

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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THANKSGIVING DAY

By Vida E. Yates

*What do I remember
About this November
Is dear old Thanksgiving Day.
A famine or feast—
It mattereth the least;
We only remember,
That late in November
Is Thanksgiving Day.*

*Then we will remember
That in old November
The harvest is gathered at last;
And the heat and the hurry
Of the summer time worry
Is over and all has been past;
And calmly remember
That in bleak November
Comes Thanksgiving Day.*

*What do we remember
About this November?
The flowers—they go off to sleep;
And the wind and the cold
In bluster behold;
The watch the dear seasons will keep,
And bless them and waken—
We are not mistaken—
Your mission, November,
We all will remember,
Is Thanksgiving Day.*

*I shall remember
That in this November
Stands Jesus who loves to the end.
Whatever my crosses
And many my losses,
I trust him and keep him a friend.
In dear old November
I still shall remember
His love on Thanksgiving Day.*

*I will also remember
In bleak old November,
My friends and my comrades so dear;
And give thanks and my praise,
For that day of all days,
And their blessing and cheer—
So much to remember
In this dear old November,
On blessed Thanksgiving Day.*

A MESSAGE OF LIGHT AND LIFE TO ALL LATTER DAY ISRAEL

Thoughts gleaned from early revelations to the Church, together with additional word by the Holy Spirit.

Written by Apostle James E. Yates, of the Church of Christ, custodians of the Lord's Temple Site, in Independence, Missouri.

Written in humility of heart, and commended to the prayerful consideration of all the Lord's people everywhere.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

—2 Pet. 1:21.

God's "Marvelous Work And A Wonder"—
The Gospel Restored.—Isaiah 29:14.

Hearken, O ye people of my Church,
Sayeth the voice of Him who dwells on high:
Whose eyes are upon all mankind,
And whose sudden coming to His Temple is nigh.
Yea, hearken ye people from afar
And upon the islands of the sea;
Listen to Him who speaketh unto all,
And from whose judgments none may flee.

Verily the voice of the Lord is calling,
His counsel cometh even to thee;
There is no ear that shall not hear it,
No eye so dim it shall not see.
Sorrows must pierce the rebellious people;
At the last, his power all hearts shall feel;
Churches shall quake from base to steeple,
And before His throne all nations kneel.

Your iniquities shall all be outspoken,
On the house-tops your sins I proclaim:
Whether by my voice or by my Spirit,
Or by the voice of my servants, it is the same.
In these latter days I have chosen them,
They shall go forth and none shall stay;
They are my chosen messengers,
Heralds all, of the dawning day.

Behold, here now is mine authority,
My commission bestowed by the Spirit's call;
Prepare ye, prepare, ere the day decreed
When Babylon the great shall fall.
Fear ye now and tremble all ye people,
In whom is the sway of sin's domain,
For the wicked shall be pierced with sorrow
Before He comes whose right is to reign.

My voice is unto the ends of the earth:
All they who will, may hear,
Prepare ye for that which is to come—
For the Lord is nigh and His anger near.
His sword is suspended in the heavens above,
Upon the earth it is destined to fall;
If then, the righteous shall scarcely escape,
Woe, woe, shall be the wicked's pall.

Wherefore I the Lord knowing the calamity
Which upon the earth shall descend,
Spake unto my servant the prophet saying:
Proclaim ye now the time of the end.
All this, that it might be fulfilled
Which was written by the prophets of old,

That the weak things shall break down the mighty,
As the servants of God have foretold;

That men should not trust in the arm of flesh;
In every land let faith increase;
Let light and grace from God abound,
And all my people dwell in peace.
The weak and simple shall then proclaim
Before the wise the world around,
The marvelous greatness of His Name
And brethren be in agreement found.

Behold I am God, and I have spoken it;
These very commandments are of Me;
To My servants I have delivered them,
That fettered souls may be made free.
If then, they err, it shall be known:
For where wisdom is sought, seekers shall find,
And the blind shall see, who care to see,
Lest groping blind lead kindred blind.
Lo, now mine Israel of rightful claim—

Mine own, though scattered in factions and parts,
What power hath moulded your highest aims?
What Spirit hath held, and led your hearts?
Though ye have sinned, and are in follies still,
Though many of your ways are ways of waste,
Yet does my compassion encircle you,
So to condemn each other ye should not haste.

Heed ye, O mine Israel of these latter days,
Mine own ye are though severed sore;
Prodigals are withal, still my sons,
Though when ye are one, ye are Mine the more,
Unto salvation I am calling you still,
By the light of my Spirit I have led you far,
Though blindness in part hath happened you,
I know thy love for the Beacon Star.

The call of the hour is for your nobles and sages
Who love the Covenants that free from sin,
To recount in my word the plan of the ages,
And seek to unite all Israel within.
For I, your Master, have borne with your error,
Compassionate, sorrowing, tender, so long;
Should ye then deem union a terror,
When by it your weakness may be made strong

With accord ye agreed that my house, yea, my Temple
Should stand, on the land, where my word declared;
Ye agreed that the work of the great Restoration
Is the plan, unto man, of heaven prepared.
Prove me herewith, saith your Lord and your Master,
Unite, with your might, my Temple to build;
Then will blessings increase to you faster,
And with Glory and Truth shall Zion be filled.

There should be established a basis of working harmony
between the several divisions of the Church. This can be
done to the glory of God and the salvation of souls, if we
will.

Greater light from heaven, and greater blessings to us
all, will come when we learn this. It can be done without
compromise upon any essential thing.

We all know that the gospel is true. It is the power of
God unto salvation, to every one that believeth and is
obedient to it. We all accept that. We know by the Holy

Spirit that the ancient gospel with it's gifts and graces, has been restored to the earth again.

The divinity of the Book of Mormon as another witness that Jesus is the Christ, has added spiritual illumination and satisfying evidence concerning the gospel to multiplied thousands. This we know.

When we come to compare all our important agreements, some of our disagreements may diminish.

Should we not all labor with charity and patience to reach greater harmonies, and thus achieve mightier works in righteousness? Surely so.

That we may further such a spirit of good-will and friendliness, let us take council together to devise ways and means. We solicit the cooperation of all in whose hearts the Holy Spirit will verify that the will and purpose of this message is of the Lord.

ADMONITION

Heed ye now mine Israel
Of rightful claims and true,
Mine own, though asunder thrust
How oft would I have gathered you!
But ye have spurned each other.
In that spurning, ye spurned Me!
Include in love, thy brother,
Then, my love shalt thou see.

The writer will be glad to hear from you personally. Please address him at 2083, North Dayton St. Phoenix, Arizona.

"The grass withereth, the flower fadeth: but the word of our God shall stand forever.

"O Zion that bringest good tidings, get thee up into the high mountain"—Isaiah 40: 8, 9.

Sincerely, your brother in the faith,

James E. Yates.

"LET US GO ON TO PERFECTION"

BY ELDER J. R. McCLAIN

This language was addressed to those who had obeyed the gospel. The result of obedience to its precepts would eventually bring them to perfection. Those newly baptized are represented by the apostle as "babes in Christ," which implies a growth, or development. Just when we reach that condition called perfection, and just what it means, has perplexed the minds of God fearing people in all ages of the past.

"Be ye therefore perfect even as your Father in heaven is perfect," Matt. 5: 8, is the goal we should seek to attain, and we should go on till we reach it at the end of the race.

"The mark of the high calling in Christ Jesus"; "The race that is set before us." Jesus said to the rich man, "If thou wilt be perfect go sell that thou hast and give to the poor, * * * and come and follow me." Matt. 19:11. This language does not imply that he would be instantly perfect, but, "come and follow me"—a going on to perfection. "If thou wilt (future) that they may be made perfect in one John 17, 23, (future) that we may (future J. R.) present every man perfect." Col. 1:28.

Christ gave certain officers "for the perfecting of the saints" (Eph. 4:11), till (future J. R.) we ALL come into the unity of the faith * * * unto a PERFECT man unto the measure of the stature of the FULLNESS of Christ." (Caps mine J. R.)

My object in writing this is to encourage the weak and doubtful to renewed diligence in the effort to "carry on," and not to give up the fight. Some would fain discourage us by setting up a standard of perfection that we must attain BEFORE we can carry out the plan of Zion's redemption, or even ASSIST in the building of the temple. Now to my mind this is a serious mistake. We should not overlook the fact that it is in GOING ON in the performance of duty that will eventually bring us to PERFECTION. We never can go on to perfection and wait at the same time. That is just a trick of the adversary to cheat us out of our inheritance, the endowment. We should go to with all our might, and with all the faith we can summon. Not a passive or dead faith, but a living, acting, working faith, and build the house of the Lord, wherein he has promised to endow his servants and PERFECT them in theory, principle and doctrine, that they may go forth and prune his vine-

yard for the last time. Some say "Oh, we are not good enough; we'll just have to wait till are all agreed." And so the work languishes. Now, may I ask, just what is required to make us good enough? Let's make it a personal matter. If you think you are not good enough, get busy and do something. Why not try what the Lord told Abraham, "Be upright," "sincere," Gen. 17: 1; (margin) Set up your own standard of righteousness, and live up to it. Don't wait till every body else repents. The necessary qualification to enable you to assist in the Lord's work is to "Be humble and full of love." Now we all know what that means. It is solely an individual matter. Then let us get busy and not wait. You know the poet says "While I wait another waits for me".

A man once said to me, "I would be baptized but I am not good enough." I said to him "repent and be baptized, and get rid of your sins, and that will make you good enough to enter the kingdom." Now let me ask, are you good enough to be in God's kingdom? If so, then aren't you good enough to help build it up? Don't let any one discourage you by telling you that you are not good enough; that you must be perfect. Perfection is at the end of the race. Christ himself was made perfect through suffering. Heb. 2:10. His suffering ended at death. "He that endureth to the end" shall be saved.

We cannot hope to reach the highest state of perfection while in this mortal state. So long as we can acquire learning and knowledge we must "go on." The terms "Perfect," "Full," "Complete," "Pure," "Entire," "Total," etc. are absolute, and all signify the highest degree of a thing.

God is infinite and infallible, incapable of error or failure, while man is finite, liable to err, which is the very opposite. The Lord said to Abraham, "I am the Almighty God: walk with me and be thou perfect." (The margin rendering is "Upright," or "Sincere.") No doubt that is the sense in which Noah was perfect. The word "perfect" in these scriptures must be taken in the abstract sense. It was said of Noah, "In his generation (Before the flood J. R.) he was "Upright" "Sincere" (Margin). But after the flood, his fallibility was manifest in becoming drunken. And so it was with Abraham. The Lord said, "Because that Abraham obeyed my voice, and kept my charge, my command-

Divinity of the Bible

By J. E. Bozarth.

There are many arguments that can be brought forward in support of its divinity, but for brevity I will consider only one, which I believe to be unanswerable; one which rests upon proof within our reach, and within the comprehension of all. The Bible is either the Word of God or the work of man. Those who regard it as a man-made book should be challenged to put their theory to the test.

If man made the Bible, he is, unless he has degenerated, able to make one as good today. Judging by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters who wrote the Bible were in the main members of a single race; they lived among the hills of Palestine in a territory no larger than Texas. They did not have printing presses, and they lacked the learning of the schools, with few exceptions. They had no libraries, no steamships, railroad trains or cars to carry them around the world and make them acquainted with the various centers of civilization. They had no telegraph wires to bring them news from the ends of the earth, and no newspapers to acquaint them with the happenings of the world each day. Science had not opened nature's door and revealed the secrets of things in the earth below and the heavens above.

From what a scanty supply of knowledge they had to draw, compared with the unlimited wealth of information at the hands of man today, and yet these Bible characters have dealt with every problem of life, from the creation of the world to the life beyond the tomb. They give us a diagram of man's existence from the cradle to the grave, and set up a guide post at every dangerous point.

The Bible gives us the story of the Man of Galilee, his life's work, his crucifixion, his resurrection and ascension, all of which were in fulfillment of prophecies given hundreds of years before his arrival was announced by angels singing "Peace on Earth, Good Will to Men"; the story of Him who gave to the world a code of morality superior to anything that the world had known or ever will know.

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best talent to be found among the graduates of the universities, as many as they please, and from every land and let them select groups to travel where they will, consult such libraries as they like, and employ every modern means of swift communication. Let them glean the fields of geology, botany, astronomy, biology and zoology. Let them take advantage of all the progress in art and literature in oratory and history. Let them use to the full every instrumentality that is employed in modern civilization, and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours.

Have they the confidence that the prophets of Baal had in their god? Will they try? If not, what excuse will they give? Has man so fallen from his high estate that we cannot rightfully expect as much of him now as nineteen hundred years ago? Or does the Bible come to us from a source higher than man? But the case is even stronger. The opponents of the Bible cannot take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and is growing. They boast of a world-wide advance, and

their claim is well founded in all matters except in the science of how to live. Man has made wonderful progress. The mastery of the mind over the forces of nature seems almost complete, so far do we surpass the ancients in harnessing the water, the wind and the lightning.

For ages the rivers plunged down the mountain sides and wasted their energies without any contribution to man's service. Now they are estimated as so many units of horsepower, and we find their fretting and foaming was merely a language which they employed to tell us of their strength and their willingness to work for the good of man; and while falling water is becoming each day a larger factor in burden bearing, water rising in the form of steam is revolutionizing the transportation methods of the world. The wind, that whispered its secret of strength to the sailboat, is now pumping water at the wells, and taking men through the air at the rate of two hundred miles an hour. Lightning, thought to be the red demon of death from the dawn of creation, now brings us illumination from the sun, and carries our messages around the world.

This came in mighty nice for me when stranded in Winnipeg, Manitoba. I could neither stay nor go. My only salvation was to send a wire to Bishop T. J. Jordan, at Regina, Saskatchewan, to wire me a ticket, which he did at once, and maybe you think that I was not thankful. I surely was. I find Brother Jordan to be whole heart and soul in the work of the church, and if he gets the support needed, he and those who are laboring with him will put the wheels to rolling that will bring about the redemption of Zion.

Back to the main line. Inventive genius has multiplied the power of the human arm and supplied the masses with comforts that the rich had not dreamed of. Science is fretting out the hidden disease, and has lengthened the span of life from ten to fifteen years. In every line, except in the line of character building, the world seems to have been made over.

But these marvelous changes only emphasize the fact that man, too, must be born again. While they show how important are material things, they fail to touch the soul of man and transform him into a spiritual being.

Wherever the moral standard is being lifted up, wherever life is becoming larger in the vision that directs it, and richer in morality, the improvement is traceable to the Bible and to the influence of the work of Christ, of whom the Bible tells. The atheist and the materialist must confess that man should be able to produce a better book today, than man, unaided, could have produced in any past age. The fact that they have tried, time and again, only to fail each time more hopelessly than did W. M. E. McLellan, when he by his own learning and knowledge tried to write a revelation compared with the least one in the Book of Commandments (See Church History Vol. 1 page 223) explains why they will not—why they cannot—accept the challenge to produce a book worthy to take the place of the Bible.

They have begged their god to answer with fire; appealed to inanimate matter with an earnestness that is pathetic. They have employed in the worship of blind force a faith greater than religion requires; but their god, like the god of the prophets of Baal, is asleep.

How long will they search for strata of stone and fragments of fossil and decayed skeletons, that are strewn around the house to absorb their thoughts to the exclusion of the Architect who planned it all? How long will the agnostic close his eyes to the plainest truths—cry "Night, Night," when the sun, in all its glory and splendor announces that noon is here?

Dear readers of this little defence made in favor of the Bible, in so far as fortune can aid, I wish you every one the best of that which comes from sources beyond your control, but I wish you more that you may secure for yourselves; all that can be won by the conservation of all your strength of body, mind and soul, and its utilization, for purposes that are highest and best. Service is the measure of greatness and it is the measure of happiness as well. May God bless you all with rich opportunities for service, and may we all employ to the fullest each opportunity as it comes.

TWO THOUSAND MILES FOR A BOOK

The following pathetic story is sent us by Sr. Bertha M. Converse. The story is taken from "Winning the Oregon Country," by John T. Faris, and is published at 420 Wither-
spoon Bldg., Walnut and Juniper St., Philadelphia, Pa.—Ed.

Many, many years ago, while the great West was still an unexplored wilderness, there lived in the Oregon Country a tribe of Indians called the Nez Percés ("Pierced Noses"). They had never seen white men or heard of the white men's God or of heaven.

Two noted explorers, Lewis and Clark, with a small band of followers, made a journey westward across the continent. In the course of time they came to what is now Idaho, which was inhabited by the Nez Percés. The Indians were friendly to the white men, to whom they talked through an interpreter. Other white men soon followed, and there was a fort built on the Columbia River. On Sundays a flag was flown above the buildings of the fort. The Indians asked what the flag meant and were told that it was displayed in honor of its being Sunday. They were very much puzzled until a kind-hearted man explained to them the meaning of Sunday and also told them something about God and the Bible.

The Nez Perce braves put their heads together and decided that the white men were great and powerful because of their religion. The Indians wanted to learn more about religion from the white man's Book, which they called "The Book of Heaven," but which they had never seen. Some day, the Indians were told, missionaries would come from the country of the rising sun and tell them all about this Book.

But years passed by and no one came to bring them the Book or to tell them more of the story of the white man's God. At last one of the aged men of the Nez Perce tribe spoke thus: "They do not come to us. Why do we not go to them? It is a hard trail of many moons, but we must have the Book."

So it was decided in the council that they should send messengers to the land of the rising sun for a copy of the Book. Volunteers were called for, and four men were selected, two who were old and two who were young. Speaking-Eagle was the leader because he was the oldest and a chief. Man-of-the-Morning, another of the older

men, was an important personage in his tribe. Rabbit-Skin-Leggings, a youth, was the nephew of Speaking-Eagle. No-Horns-on-His-Head was only about twenty years old, but he was as much in earnest in seeking for the Book as the others.

After a solemn meeting of the tribe and a farewell, the travelers set out on their two-thousand-mile journey to an unknown land to find the Book. After months of dangerous and weary travel, filled with many hardships, they came to the fort called St. Louis, where the large city now stands. This was the first town they had ever seen. Silently they made their way on moccasined feet through the streets until they came to the headquarters of General Clark, who was in command of the barracks.

General Clark received his guests very courteously and waited to learn their errand. At last they told him of their search. They wanted the white man's Book of Heaven. Would General Clark give it to them? They wanted to know of God as the white men know him; would he tell them?

General Clark was himself a Christian and told them as best he could about God. But he had no Bible in any language which the Indians could read. Nor did he have any missionaries at the barracks whom he could send with them. All winter the Nez Perce braves waited, hoping to learn more than had yet been told them. While they waited Speaking-Eagle sickened and died. His journey was ended, but he had not found the Book. Not long after this Man-of-the-Morning also died.

When the spring came again, although they had not been able to find the Book, the two remaining braves made up their minds to start on their long journey back to their home valley. On the night before their departure General Clark gave them a banquet in his home. After the meal was over he asked No-Horns-On-His-Head to speak to the guests. This is part of the speech which he made:

"My people sent me to get the white man's Book of Heaven * * * When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to other hunting grounds. No white man's Book will make the way plain."

And so with this sad farewell the two Nez Perce braves started on their return trip. They had gone but a little way, however, when No-Horns-On-His-Head sickened and died and only Rabbit-Skin-Leggings remained. Finally he reached home and was greeted by the members of the tribe. How disappointed they were that he had returned without the Book.

A great many years have passed since then, and we have sent to the Nez Percés the Bible translated into the language which the Indians can read. Many missionaries have gone out to them and taught them from the Book for which they risked their lives through two thousand miles of wilderness.

"LET US GO ON TO PERFECTION"

Continued from page 127

ments and my laws." (Gen. 26:5.) His fallibility was manifest in that he allowed Sariah his wife to persuade him into committing adultery with Hagar. Gen. 16:2. But when he was obedient, God blessed him. Then let us not be discouraged and refuse to go forward in the work intrusted to us because of human weakness. Let us go to with renewed diligence to the task that lies before us.

REFLECTIONS

What is life to a man who with constant endeavor,
 Seeks favor of all that is pure,
 While sin with her legions enthrall him forever
 To make all his hopes insecure?
 Will God in the end say unto the faint-hearted,
 "You've struggled, but struggled in vain?"
 Or regard his desire which Satan hath thwarted,
 Mid anguish and sorrow and pain?

I've sought from the days of my earliest childhood
 To love God, be honest and true;
 But many a blunder I've made through life's journey,
 And sadly they pass in review.
 But still I keep on; mistakes I keep making;
 Though the sun's shining never so clear;
 And it seems notwithstanding my care and painstaking,
 Those ills in my life still appear.

Faith stands in the foreground, her arms are outstretching,
 Hope, raising her face to the sky,
 Are beckoning onward, my soul coalescing,
 Inspire me once more to try:
 And I cannot but think that when life's work is ended,
 When I stand at the great judgment bar,
 The service I've rendered will meet with some favor
 Where the beautiful gates stand ajar.

On the downhill of life I am swiftly declining,
 In the spirit-land soon I shall be;
 Oh, may it be mine to be fondly reclining,
 Gazing out over life's crystal sea,
 With Jesus and loved ones enshrined in bright glory,
 Where alluring sin shall ne'er come;
 And ever extol that wonderful story
 In that beautiful, beautiful home.

And when I am called to throw off this frail covering,
 Which I've worn for these long weary years,
 On the brink of the grave I'll not seek to keep hovering,
 Nor sigh for this sad vale of tears;
 But will look on my face so silent and grey,
 And count every wrinkle and furrow;
 And rejoice that this body I'm leavin' today,
 Shall become everlasting tomorrow.

Willard J. Smith,
 Port Huron, Mich.
 May 25th, 1935.

BOOK'S FOR SALE

We still have unbound sets of "The Evening and Morning Star," reprint edition, with markings showing changes in the revelations. It also contains Washington's Vision and the Cole vision. Per set of 32 copies, post paid, \$1.00 while they last.

Have you read "What the Restoration Teaches Concerning God," by Willard J. Smith? It is a masterpiece. Every lover of truth should have it. Price, single copy, 35 cts. Four or more copies to one address, 25 cts. post paid.

Send orders to Church of Christ, Box 472, Independence, Mo.

"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low."

And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

OUR FAITH LOOKS UP TO THEE

Dearest Father, we are walking,
 Out to find the light today;
 Take us by the hand and lead us
 In the bright and happy way.

Do not leave us by the way side,
 Nor to walk in paths of sin;
 But do help us build our knowledge
 That we all may learn of Him.

He's our Savior and we know it;
 He will take us by the hand,
 And will lead us into glory
 With the righteous and the grand.

He has promised every blessing,
 If we do keep his command
 Rise up children, and go forward!
 He will help you all he can.

God is standing in the pathway,
 Waiting now for us to come;
 To receive his glorious gospel
 That was brought us by his Son.

He has given all the promise,
 If we lead a righteous life;
 That our home will be in heaven
 With our Savior Lord and Christ.

Sr. Lucy E. Cruse,
 Denver, Colorado.

Bro. Wilfred Ivan Norgrove, son of Sister Vernon Burns, of Detroit, Michigan, was married recently to Miss Marion Barkhouse. The exact date was not furnished us. The young couple took a trip to Buffalo and Niagara Falls, and were to be at home after September 20 at 75 Kensington boulevard, Detroit. The Advocate extends congratulations to these young people, and wishes them a blessed voyage along the stream of life. May they contribute of their fresh young energies and enthusiasm to the work of the Lord in these days that are nearing the end.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."
 Isa. 8:20.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?"
 Isa. 8:19.

"If you want the cream of the experiences of the Christian centuries, read your hymn book. It is in the poetry of the church that the experience of the Christian heart finds its sweetest and fullest expression. The greatest hymns which have ever been written have been hymns extolling the name of Jesus. The hymns which congregations sing best are hymns which glorify his name."—Charles Edward Jefferson, in Things Fundamental, quoted in The Saints Herald.



FROM THE MAIL SACK



Bro. Wm. F. Anderson sends an account of the pretty wedding of Sr. Ester Smith and Mr. Thomas Sampson "in the little white church" at Cranston, Rhode Island, September 21st. The ceremony was performed by Elder H. B. Johnson, Bro. Wm. F. Anderson offering the prayer. Sister Doris Caswell sang, "I Love You Truly." Sr. Fannie McDonald presided at the piano. Mary E. Smith, a sister of the bride, acted as bridesmaid. The groomsmen were Mr. Lars Sampson, a brother of the bridegroom. The young couple left on a trip for Niagara Falls and other points. The writer says, "Sr. Sampson is one of our worthy girls, one who has been faithful to her Master and has been a regular tithe payer." The Advocate joins Bro. Anderson in wishing God's blessings on the young couple.

Providence, Rhode Island, Oct. 10, 1935.

Dear Sister Sheldon and to the Saints and Friends everywhere: I should like to write about my visit to the Lamanites. We were warmly welcomed and had a very pleasant visit with Bro. Loft and Sr. Miracle. They treated us very nice. We talked quite a bit about the Book of Mormon, and it was interesting. Bro. Loft hopes some day to see a church built on the Reservation. I don't think I have ever met any better people to talk to than these. We went all over the Reserve, and had a wonderful visit.

We also visited Joseph Smith's home and the sacred grove. (Where he met the angel of the Lord.—Ed.) The Mormon elder told us all the interesting facts about the home and the grove. We went to Hill Cumorah, too. The monument is a wonderful piece of work.

We visited Bro. and Sr. Warner and received a fine welcome. We talked quite a bit about the temple and the Lamanites. Bro. Warren expects to see a church built on the Reserve some day. That is his heart's desire.

My husband is not a member of the church, but I hope some day he will be. I hope to live so that he will say, "Truly, it is the right church." I hope ever to be faithful that I may be worthy to go into the temple of God.

Bro. Anderson was in Cranston for my wedding. I had a wonderful day, and was glad to see Bro. Anderson. It is good to see the saints. I hope that our little church in Cranston will grow in righteousness and numbers.

Your sister in Christ,
Evelyn (Smith) Sampson and husband.

Sr. Yarbrough, of Houston, Texas, writes that Mrs. Cox, her daughter, whose life was despaired of a year ago, through administration and the blessings of the Lord that was received, has been making steady improvement, can go to town, is gaining in weight, looks fine, and they believe she is gradually getting well.

Sr. Yarbrough asks the missionaries not to forget the isolated saints, but to write often to the Advocate, telling of their labors. Nothing cheers the heart so much as to hear of the progress of the Lord's work.

"Come now, let us reason together, saith the Lord."

Isa. 1:18.

Bro. L. E. Welch of Clare, Michigan, sends contributions for some of the members, remarking that one sister had a dollar given her for a birthday present, which she offers to the Lord's work.

Speaking of the Coleman branch, Bro. Welch says it has been greatly diminished owing to members moving away, but the few who remain and those living around about are renewing their efforts to keep the banner of King Emanuel afloat. Some fine meetings have been enjoyed of late. There is a oneness of spirit.

"We enjoyed a fine one day meeting, for which Michigan is famous, at Flint, September 1st. The sermons were encouraging and a splendid young sister from Toledo, Ohio, was baptized."

Detroit, Michigan, Oct. 9, 1935.

Have been reading the Advocate recently through one of the brothers of the Church of Christ, and have been very much impressed with it. I am sending you some thoughts that came to me. I retired early one evening and could not sleep for the following words kept forming before me and I was impressed to get up and write them. I did so and went back to bed and to sleep at once. This is what came to me:

Many of us have a picture of a burning pit with Satan and his imps dancing round, mocking our helplessness in that great judgment day. But my idea would be that to see Jesus in all his glory, gazing upon his sheep with kindly eyes and pierced hands and feet, and to know we had rejected him and to see him slip from us,—that would be hell.

Bertha Streeter.

Fremont, Michigan, Oct. 7, 1935.

Dear Brothers and Sisters: I have often thought that I should write a few lines to the Advocate, but as I am not gifted in writing I feel like I do about bearing my testimony; I would rather listen to others, as I feel one of the weakest of God's children.

There is only a small bunch of us here. We have services only as they are held in my home. We have a Bible class every Sunday afternoon, and we have been studying the lesson outlines in the Advocate. We think they are fine and we have gained strength from them. We have tried to do what good we could in taking the gospel to others. Our hearts were made to rejoice yesterday, a beautiful Sabbath day, when one more was added to our number, a very promising young man, Bro. Earl Richmond, whom we feel will be an instrument for good in God's hand. We went to the lake at 10:30 for baptism, had our Bible class at 2:30, and preaching and confirmation in the evening at 7:30, Elder Fred Hastings being the speaker. So we spent the day rejoicing in God's great work, as his Spirit was ours to enjoy from the time we rose from our beds until we retired for the night. We feel we have been blessed and rewarded for our efforts and hope that soon more may be added to our number. We ask that you will remember us in your prayers, that we may be faithful in the service of the Master, and our prayers are always for God's people.

Your sister in Christ,

Vivian Heath.

Bro. Martin C. Wagbo, of Howard City, Michigan, sends his tithing and offering to Bishop McClain and wants to know about the work on the temple, how it is progressing. He expresses the desire to make more money that he may have more to give the Lord's work. He adds: "When I was sick last winter, after writing you I noticed a marked improvement, through your co-operation, the following Sunday and after. Glory to our God."

Sister Leona E. Lake writes of the Sunday school work in Muskegon, Michigan. Says they have been using the lesson outlines in the Advocate in their adult class, thinks they are good, but the class finds them too short. The sister says this Sunday school will be glad to subscribe for quarterlies if they are published, and also remarks that a little Sunday school paper is needed; that the children like to get something.

(Until we have publications of our own, why not use Zion's Hope for the little folks? It is published by the Herald Publishing House, Lamoni, Iowa, at 50 cents a year, or comes cheaper in bundles.

The David C. Cook Publishing Co., Elgin, Ill., put out a number of papers and quarterlies, or lesson sheets for the children. As they have the vast public for a market, their prices are lower than other publishers. A postal card will bring you prices and samples.—Ed.)

NOTICE

Church of Christ members in or near Los Angeles, or visitors to Southern California, please take notice.

Elder Levi Hemenway of 309 E. Hearshey St., Wilmar, California, is in charge of Church of Christ activities in that region. Wilmar is an eastern suburb of Los Angeles, lying just east and a mile south of Alhambra, and west and south of El Monte. Services are held regularly at or near the above address. The church there extends cordial invitation to all. Get in touch with Elder Hemenway for full information.

Oakland, Calif. When in this place, see Elder Joseph Clark, 926—9th Ave., or Bro. E. R. Williams, 698 Maud Ave., San Leandro.

Shafter, Calif., north of Bakersfield, see Elder B. W. Peck.

Chico, Calif. north of Sacramento, address Elder J. L. Detrick, R. 3, Box 191, or see him at 4455 21st St.

Folsom City, Calif., see Bro. Geo. Dahl, R. 1, Box 1-B, or Sr. Ethel Chapman, P. O. Box 23, Folsom City, Calif.

Placerville, Calif., see Bro. Caas Badgerow, Star Route.

Ontario, Calif., see Bro. Fred Daiken, 222 S. San Antonio St., or Sr. Harper at 1008 E. California St.

San Bernardino, Calif., see Elder W. F. Yates, 638 Seeley Ave.

These persons will welcome visitors desiring information concerning the Church of Christ.

In Phoenix, Arizona, see the pastor, Elder Kieth Rogers, at 1815 W. Jackson St.

James E. Yates,
(Missionary in charge.—Ed.)

"Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: That say, Let us make speed and hasten his work, that we may see it: and let the Counsel of the Holy One of Israel draw nigh and come, that we may know it."

"Therefore my people have gone into captivity because they have no knowledge."

Isa. 5:18, 19.

Isa. 5:13.

EDITORIAL NOTES

The business Manager has issued a catalogue of Church of Christ publications. Every member should have one for handy reference, and it is yours for the asking.

From time to time there come to the office expressions of commendation of Williard J. Smith's book, "What the Restoration Teaches Concerning God." It deals with a subject that is both old and new. It has come up at different times in divers places and is confined to no particular group. It is the consensus of opinion that Bro. Smith's book is not only able; that it is unanswerable. The price has been reduced to only 35 cts. It ought to be in the home of every member of the church. It is listed in our new catalogue, and can be obtained by writing the Church of Christ, Box 472, Independence, Mo.

When speaking of the building of the temple or the establishment of Zion it is not unusual to hear the expression, "We are not good enough," or, "We have to get ready." Read Bro. J. R. McClain's answer to that thought in this issue. It is entitled, "Let Us Go On to Perfection."

The closing numbers of the Flint series of lessons written for the Minneapolis young people's class which have been appearing in the Sunday School Department will be of interest to the general reader. They deal with the subjects of what it takes to make a "Living Church"; of the Apostasy of the early Christian Church and the Restoration, introducing remarkable statements by some of the great reformers showing their spiritual insight and their prophetic foresight in their declaring that a Restoration must come.

Elsewhere in this issue there appears the marriage announcement of one of our young sisters of Cranston, Rhode Island, in which we are told that she and her husband were going on a wedding trip. Yesterday we were pleased to receive a letter from this young sister for the Advocate. As we read of the places she had chosen to visit we could see the interest she has in the Lord's work. We feel thankful for such young persons and wish there were many of them. We are sure the Advocate readers will join us heartily in praying God's blessings upon these young people as they journey along life's pathway together.

"There is nothing that will give Bible believers more courage and encouragement than to read the words of prophecy and see their fulfillment in the history of our times."

E. E. Long in a sermon Sept. 29th, on the Temple Lot.

NOTICE OF PROTEST

I hereby give notice that I am protesting the action of the Independence Local Church, in the case of Church of Christ vs. M. M. Case; wherein the Local Church did endorse the recommendations of the court, which recommendations we maintain are contrary to the Church law governing such cases, and do defeat the purposes of right and justice provided for and maintained by the findings of the court.

I therefor ask a reconsideration of the action of the Local Church on the recommendations of the court, and that this reconsideration be a part of the business of the business meeting to be held in December, 1935.

Signed: A. M. Smith.

INDEPENDENCE ITEMS

We are having nice warm weather for the middle of October. It is good for the workers in the Temple excavation.

Brn. A. M. Smith and his son, Alexander, also R. B. Trowbridge, have been recent visitors. All were glad to see Bro. Trowbridge so much improved after the automobile accident. He and his wife are not fully recovered, however.

Bro. Smith preached for us Sunday morning, October 13th. He is on his way back to his mission, in the northern states.

Friday evening, October 11th, Sister Vida E. Yates left with her daughter and her son-in-law for Detroit, Michigan, to spend the winter. While we expect her to be away for only four or five months, we felt sad to part with her. She has always been greeted gladly on those Sundays when she has been able to get to the Church. We shall miss her, but will look forward to her return with the conference visitors in the spring. Her address, until further notice, will be 5811—4th Ave., Detroit, Michigan.

A number of the sisters have put in busy days each week for a number of weeks canning for the store house.

Upon hearing of the death of our young brother Wallace Anderson, Sr. McBain wrote the following:

IN TRIBUTE

BY SISTER MINNIE MCBAIN.

Dear brother, thou hast left us;
We are grieved to have thee go;
But we bow in meek submission,
Knowing God would have it so.

As we gaze upon the lumber,
Piled upon the Tempel Lot,
We're reminded of your labors,
Which shall never be forgot.

Thou hast gone where there's no doubting,
Where there is no strife or wrath;
Where temptations can't entice thee
From the straight and narrow path.

We are glad we ever met thee,
Felt the warm clasp of thy hand;
And we know thou wilt be waiting
For us in that better land.

So we'll labor on the temple
Like you, doing all we can,
Until God sees fit to call us
Once again with thee to stand.

Our aged Brother Madden, past eighty, has been working over in Kansas City, Kansas, where he baptized a number and got the work started a few years ago. He is happy to be assisted by a young Bro. Lucas, who, with his good wife, were among the first converts to the gospel at that place. Bro. Lucas has been ordained to the office of a priest, and Bro. Madden finds him a great help, because he is an earnest young man, thoroughly devoted to the gospel work.

ATTENTION OF ALL THE LOCAL CHURCHES

Since the membership have, by referendum vote, indorsed the Sunday school Association, it is necessary, in order to move out, for us to know what is being done along Sunday school lines in the local groups and churches, therefore we are asking that every local church, and groups that are not organized as well, write us on the following questions:

Have you an organized Sunday school?

If not, do you meet for study in any manner?

If not, why not?

What classes do you have, for children, adults, or both?

What are you studying, the Bible, the Book of Mormon, or what?

Have you been using the lesson outlines in the Sunday school department in the Advocate? If not, why not?

Please feel free to express yourself fully, and give us any suggestions you may have to offer. May we hear from you promptly?

A. M. Smith, General Superintendent,
Louise Sheldon, Secretary,
801 W. Kansas St., Independence, Mo.

Sister Ellen Hockenbury renews her subscription and writes: We few members here at Silverdale certainly like the Sunday school department in the Advocate. It is a great help to us.

"It is becoming more and more clear that the principles of our religion and the findings of social science point in the same direction. Economists now call attention to the fact that the distribution of wealth and income, which is so unbrotherly in the light of Christian ethics, is also unscientific in that it does not furnish purchasing power to the masses to balance consumption in our machine age * * * What the country needs most is bold, persistent experimentation. It is common sense to take a method and try it; if it fails admit it frankly and try another. But above all try something."

Franklin D. Roosevelt, quoted in "Christianity and Industry."

"And let us consider one another to provoke to love and to good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another. And so much the more as you see the day approaching."—Hebrews 10: 23-25.

"Unselfish care of the lowliest and the least, which was Jesus' specialty and which has always seemed to cynics incredibly ideal, is obviously a basic law of life now, without observing which no civilization can be secure. In the long run, we never can keep for ourselves anything for which we care most unless we share it with the whole body of the people.

"We want health for ourselves and our families. Then we must start it. Epidemics know no boundary lines, and scarlet fever is no respecter of social classes. There is no assurance of health for anybody save as assurance of health is shared with everybody. That principle everywhere applies and ever more clearly as our modern society evolves." Harry Emerson Fosdick in the *Cosmopolitan*.

SUNDAY SCHOOL DEPARTMENT

A LIVING CHURCH

LESSON 9

"Now ye are the body of Christ and members in particular." Cor. 12:27.

The manifestations of life within a human body are evidenced in the following manner: the senses of Seeing, Hearing, Talking, Thinking, Moving, Tasting, etc.

In fact, life itself is made up of activity. A dead body is possessed of the same physical elements as a live one, but with life extinct it cannot express itself. So it is with the church. It may have the physical form in exactly the proper proportions, but to be the Church, or Body of Christ, it must manifest life. Again, the church being a spiritual body, the manifestations of life or activity in it must of necessity be spiritual. And so it was when it came fresh from the hand of the builder.

Jesus says:—"I will build my church and the gates of hell shall not prevail against it." Matt. 16:18. Try to imagine the gates of hell prevailing against a dead form.

The various senses, mentioned as being the evidence of life in the human body, find a counterpart in the Body of Christ, (the Church), in that there are nine spiritual gifts or manifestations, enumerated by Paul in 1 Cor. 12 as follows:—Faith, Wisdom, Knowledge, Healing, Miracles, Prophecy, Tongues, Interpretation of Tongues, and Discerning of Spirits. James says:—"As the body without the spirit is dead, so faith without works is dead also. James 2:6.

Study carefully Paul's analysis of the church as compared to the human body in 1 Cor. 12; Eph. 4; Jas. 2; 1 Pet. 2:5.

In the above we see that if the body without the spirit is dead, so the church without spiritual life is also dead.

When Christ commissioned his apostles to preach, what evidence of life did he say would follow their ministry?

Answer: Matt. 28:18-20; Mark 16:15-18; Luke 24:44-49.

When the church "tarried" as Christ commanded, what evidence of life was manifested?

Answer: Acts 2:1-47; 8:5-40; 19:1-7; 1 Cor. 12.

In fact, the whole New Testament scriptures is in itself evidence of spiritual life in the church. When the church sinned and lost its spiritual life, scriptures ceased, because revelation, (life) ceased.

This leads our study to the next step, viz:—The Apostacy of the church or the ushering in of the Dark Ages.

THE GREAT APOSTASY

LESSON 10.

"From the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force." Jesus—Matt. 11:12.

In our last lesson we saw a beautiful picture of the living Church of Christ, wherein was manifested the life given it of God, and wherein the light of the Holy Spirit illumined the hearts and minds of men, and the spiritual gifts were enjoyed, and God's power was made manifest in healings, tongues, prophecy, and the like. That this church was not destined to remain in the blissful condition is very evident from the language of Jesus quoted above. When the Apostle Paul came upon the scene of action, he too, saw the apostacy and overthrow of the church. Not by might

from the outside, but from a dwindling in faith and virtue from within the body of Christ. In this connection let us turn to Acts 20:28-30. Here Paul goes into detail on what was to become of the church, and who would be responsible.

Now turn to 2 Thess. 2:1-4. Here is another picture of the church losing its spiritual life, and being given over to man's lust for power.

In Rev. 12:1-6; we have the beautiful picture of the woman who typifies the church, but her beauty was marred by the presence of great red dragon, and to preserve her "Man Child" from the dragon, it was caught up to God as soon as it was born. This "man child" was the "life" of the church, which enabled it to continue in the knowledge of God. When it was removed, the church (woman) became enfeebled and her kind could not be propagated, and the dragon continued to pursue her until she was overcome. Rev. 12:13-17.

In Rev. 17 (Entire Chapter) the scene changes. The woman appears again, but not now clothed with heavenly light. She now appears in the raiment of a harlot. All of which shows the complete apostasy of the church.

John Wesley says:—

"The gifts of the Holy Ghost were no longer to be found in the Christian Church; because the Christians had turned heathens again, and had only a dead form left."

Ninety-fourth sermon, Vol. 2, p. 266.

Guinness, in his "End Of The Age," Vol. 10, page 338. says:—"Apostasy has been universal. If we trace the history and note the condition in the Eastern churches, the Coptic, Armenian, Nestorian, Syrian, or Greek professing Christian churches, we shall see the same thing. In all, sooner or later, the light of truth so graciously granted has been first obscured, and then lost, while a darkness, all the more dangerous in that it professes to be light, has taken its place. The worship offered in these churches has for ages been little better than idolatry; the morality practiced and the doctrines inculcated at fundamental variance with those of Christ."

THE REFORMATION

LESSON 11.

Since the idea of a reformation is not specifically mentioned by name in scripture, in the way the great apostasy, or the promised restoration is. Yet, since it is very obvious that the transition from the time of great darkness, known as the "Dark Ages", to that of a complete return to the teaching of the gospel, is not one to permit of a clear cut cleavage, we must not ignore the bravery and nobility of character that caused the long list of men and women who went cheerfully to a martyr's death, in order that might eventually break forth in all of its divine splendor in the time of the latter days. These noble souls did their part and did it well, and in the light of what we have learned in these lessons with regard to God rewarding all according to their works, they must be regarded as being a very important part of God's plan for the latter days. Hence, may we not accept the statement in Zech. 14:7: "But it shall come to pass, THAT at evening time it shall be light," as having direct reference to the great work of the Reformers? They certainly contributed their part to the light that was to break forth in the evening time of the world's history.

Webster defines reformation, to mean:—"To form anew". This every one of the Reformers sought to accomplish, while each from Luther on, predicted a complete restoration to primitive Christianity. Webster defines restoration, to mean:—"To reproduce as originally existing."

We will therefore devote this lesson to a brief review of some of the most pronounced statements of these good men of God. None of them claimed that the priesthood, or "man child" that was "caught up to God" as we learned in our last lesson, was restored to earth again. ALL any of them claimed to do was to try to "reform" existing conditions, so that the promised restoration might be an accomplished fact.

John Wesley, from whom sprang Methodism, says in sermon 71:—"The times which we have reason to believe ARE AT HAND, (if they are not already begun) are what many pious men have termed 'THE LATTER DAY GLORY'; and yet the wise men of the world, the men of eminence, the men of learning and renown, cannot imagine what we mean by talking of any extraordinary work of God! They cannot discern the signs of these times! They can see no signs at all of God's arising to maintain His own cause, and SET UP HIS KINGDOM OVER THE EARTH."

Roger Williams, founder of the first Baptist Church in America, says:—"In the poor, small span of my life, I desired to have been a diligent observer, and have been myself many ways engaged in city, in country, in court, in schools, in universities, in churches in Old and New England, and yet cannot, in the holy presence of God, bring me the results of a satisfying discovery that either the begetting ministry of the apostles and messengers to the nations, or the feeding and nourishing ministry of pastors and teachers, according to the first institution of the Lord Jesus, is yet restored and extant * * * the apostasy of Antichrist hath so far corrupted all that there can be no recovery out of that apostasy, till Christ shall send forth new apostles and plant churches anew."

Daniel Mac Gregor. pp. 147-8-9.

Many others of like character may be added, but we refer you to the "Marvelous Work And A Wonder" by Apostle

THE LATTER DAY RESTORATION

LESSON 12.

In our former lessons we were made acquainted with the Church of Christ as organized by himself in New Testament times. Its form of organization. Its principles of doctrine, and practice, etc. We have also seen that it was predicted that it would go into apostasy for a long period of years. We have learned that the great Reformers understood these things and predicted that there would eventually be a complete restoration of the original organization and doctrine.

In this lesson we will discuss this and bring to our attention the vast array of scripture, in which a promise of a restoration is indicated.

This restoration was not only to include the re-establishment of the Church of Christ, but was to bring to a culmination, the great prophetic promises of the scriptures, from the beginning. This is the express statement as found in Acts 3: 19-21, and 2 Peter 3 1-4.

All of which being true, it is obvious that we will only be able in this lesson, to draw brief outline of this most marvelous work.

The restoration of the church is promised in Revelation 14: 6-7. This was fulfilled, when it had its beginning with the experience of the young boy Joseph Smith, on April 6th, 1820, when in a vision God and Christ came to him while he was praying in the woods for light. Later, in September,

1823, the angel mentioned in Revelation came to him and told him that the time for the everlasting gospel to again be preached as before and that all of the spiritual blessings connected with it were again to be enjoyed among men. A thought for consideration is in the fact that, since we have showed in these lessons the apostasy predicted did come to pass exactly as described, and that the church was to be in the wilderness for 1260 years, 1830, would be time of the restoration, and further, that since the only statement as to how the apostasy was to be broken, is this one in the 14th chapter of Revelation, any movement that came into being in any other way would be a counterfeit, according to the Bible.

In Zech. 2: 1-7; we again find mention of an angelic ministry in connection with the Restoration. In this case it was to be brought to a young man, and conveyed the information that the Restoration was also to include the restoration of Israel and the rebuilding of Jerusalem. Again, Joseph Smith as that young man fulfilled the prediction literally but died before he saw its realization. He was so sure of the fulfillment of this prophecy that the church sent messengers to Jerusalem to pray that the curse be removed from that land. Which curse was removed with the return of the rains in 1952-3. Isa. 29:1-24, gives in detail circumstances connected with this event.

Another phase of the Restoration was the bringing to light the record of the ancient Americans, who were also of Israelitish origin of the tribe of Joseph, to whom the greater promises to Israel were directed. This is the book that was sealed, as mentioned in Isa. 29. It is also very clearly described in Ezek. 37: 15-21.

Studies in American Archeology subsequent to the beginning of the Latter Day Restoration, have verified in detail all that has been claimed for the record. The Indians themselves furnish very valuable ausiliary information relative thereto.

The above is only intended for a brief outline for study that can branch out indefinitely.

GLEANED FROM OUR READING

"From among the men who listened to his (Christ's) teaching he invited a few to leave all and give themselves to the mission of preaching and teaching; the masses he left to continue their lives and labors, putting the leaven of righteousness into whatsoever they were doing.

"The work of the world must go on. Factory, shop and farm are as necessary as church and school. Those who serve in the name of Christ must serve, like leaven, within the lives of the masses, not from somewhere above them or without them. 'These factories must become sanctuaries,' said President Coolidge. The work of the world must be consecrated; the institutions of government and commerce and education must become sanctuaries of brotherhood; hearthstones must become alters; and the men and women sharing common tasks must become beloved communities before the kingdom of God will have come as Jesus prayed it would, and died that it might."

From "Christianity and Industry," by Alva W. Taylor.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

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PASSED ON

Myrta Maude Jeffers, daughter of Samuel J. and Elizabeth Susan Jeffers, was born Dec. 21, 1868, at Tupper's Plains, Ohio. Baptized into Christ about 50 years ago at Vales Milla, Ohio. Married to H. E. Moler, March 6, 1869. To this union four children were born, viz., Alma Claremont, Avis Maude, Ammon Raymond, and Agnes May. She came with the family to Holden in 1903, where her home has been since. She died Sept. 20, 1935, at her home, 400 East 4th St., after more than a year of terrible suffering with valvular heart trouble- leakage of the heart, and dropsy. The night before her death she offered a beautiful prayer just as was her custom when she was in health. She was a true and faithful wife, a wonderful, loving mother, besides being a loyal disciple of Christ.

The funeral was held at her home on Saturday, Sept. 21, Elder E. E. Long delivering the sermon. The KMBC Male Quartette, The Midwesterners, rendered beautifully and solemnly "City Four Square," "Beautiful Isle of Somewhere," and "Abide with Me." She was laid to rest in the Fairview Cemetery where she awaits the resurrection of the just. The floral offerings were profuse and very beautiful. Besides a large concourse of her Holden neighbors and friends, the following out of town persons were present: Misses Mary and Kate Edmondson, Mr. and Mrs. J. L. Long and son, Mrs. C. B. Wilson, Mrs. Fred Kimball, Mrs. W. C. Hearl, Mr. and Mrs. John Smith, Mr. and Mrs. C. F. Simes and Miss Louise Simes of Marshall.

Dr. and Mrs. H. J. Harrington of Lexington, and Miss Louise Simes of Marshall.

Mr. and Mrs. Frank E. Woodmancy, Mrs. Fred Koehler, Kenneth Krahl, Edward Cronenbold, Rhoderick May, Robert Crawford, and Miss Ina Hattey, all of Independence.

Frances Mahaney, Paul Fonda, Miss Betty Haviland, Frank Mandacina, Miss Mildred Whiting, and Ticy Ann Wade, all of Kansas City. W. B. Moler of Tulsa, Oklahoma.

A quiet and wonderful woman has gone on to her well earned rest.

Sister Laura Sterns died October 10th, in Vineland, California. She was born July 9, 1911, in Ohio, and moved to Palisade, California, with her parents eleven years ago. She was baptized into the Church of Christ September 4, 1933, by Elder C. L. Wheaton. She leaves a husband and two children, a son six years old, and a daughter four. She is also survived by her parents, Mr. and Mrs. Milton Manaway,

CALLED HOME

Once again God has taken from the strife and turmoil of this life, to that more abundant life a brother, whom we all loved in the gospel ties. Elder Preston Philbrick passed away Monday morning August 5, 1935, at the Robinson Memorial Hospital in Boston, Massachusetts. Funeral services were held at the Jones' Funeral Home, Public street Providence, R. I., August 8, at 2 P. M. Elder Herbert B. Johnson preached from the text, Rev. 20:6. Sr. Rose Burlingame sang "Asleep in Jesus," and "Beautiful Home." Bro. Philbrick leaves to mourn his widow and a son Bro. Herbert Floyd Philbrick.

Bro. Philbrick was born May 24, 1864, at Woodland Aroostook County, Maine. He was baptized in the Reorganized church by S. O. Foss in January, 1900. He transferred to the Church of Christ in Providence May 16, '28 and was ordained an elder by Elder Herbert B. Johnson. We give excerpts from a poem composed by Sr. Mary Smith and read at the funeral by Bro. Herbert Johnson.

Victory

Just one more life departed
From earth and all its sins,
To heaven, where the greater,
Abundant life begins.
At times the way grew weary;
His cross was heavy, too,
But bravely, like his Master,
He bore it safely through.
O'er death he is triumphant;
Of glory he's an heir.
We think we hear the message
That greeted him up there:
"Well done, thou faithful servant;
O'er small things thou didst win;
A master over great things
Thou shalt be—Enter in."

"The golden rule of Jesus was founded realistically upon the recognition of the primacy of the self in human experience. To every rational human being, self is the pivot upon which all experience turns. All begins with self; it is only when all ends with self that Christian teaching is subverted."

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