laboring also with his own hands.

His grandson, our present Joseph Nathan McFate, whose baptism occurred here yesterday, testifies that he has ever felt the spiritual urge that he, himself, a descendant of the good man who rendered such faithful service in the building of the Temple at Kirtland, might also be used of the Lord in assisting with the work of building the Temple now beginning on the Temple Lot in Independence. There are three Joseph McFates in succession, four, counting our brother's fine son, Joseph, who with his family resides in Phoenix, Ariz. First the grandfather, Joseph, who united with the church in 1830; next, Joseph Smith McFate, who was born at Nauvoo, Ill., Feb. 17, 1846. He left Nauvoo with the exodus of that part of the church which went West, arriving in Utah in 1850. His son, our present Joseph Nathan McFate, was born in Utah, January 31, 1870.

Thus it will be seen that our brother is a man whose lineage and whole family life is connected with the church. He is thus grounded in the fundamentals of the faith of the great Restoration, and eminently fitted by birth, training, faith and certain clear spiritual experiences which have come to him, to do a work acceptable to the Lord in this the Church of Christ, which is at this time the specific and official point of contact between heaven and earth wherein the Lord is furthering a great and important part of the work of the Restoration.

There were thirteen children born to the late Joseph Smith McFate, five sons and eight daughters.

Eight of these still survive, one of whom is our brother, Joseph N., whose baptism took place yesterday. They with their families are all lifelong members of the Church of Jesus Christ of Latter Day Saints, and by this baptism our brother places his membership with that part of the L. D. S. peoples known as the Church of Christ, headquarters at the Temple Lot in Independence, Mo. The father died in 1930,—five years ago, at Thacher, Arizona. He was an elder in the church. His wife, a daughter of Elder Nathan C. Tenney, was the beloved mother of these thirteen children. She was the first girl baby born in the colony of the church from Nauvoo, after their arrival in the Territory of Utah. This was in April, of 1851. Her birth chamber was a covered wagon, as they were camped in Cottonwood Canyon the night before the pioneers went down into Salt Lake Valley. She passed to her reward in 1916, and the physical house of her immortal spirit sleeps where loving hands laid it to rest in Salt Lake City.

Her father, Elder Nathan C. Tenney, a member of the Quorum of Seventy, was one of the foremost pioneers to San Bernardino, California, where he purchased 50,000 acres of land lying South of where the City of San Bernardino now stands. These lands were for settlement of Latter Day Saint people who were called together there upon the advent of Johnson's army about the time of the Mountain Meadows massacre. Amon C. Tenny, Elder Nathan Tenny's oldest son was first among the church pioneers to Arizona. Elder Tenny was with the first body of L. D. S. colonies that settled in Old Mexico in May, 1884. These colonies continued until the Mexican war broke out, then they fled back to the States.

Our present Brother McFate began an intensive study of the Church of Christ position, faith and teachings, in April of this present year. At that time he wrote a letter to the Church of Christ, headquarters on the Temple Lot. Because that I was in missionary charge of several states in this Western Mission, including California, Brother McFate's letter of inquiry was handed to me.

Upon taking up correspondence with him I learned that he is the same brother with whom I became acquainted some fifteen years ago while engaged in missionary work for the Reorganized Church at Phoenix, Arizona. At that time I had baptized his wife, a good, earnest, sincere woman, and an admirable lady, and I think one or more of their daughters, from the Utah church into the Reorganized church. They afterward returned their membership to the Western church.

On May 27 of the present year Brother Joseph N. McFate wrote me from Berry Creek, California, expressing the thought as did Joseph Smith the Martyr, upon one occasion, that notwithstanding the many blessings of the Lord which had been given him, yet he confessed that at times he had yielded to temptations of evil and had "fell into

many foolish errors and displayed the weakness of the flesh and the corruption of human nature," which had led into diverse temptations to the gratification of appetites offensive in the sight of God. In consequence of these things Bro. McFate wrote me that he often felt condemned for his weakness and imperfections. Among other things he wrote: "One would think that the manifestation of exceeding kindness which my Maker has strewn along my evil pathway, would cause the most hardened criminal to abandon even the shadow of evil. Christ's sympathetic admonitions of warnings to Peter covers to a great extent, human nature. 'The Spirit is willing, but the flesh is weak.' There are times in my life when a realization of my mortal weakness drives me to despondency, and when the spiritual ebb is low, I often retire to lonely woodlands, and there when the spirit of chagrin keeps me from imploring my Maker for forgiveness, I can soliloquize with myself—tell myself about the eternal powers in reach of me, if I will only attune myself to the infinite laws in my reach.

Oh, why! Oh why are we so weak, when we know that all blessings are predicated on laws—why can we not abide the laws for the sake of the blessings?

"I have from childhood been a student of theology, but on the other hand I have been in the environment of people who were not believers. I have faith and hope in the Redeemer's mission and the plan of salvation. I will this day follow the admonition of Christ, and forgive all men. By freeing myself of the negative burdens of the past, this opens to me the glorious now, the good, the faith, the hopes, the desires and longings of a soul yearning for spiritual achievement. Under these influences the Christ is my guiding star. By following this course I can become a radiating center of life, love, and wisdom. Through me can shine the Divine light of spiritual understanding. Through my whole life I have prayed for spiritual knowledge and wisdom, and many times in the past 46 years I have fasted and prayed unto my God."

In referring to the work of the Church of Christ our Brother has a clear understanding of the fact that in order to correctly represent God as ministers, men must have "official authority to declare to a fallen world, who are transgressing the laws and breaking the everlasting covenant, the doctrine of life and salvation, which will sift, or gather out the righteous into the mountains of safety, before the calamitous destruction falls on a wicked and doomed world." These are Bro. McFate's words in his letter to me. He goes on to say: "So long as my faculties of reason remain normal and my body healthy, I will not allow myself to abate in these desires and these efforts. Instead of abating I must humble myself and be more prayerful and more determined to reach my goal before I part from this life."

Thus it was that as I stood up in the meeting at Chico, California, last night in the home of Elder and Sister J. L. Detrick, to read during my sermon these following words from a revelation given to Joseph Smith and Oliver Cowdery in April of 1829: "*A great and marvelous work is about to come forth unto the children of men: behold, I am God, and give heed unto my word, which is quick and powerful, and sharper than a two-edged sword * * *. Behold the field is white already to harvest, therefore, who so desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, * * *. Yea, whosoever will thrust in his sickle and reap, the same is called of God.*" It was then that the Holy Spirit rested upon me and gave the word of assurance by a "Verily thus saith the Lord," calling Brother Joseph Nathan McFate to his place in the ministry of the Melchizedek priesthood and to the office of an Elder. In that same meeting, under the hands of Elder J. L. Detrick and the writer, our brother received the laying on of hands for the gift of the Holy Spirit after baptism, and was then ordained to the office as signified by the Holy Spirit. All members of the church present approved by extending to him the right hand of fellowship and all others present, including members of other divisions of the Restoration, expressed their good will for his success in righteousness by extending to him their hand in the public meeting also.

Thus is brought about a signal fulfillment of a prophecy delivered many years ago by Elder Dana of the Reorganized church who, with Elder David L. Harris, was doing missionary work at San Bernardino in that early day, when he prophesied to Bro. McFate in the name of the Lord that the time would come when he would be led out from his church membership held at that time, by the Spirit of the Lord, and for the accomplishing of a great work. Reference to that prophecy was published in *Zion's Ensign* in those days, as may be verified by reference to the files of the *Ensign*.

It is evident to the discerning mind that there is more than the human in the influence which has led Bro. McFate to place his membership with the Church of Christ, having its headquarters on the Temple Lot in Independence, Missouri.

May God enable him to be successful in meeting the power of the tempter, the arch enemy of souls, is our prayer for him, as also for all of the people of the Lord, whether their membership be in this organic instrument of his, the Church of Christ, or wherever the peoples of the Latter Day restoration may be elsewhere in factions apart.

Correspondence in the spirit of brotherhood and fellowship addressed to Elder Joseph N. McFate, Berry Creek, California, will receive his appreciative response I am sure, unless the number should overtax the time he has to devote to replies.

Later, August 15. In about the year 1926 we made the acquaintance of Bro. John F. Rabe and his good wife. Brother Rabe had been a member of the Church in Utah, but had joined the Reorganized Church. Both he and Sister Rabe were very dissatisfied with the new governmental policy which was then being inaugurated in that church. They followed the fortunes of the "Protest" movement for a time, but left their membership with the Reorganization, though they could not take interest in the activities of that church thereafter. They moved from southern California and we lost all trace of them. Last summer I made a missionary journey up into the high mountain country north of Lake Tahoe to call on the Randall boys at Greenville and Elder Detrick, who was up in Sloat, California. As I drove into the town of Quincy, up in the pines, I was thinking how far I was getting from the abode of any one I knew. I stepped out of the car there to inquire of some one the way to the logging camp at Sloat. Approaching the first man I saw on the street, what was my surprise to hear him exclaim, "Well, Brother Yates! Where in the world did you come from?" It was Bro. John F. Rabe. He is a fine photographer, and he and his good wife have established themselves in business there.

Well, we had a delightful visit. Out of his generous heart he replenished the missionary's gasoline tank, and I went on to Sloat. There, for the first time, I met Sister Detrick, to whom Brother Detrick had but recently been married. They made the missionary welcome, and I found Sr. Detrick an honest, sincere hearted woman. She transferred her membership to the Church of Christ.

After baptizing Bro. Joseph McFate in August of this summer, I had planned to go north, but I was directed by the Spirit to go fifty miles east to Quincy, to see Bro. John Rabe again. Accordingly I changed my plans and went to see Bro. Rabe at Quincy. The result is that he has declared his intention of uniting with the Church of Christ, and he hopes that Sister Rabe will do likewise when she returns home.

With gratitude to God for his loving kindness and the leading of his Spirit, and for the knowledge of the excellency of his truth manifest to all those who are willing to be led in the right way.

Yours in this great gospel cause,

JAMES E. YATES.

From "Christianity and Industry."

"Jesus regarded a human life as a sacred thing. It was made in the image of God and was divine. In an age of war, slavery, and harsh brutality, when life was held cheap, he called men the sons of God.—To Jesus a human life was a divine, imperishable, sacred thing, and a man's love and loyalty toward him is measured by his attitude toward his fellowmen, even down to the very least among them.

WHEN CHRIST WENT TO THE SPIRITS IN PRISON

Editor *Zion's Advocate* and Church of Christ, Greeting: For some time I have had a desire to contribute to your little paper, and notwithstanding the fact that I am a member of the Reorganized Church, I trust that you will kindly give space to what I may have to say. If I mistake not the greater number of your membership were at one time members of the Reorganization (You are correct.—Ed.), but be that as it may, I would be God that the honest in heart from all the so-called Latter Day Saint factions might through the power and Spirit of God be made to unite into one great body, or church, and as such bring about the long looked for redemption of Zion, and become as a bride pure and clean, ready to meet the Bridegroom at his coming. This has been my longing for years, and I truly believe that there are many sincere men and women in all the factions. Having been connected with the Restoration movement for the past 75 years I have, by and through the mercy of God, been made to know that the gospel has been restored, and Christ's church or kingdom set up in 1830. The years have brought evidence upon evidence of its unquestionable divinity. That isms, deviations and innovations have come in through the cunning craftiness of the enemy of souls, we dare not deny. But the gospel of the Restoration will stand every test until it has accomplished its divine purpose in bringing about the salvation of the living as well as the dead, including the spirits in prison, that will comply with the plan of salvation. Jesus Christ made that possible by doing his Father's will. He left his body in the sepulcher and went to paradise, where he remained only one full day and two nights (Matt. 27:57-60.) We have no record to show that he left paradise up to the time that he returned to earth and took his body in his resurrection. He made the required atonement for the sins of men and then his Father raised him from the dead (Acts 2:24) and gave him all power in heaven and earth (Matt. 28:18). Having now received the key, or authority, he was prepared to extend his mission to the spirits in prison, as recorded in 1 Peter 3:18, 19, which reads as follows:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (Was made alive by God's power).

The 19th verse—"By which also he went and preached unto the spirits in prison." Yes, after being quickened or made alive, having conquered death and the grave, and in possession of the keys of death and hell (Rev. 1:18), he proceeded to extend his mission to the pit wherein is no water (Zech. 9:11). He was there three days and three

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FROM THE MAIL SACK

HAMILTON MO., LOCAL CHURCH

The Hamilton local was pleased on Sunday, August 11th, to see a car load from Independence come to spend the day. The party consisted of Eld. J. R. McClain, A. S. Wheaton and family, and Sr. Marian Denham. Having been notified of their coming, a basket dinner had been provided and arrangements for all-day meetings. Bro. McClain preached at 11 in the morning, and Brother Wheaton at 2:30 in the afternoon—two good sermons that were encouraging to all. Dur-



ing the noon hour everyone seemed to feel at home in partaking of the good things that had been provided, and

those of our numbers who had not met the Independence saints lost no time in getting acquainted. All had an

enjoyable time, until finally Bro. Alva, without warning, drew his camera and took a few snap shots, declaring we would see them in the October Advocate. They went home with us for supper, after which we insisted that they stay and preach for us again at 8 P. M. so Bro. McClain gave us another good sermon, after which we all went to our homes, feeling another day had been well spent. All feel to say, "Come again."

August 26, 1935.
BRO. AND SR. J. T. FORD

Regina, Sask., Canada, August 26, 1935.

Missionary J. E. Bozarth writes Bishop J. R. McClain: "We had one of the most spiritual meetings yesterday I was ever in. The power of the Spirit was so great that most every one was in tears. Three gave their names for baptism."

And now comes a letter to the *Advocate* from Bro. Bozarth:

Editor Zion's Advocate: Just a word from the Canadian Mission. The Lord has blessed us in our efforts here. We held over two weeks in Viceroy, and a great many said it was one of the best meetings ever held there. We were back there one week ago last Sunday, and three gave their names for baptism. Will be in Montana next Sunday, then back to Viceroy for another two weeks.

We had a very spiritual meeting last Sunday here in Regina. Brother Jordan made a hundred mile drive to bring folks in, and some came from Viceroy, over a hundred miles. One brother had been called to the office of a priest some time ago. This call was reaffirmed. We preached at four o'clock P. M. and again at eight o'clock.

Bishop T. J. has had some favorable letters regarding his article in the *Advocate*. He let me read one and I want to give you a part of it, as I think our people should know what others think. The writer says: "I have been a member of the Reorganized Church all my life, but have known for several years that they do not teach the finan-

cial law right; that according to their interpretation it would be an impossibility to reach equality. But your interpretation is almost identical with that given in the Church History, volume 4, page 400, by the late Joseph Smith. I agree with you that consecration of surplus property is the first obligation of the financial law, and I predict that if the Church of Christ will carry out this plan, they will soon be ahead in the race of Zion and Temple building. I want to learn more about your plan."

I think the time is here when we must *do*, as well as preach. The people want demonstration, so let us give the men in charge of this part of the work our support. I believe we should see the merit in these men. Brother Jordan is a man distinguished for his useful and estimable qualities, one of the worthies of the church. I believe him to be wholly consecrated to the service of God, and his good wife with him. There is no selfishness about them; they will sacrifice their own needs to help others. My association with Brother Jordan the last two months has made me believe that the Church can well afford to trust him in the work that his office demands of him, and I believe that those who are associated with him are also men of God, and if they all go to God for instruction they will be able to put in motion that which we have preached so long. People have become tired of the word only. They want demonstration.

"Why call ye me Lord, and do not the things

which I say?"

The time has come for action, and when people see that we are practicing what we preach, you can't keep them out. Then the missionary can point to the fact that it is a reality; not a thing that was, but a thing that is.

Dear Editor, I was surely sorry to hear of the death of Brother Wallace Anderson.

J. E. BOZARTH.

SPENT VACATION WITH THE LAMANITES

Under date of September 1, Bro. A. Warner writes: Just a word to let you know that we have not forgotten the *Advocate*, and that we are still on the job. Sister Warner and myself wish to say that God has greatly blessed us in our efforts among the Lamanites. We have just finished a missionary tour of two weeks which was our vacation. We reached a little further this year for we visited the Chippewas and Oneidas at Muncey, where we met with some who had the Book of Mormon. They belong to one of the other organizations of the Restoration. They were so pleased with our visit that two of them came to our meetings on Sunday and stayed all day. They asked us to come to their reserve again for they want to hear our message.

Then we went to Deseronto reserve with Bro. Harry Loft and Sister Miracle, where we were last year. We tried another way this year. Instead of holding meetings we got in contact with the people personally by visiting them in their homes. Bro. Brant, who lives there is also spreading a little here and there, for we meet some who have learned of the Book of Mormon and the Restoration through him.

The first Sunday of the month we had all-day meetings, when two fine young men were baptized in Grand River, and we enjoyed a good portion of God's Spirit in our midst.

Sister Warner and I have been looking back over the three years we have been working among the Lamanites, and we have no regrets. With our ups and downs we have found pleasure, not in the mud and the rain, the snow and the ice, the heat and the cold, but in the sunshine which God has bestowed upon us.

O-ron-ye-te-ka.

Collins, Mo., Aug. 21, 1935.

Dear Sister Sheldon: We are still happy in the work of the Master. There are many things in a worldly way to discourage, such as weather conditions, etc., but many things to make us feel happy.

Our Sunday school is progressing nicely. We have had with us recently Bro. and Sr. Alva Wheaton, Bro. J. R. McClain and Sr. Holcomb, of Independence. They were here for one Sunday only.

Bro. McClain preached at 11 o'clock, also helping with the Sunday school classes. Every one seemed pleased to have them with us.

August 15th, Bro. and Sr. J. T. Ford, of Hamilton, Mo., and Bro. and Sr. Ray Bryant, of Cowgill, Mo., came. Sr. Bryant is a niece of Mr. Martin's. Meetings will be held each night from Thursday until Sunday night. At 11 o'clock Sunday morning we had a very nice crowd, and people were interested.

At the noon hour Sunday several of like faith and some friends met with us in our home and we enjoyed a basket dinner. The afternoon was spent in visiting, singing and music, with violin, guitar and piano. All expressed themselves as being happy to be together, * * * so we consider the time well spent, and feel that good will come from the efforts being put forth here.

In gospel bonds, MRS. MYRTLE MARTIN.

A new local church was organized at Rockford, Illinois, July 19, 1935, by Apostle Wm. F. Anderson. Bro. John A. Daer was chosen pastor and treasurer; Rolland Sprague, secretary; Sr. Stallions, chorister, and Sr. Darden, pianist.

Bro. Anderson recommended the ordination of Bro. Rolland Sprague to the office of priest. The branch approved, and the brother was ordained by Bro. Anderson and Daer.

This new branch has Sunday school and preaching every Sunday, and prayer meeting Wednesday evenings.

Three were baptized by Bro. Anderson, and others are expected to follow before the year is ended. Good meetings are being enjoyed, and as many as 23 come out to prayer services. Our correspondent remarks, "This is some growth from only four a year ago."

Bro. Chas. L. Sessions, of the new branch in South Boardman, Michigan, wants us to know that they are in action. Writing Sept. 10th, he says they had a good meeting the previous Sunday. Bro. Chas. C. Erwin and Bro. and Sr. Willis were with them, "so also was the good spirit." "We are enthusiastic with the idea of helping to break down the middle wall of partition between the various divisions" of the Restoration, the brother writes. He wishes Bro. R. D. Davis could take the field, because he is an efficient man, who would like to see the different divisions of the Restoration come to a harmonious working basis.

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17.

INDEPENDENCE ITEMS

Apostle Thos. E. Barton was a welcome visitor Sunday, August 25th. He gave us a fine discourse in the morning on our message to our brothers and sisters in other divisions of the Restoration. We hope he will prepare something along this line for the *Advocate*. One point we noted. He would not start to talk about the differences between us. Rather, he would call attention to how much we have in common upon which we could co-operate.

At the business meeting Tuesday evening, September 2, the pastor and secretary were re-elected for the next six months. Bro. A. A. Yates was chosen for financial agent of the branch. Margaret Long was selected for pianist and Sr. Wm. F. Anderson for chorister.

The Sunday school officers chosen Friday evening, August 30th are: Superintendent, Nicholas Denham; assistant superintendent, Bierly Davis; secretary, Margaret Wheaton; treasurer, Bro. C. Derry.

Bro. E. E. Long, who is chairman of the Temple Building committee, ran in upon us about the first of September. He said rain had followed him everywhere he had been, and fine rains broke the drought here after he came. He has given us some fine sermons. Other speakers of the month have been T. B. Nerren and J. R. McClain.

In his sermon Sunday evening, September 15th, Bro. Long related how, the previous Wednesday evening, upon retiring, he lay for hours thinking about the work on the temple ground, wishing for its speedier progress, wondering, longing, etc., when peace, like a mantle, settled upon him, cheering his heart and bringing comforting assurance.

The next evening the building committee held a prayer service down in the excavation. They began at nine o'clock, when the bustle of the day was quieted and people generally were preparing to retire. The moon bathed the earth in her mellow light as these four brethren poured out their hearts to God on behalf of the work entrusted to them. They had engaged in one season of prayer. There was a brief interlude. Then another season of prayer, and another interlude, in which they spoke of Bro. Walter Gates, who offered the prayer which will never be forgotten when the sod was broken for beginning the excavation in 1929. They wished they could see him, and one brother said he would write him, when a shadowy form was observed on the ground above which proved to be Bro. Gates in reality. He was asked to join them, and again on Temple lot soil, he united with his brethren in imploring Almighty God to speed the

progress of his work. His visit brought cheer and gladness because his interest has not abated, and he feels sure that many are being prepared to join the ranks of the army of the Lord, for he finds that men everywhere are breaking with old ties and looking for something better. They want to find a people where they will see God manifested

Just as we go to press news of the death of Sister Moler, the wife of Apostle H. E. Moler, reaches us. The *Advocate* extends sympathy to Bro. Moler in the loss of his companion and the prayers of many will be with him.

ON THE WAY

Continued from page 114

can know what this is costing us. Of course we are together, and having always done our work unitedly, we can now more than ever be a help to each other.

We will try, through the *Advocate*, to keep you all informed of the progress of the work, and in the meantime God bless you all, and farewell for the present.

Your brother and sister in Christ,
 "THE FLINTS."

**WHEN CHRIST WENT TO THE SIRITS
 IN PRISON**

Continued from page 118

nights, as recorded in Matt. 12:40. He was in the heart of the earth, not the top of the earth, in his grave. He came back to commission his ministry to take the gospel to all the world, to every creature. Matt. 28:18, 19; Mark 16:15-20. When he had finished his mission to the living and the dead he was received up into heaven, body and all. Paul confirms this in Eph. 4:9-10. It reads: Now that he ascended, what is it but that he also descended first into the lower parts of the earth? Now note the statement in the 10th verse—"He that descended is the same also that ascended up far above all heavens, that he might fill all things." This is in full agreement with 1 Peter 3:18, 19; Eph. 4:9, 10; Matt. 12:40; 28:18. Jesus remained upon the earth forty days and nights after his resurrection and he had ample time to visit the prison house.

Yours for the truth,
 J. C. CHRESTENSEN.
 Ava, Mo. R. R. No. 3, Box 98.

NOTICE

At the last Assembly some one borrowed my Doctrine and Covenants and forgot to return it. It contains clippings and markings that I hate to lose. I would be very glad to have the book returned to me.

J. R. McCLAIN.

"There is nothing like a little solitude to help one to be one's real self."—*Reina Melcher Marquis*

SUNDAY SCHOOL DEPARTMENT

Lesson 7
THE RESURRECTION

One of the fundamental principles of the gospel. Heb. 6:1-6.

"Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John 11:25.

Man a dual creature. Job. 32:8; Job. 19: 23-27; 1 Pet. 3: 18-21; 4: 6; Phil. 1: 20-26; 2 Cor. 12: 3; Gen. 2: 7; Num. 16: 22; Zech. 12: 1.

All mankind to be resurrected both the good and the bad. 1 Cor. 15:22; Luke 2:8-11; John 12:32; Rev. 20; Isa. 26:19; John 5:25-28.

There are to be two resurrections, one thousand years apart. First, there will be the resurrection of the righteous, at the coming of Christ. Rev. 20:1-6; 1 Thess. 4:13-17; John 5:29; 1 Cor. 15:38-43.

There is to be a millenium of 1000 years and a little season between the first resurrection and the second, or the resurrection of the wicked. Rev. 20:7-11.

Then cometh the resurrection of the wicked, after they have paid the uttermost farthing. Rev. 20:11-15; John 5:29.

The resurrection means the complete re-uniting of spirit and body. Ezek. 37:1-4; Dan. 12:2; Job. 19:23-27; Isa. 26:19; 1 Cor. 15:35-37; 41-44; Phil. 3:20-21.

The spirit of man is conscious and capable of being taught between death and the resurrection. Rom. 8:34-39; Matt. 10:28; 1 Pet. 3:18-22; 4:6; Luke 16:19-31; Isa. 24:21-22; Isa. 42:6; Isa. 49:6-9; Isa. 61:1-2; Ezek. 32:17-32; Matt. 5:25-26.

In the above we sum up as follows:

- (1) Man during life is dual in nature; *i. e.*, body and spirit.
- (2) At death there is a separation; body to earth; spirit to God. Ecc. 12:7.
- (3) The spirit of man is conscious and taught between death and the resurrection.
- (4) There will be, first; a resurrection of the righteous; second a resurrection of the wicked.
- (5) That punishment accompanies the instruction of the wicked in hell.
- (6) That after punishment there will be a coming to life of the wicked.
- (7) That following that, all will be judged and be rewarded according to their works.

Questions for Intermediate Classes

(PART 1.)

What is the 5th principle of the gospel? Heb. 6:1-6.

Who brought to pass the resurrection of the dead—How?

What do we mean when we say man is a dual creature—What has man besides a body? Job. 32: 8.

What proves that it is the spirit part of man that is intelligent? 1 Peter 3: 18, 19; 4:6.

Out of what did God form the body? Gen. 2:7.

When did the body become a living thing?

What do we call this breath of life?

Compare the statements in Numbers 16:22 with Zechariah 12:1.

What assurance does Job express in Job 19:25, 26?

Upon what grounds do we base the belief expressed by Job? See Isa. 26:19 and John 5:25-28.

Who are to come forth in the resurrection?

(PART 2.)

When will the first resurrection take place? See 1 Thess. 4:17.

When will the second resurrection take place? Rev. 20:1-13. How complete will the second resurrection be? How much time will elapse between the two resurrections? Who come forth in the first resurrection? Who come forth in the second resurrection?

At death, what change takes place in man? What takes place at the resurrection? What kind of bodies will we have then? Phillipians 3:20, 21.

Is the spirit of man conscious between death and the resurrection, and capable of being taught? What evidence to this effect do we find in 1 Peter 3:18-22 and 4:6?

What does the parable of the rich man and Lazarus teach? St. Luke 16:19-24. What does Isa. 24:22 prove? What do you understand by Matt. 5:26?

The fact that spirits in hell receive instruction is further evidence that spirits are conscious between death and the resurrection.

Lesson 8

ETERNAL JUDGMENT

"And of eternal judgment." Heb. 6:1-6.

All mankind to be judged. Rev. 20:12-14; Mat. 25:31-46; 1 Pet. 4:5.

There will be a partial judgment at the time of death. 1 Tim. 5:24; Ecc. 12:7.

God's judgment is eternal because God is eternal. Matt. 25:46.

Man will be judged according to his works. Rev. 20:12, 13; Matt. 25:31-46; Hos. 12:2; Luke 12:47-48; Matt. 5:25-26.

Man will be rewarded according to his works. Same texts as above; also, Matt. 5:11-12; Matt. 10:

42. (Also preceeding verses.)

All of the above teaches that punishment is based upon justice, and that the object of punishment is correction. Man's punishment will cease when the ends of justice have been met. Everlasting punishment does not imply that man must remain in punishment for eternity. Deut. 8:5; Prov. 3:11-12; Ps. 89:30-34; Heb. 12:5-11.

The Statement	The Answer
"Forever" Jonah 2:3-6.	Matt. 12:40; Jonah 1:
" Ecc. 1:4; Ps.	17.
104:5.	Isa. 13:13; Matt. 24:
"Everlasting" Gen. 49:	35; 2 Pet. 3:10.
26; Hab. 3:6.	Rev. 20:11; 21:1.
	Isa. 54:10; Isa. 40:4.

All matter is everlasting, and merely changes form. Water is an eternal element.

A redeemed earth to be man's eternal abode. Matt. 5:5; 6:10; 2 Pet. 3:10-13; Rev. 21:1; Isa. 65:17-25.

Questions for Intermediate Classes

(PART 1.)

What is the sixth of the first principles of the gospel?

What did John see as related in Rev. 20:12?

Who will be gathered before Christ for judgment? Matt. 25:32. What division will be made? Who are represented by the sheep? Who by the goats? In Matt. 24:34, what does it say has been prepared from the foundation of the world? What are some of the acts enumerated that will be taken into consideration in the judgment? What did Christ mean when he spoke of such acts having been done to him? See verse 40. What will be said to the people represented as goats? (See verses 41-45.)

In 1 Peter 4:6, why is the gospel preached to the spirits of men who have departed this life? From the language, "that they might be judged according to men in the flesh," we conclude that these people had not heard the gospel in life, else there would have been no unfairness about judging them according to men who had heard the gospel in the flesh.

Since men are not assigned to their final rewards until the great judgment, it follows that the general character of the life we have lived will determine the state to which our spirits go when there is a separation of the spirit and body at death, and Paul speaks of our acts "going before to judgment." 1 Tim. 5:24, 25.

(PART 2.)

What is the object of punishment, to avenge or to correct?

Why is God's judgment called "eternal," as we find in Matt. 25:46? See Doc. & Cov. 18:1, 2.

Out of what will men be judged at the great judgment day? See Rev. 20:12.

Will judgment be based upon the general char-

acter of our lives, or upon our works? See Rev. 20:12, 13; Matt. 25:31-46.

What is said of those who knew better than they acted? St. Luke 12:47. What of those "that knew not?"

How may punishment for sin be escaped?

Who are punished?

Note—At the great judgment day men will be assigned to the reward they have earned. Paul enumerates the different glories in 1 Co. 15:40, 41. Also see Doc. & Cov. 76:5, 6.

What did Christ promise the meek they should inherit? What does Isa. say? (Isa. 65:17.)

Where did John see the Holy City come, and what did he say about the earth and the dwelling place with God? See Rev. 21:1-3.

TO ALL THE LOCAL CHURCHES

Now that the membership has voted for a Sunday school association, we should lay our plans for more vigorous prosecution of Sunday school work from now on. First, we want to know how many Sunday schools we have, and where they are. So we are asking that each local church will report to us what they are doing along Sunday school lines. Please answer the following questions:

1. Do you have a Sunday school?
2. What is your attendance?
3. What classes do you have?
4. What do you use for lesson study?
5. Have you tried the lessons in the *Advocate*—Do they meet your needs? If not, what would you like?
6. What do you need most, lesson helps for childrens' classes or adult classes?
7. Could you subscribe for lesson helps if we issued them?
8. We wish the names and addresses of your superintendent and secretary.

We also wish to hear from Sunday schools in unorganized localities, home classes and isolated members who would like to engage in systematic study of the books of the church.

Address your letters to LOUISE SHELDON (Sec.), 801 W. Kansas St., Independence, Mo.

Every student of the times in which we are living should read "Christianity and Industry," by Alva W. Taylor. It is a valuable book to every one who wants to be well informed as to the causes for present conditions and the awakening social consciousness on the part of thoughtful men and women. The alert Latter Day Saint will see the moving of the Spirit of God upon the minds of men, to the end of bringing about changes in the social structure that must take place preparatory to the reign of Christ upon the Earth.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." —1 Cor. 13:4, 5.

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PASSED ON

Jennie Pettigrew Bell was born at Glasgow, Scotland, June 13, 1864. At the age of three years she with her parents, came to the United States, to Pittsburg, Pa. From there the family moved to Akron, Ohio, and finally to Braidwood, Ill. There she grew to young womanhood. September 8, 1880, she was united in marriage to Wm. D. Bell of Wesley, Ill. To this union five children were born; Mrs. Mildred Rogers, now of Independence, Mo., Mrs. Daisy Faulkner, who preceded her in death eight years ago, a son who died in infancy, William V. and Mrs. Merle Flint, of Mantono. Two daughters and a son, with her husband and five grandchildren, also a sister, Mrs. Margaret Weber, of Joliet, Ill., are left to mourn her loss.

At the age of fifteen she joined the Reorganized Church, and a few years ago became affiliated with the Church of Christ on the Temple Lot. She and her husband celebrated their 50th wedding anniversary together with children and grandchildren about five years ago. She departed this life July 13, 1935, at the age of 71 years and 1 month, after a short illness. The funeral service was held at the home of her son near Mantono, with Elder Earl D. Rodgers preaching the sermon, Victor Eklof assisting. Her favorite songs were sung by a quartet—"He will not forget thee," "Nearer my God, to Thee," and "The Old, Old Path." Interment was in the beautiful cemetery at Wilmington, Ill.

George Adolph Barton, eldest son of Emmett and Julia Barton, was born September 5th, 1887, at Leach, Jackson County, Ohio. He died July 15, 1935, at the age of 47 years, 11 months, and 10 days.

Mr. Barton was never married. He is the first of a family of nine children to pass away. His father died in 1927. His mother, three sisters, and five brothers survive him in death; Mrs. Nellie Etter of Norman, Okla., Mrs. Mary Richardson, of Los Angeles, Calif. and Mrs. Alice Gater of Shaw-

nee, Okla., Thomas, of Colorado Springs, Colo., William O. of Kansas City, Mo., Arthur, of Raytown, Mo., Fred of McClarey, Washington, and Ralph of Washington, D. C. Besides these and 17 nieces and nephews, Mr. Barton leaves to mourn his departure a host of friends.

He was working in the mine near Colorado Springs and received a minor accident which caused the amputation of the first joint of his right ring finger. This went into blood poison and gangrene.

Bro. Barton was baptised into the Church of Christ, July 4, 1927. Although a man of few words his work with the restored gospel gives him a hope of a glorious resurrection.

The funeral was at Holden, Missouri, August 22, 1935, in Goodman Funeral Home. Sermon by H. E. Moler. Burial in Fairview Cemetery. Thus another good, quiet brother has gone to his rest.

Wallace Nephi Anderson was drowned while attempting to cross Three Island Lake, near Bemidji, Minn., in a small hunting boat. He left Bro. Wentworth's home at 8 o'clock intending to help a neighbor across the lake, in the hay field. Upon his failure to return in the evening a search was instituted which resulted in the recovery of the body near the opposite shore from his starting point. The church sustains a great loss in the death of this young brother.

Wallace was baptized June 3, 1928, by Leon A. Gould, in beautiful Lake Movil, and transferred to the Church of Christ June 14, 1930. Although not yet eighteen he was in the full strength and vigor of young manhood, and for the greater part of the year preceeding his promotion to a broader field of activity in his Master's service, had devoted his time to the Temple work at Independence, Mo., without thought of monetary reward. He leaves father, mother, three brothers and three sisters to mourn their loss, while they may take joy in the glory of his reward. The fatal accident occurred Aug. 9, at about 8:20 a. m., the time indicated by the stopping of his watch.

The funeral service was in charge of Elders H. Bosshardt and Lester Whiting of the Reorganized Church, and Leon A. Gould of the Church of Christ, the latter preaching the funeral sermon to a crowded house, from the text: "The righteous perisheth, and no man layeth it to heart; and merciful men [men of kindness or godliness—Margin] are taken away, none considering that the righteous is taken away from the evil to come."—Isaiah 57:1. Bro. B. N. Wentworth had charge of the casket, a generous and beautiful floral offering expressing the sympathy of friends and neighbors.

The entire service was marked by the presence of an unusual degree of the Spirit of peace, bringing comfort in the midst of sorrow, a large number even lingering for some time at the cemetery as if loath to leave the benign influence. Expressions from various ones indicated that hearts had been touched as never before. LEON A. GOULD.

they knew me. They were in their shirt sleeves, with pretty white, clean shirts, and now and then would stop as they would adjust their suspenders on their shoulders and look up pleasantly at me. They had noticed me standing there watching them while they were at work.

An Abridgement of the Interpretation Given by Daniel Macgregor in the *Advocate* for November, 1926.

Elder Cole was baptized in 1870, sixty-five years from this year of 1935.—(ED.)

The rock upon which he stood was suspended over the Temple Lot, "the very place where God said he would commence the work of the gathering and building of the New Jerusalem—beginning 'at the Temple Lot.'" D. & C. 83:1, 2.

"There was no visible support to that Rock upon which he stood. God, himself, was its support."

The figure of a tree is used in the dream that Daniel saw—Daniel, 4:14,15. "Hew down the tree and cut off its branches," etc.; "Nevertheless leave the stump of his roots in the earth."

"The stump and its roots represented a return of the glory of the kingdom to the king." Even so, the stump and its roots in the (Cole) vision signify a return of the departed glory of the kingdom of God, lost in a dark and cloudy day. The return of the glory of that kingdom will come to the Temple Lot and its people. It is the place of divine appointment for the saints of God."

The small branch growing out of the stump represents the present work of the Church of Christ.

The several "buds" signify that as the strength of the natural tree is given to its buds,—so the hope and future of the Church of 1830 rests with the little branch and its buds. The future of the Church of Christ is in its missionary work, and Christ, in appointing men for the task, selected *first*, Apostles." It is significant that the Church of Christ has already put forth its buds, the very number as seen in the vision, and if one should fail, another will take his place. (Evidently Elder Macgregor referred to the Apostles of the Church of Christ chosen in 1926.—(ED.)

They upon the stump given to light mindedness will apply to those of the Church of Christ failing to appreciate their privileged position. In their zeal to correct errors that crept into the organic structure of the Church, they are restrained. There are some things we can remove from the Church, and some which no mortal may touch. It remains for God to correct those conditions in his own time and way. (The Lord has said he will send one to set the Church in order.—(ED.)

The top of the tree lay on the other side of the

road that runs east and west of the Temple Lot. Lexington avenue is that road, and across from the Temple Lot is the Stone Church of the Reorganization. There lies the top, "cut off as a Church, but not as individuals." "It is noticeable that the top is disconnected from the stump which represents the Church of 1830."

The tree makes a big bend towards the west—UTAH.

Paragraph 11. "The time is here for the elders of the Church of Christ to go out upon their mission and gather out those who are looking for the redemption of Zion."

ON THE WAY

To the Saints and Friends everywhere in America, Greetings:

At last we are able to make a start for our mission field in Europe. We wish to thank the many friends who have contributed to the funds to make this mission possible. No doubt it has been a sacrifice on the part of many, in these trying times.

The letters that have been coming to us from Wales, guarantee not only a very cordial reception to the missionaries, but shows the unusual importance of this mission at the present time.

We take this means of reaching the great many all over our old field here in the north, who during the extensive trip we made, among them this summer, while waiting for our funds, asked us to write them at the time we sailed, so this is for all of you. We sail from New York, September the 19th, on the Berengaria. We hope to arrive in Wales in time for their reunion the last of September. They have tried to set the date in order to make it possible for us to be with them.

Our address, for the present in Wales, will be 10 Heol, Pentwyn, Tyny Bryn, Tonyrefail, Glam, Wales, care Elder John G. Jenkins.

So while we now are on our way, our thoughts are with you, and in turn we solicit your prayers, that we shall be enabled to do the thing, that we believe the brethren of the Twelve and the late Assembly had in mind when they made this appointment. This is our desire and we hope to be able, in love and humility, to encourage, the saints, bind the wounds, and in the spirit of the Master whose servants we are, do all the good we can and in the way that He would desire it done.

All of you know how hard it has been for us to bring ourselves to the place where we could take a foreign mission, and even now when we are face to face with it as an actuality, our hearts nearly fail us. And were it not for the knowledge we have that this is indeed God's work and that He requires our best service, and we should not shirk any recognized duty, I doubt if we could really make the sacrifice of breaking the ties of kindred that never seemed so dear to us as now. Only God

Continued on page 121