

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.

VOLUME 13

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NUMBER 1

A NEW YEAR SERMON

By Elder E. Leon Yates, son of Apostle James E. Yates.

I am done with the years that were;
I am quits;
I am done with the dead and old;
They are mines worked out, I delved
In their pits,
I have saved their grain of gold.
Now I turn to the future for wine and bread,
I have bidden the past adieu.
I laugh and lift hand to the years ahead;
Come on! I am ready for you!

—Markham.

This is the time of the year when the world stops and looks. It looks to see mistakes, and past successes.

Today thousands are looking back, as well as forward. Some are satisfied with what they see. Some are sad. Some are indifferent.

This is the day of self-examination; and also the day for your resolutions.

I wish to impress on our minds the necessity of a careful, thoughtful and prayerful examination.

I am sure we all will find need for improvement. Think as these questions are asked:

Have I any habit that does not help me or any one else?

Do I put off 'till tomorrow what should be done today?

Am I lazy-minded?

Am I kind, or grouchy and disagreeable?

Have I any bad habits of speech?

Do I think evil thoughts?

Am I a fit associate at all times for my friends?

Am I a good example for my children?

Do I do things I would not want my children to do?

Am I willing at all times to lend a helping hand where it is needed regardless of who it is that needs my assistance?

Am I willing to have all my thoughts and actions known?

Have I charity?

This is just the beginning of questions that we could ask ourselves.

The farmer observes weeds in his corn, and finds the soil hard and crusty. What does he do? CULTIVATE.

Our lives as well as our corn may need to be cultivated to produce noble character.

The weeds of bad habits should be plowed under, the crust of indifference to mental and spiritual advancement must be loosened before we can receive light that produces growth.

New Year. When retrospection reminds us of our faults it is time to begin to cultivate, if we are good farmers of life. Sounds easy, doesn't it? But the task is hard.

It is easy and natural to gossip a little at the neighbors. It is easy to find fault with a brother or sister or friend,

and at the same time overlook our own fault.

Judge not, lest ye be judged. Who are we, to judge? Where do we get our right to judge? Remember, man can do anything with himself, but do not try to do too much with others.

Man in his search for worldly pleasures and happiness loses sight of the real goal of life when he loses sight of God.

Neither are we creatures of destiny. We are not placed in the world without power to combat the elements. We are not here without power to cope with spiritual forces.

God made us master of all in the earth, including the welfare of our own souls. We are not victims of circumstances. Feeble men are the sport of circumstances, but circumstances are the sport of real men.

We are made in the image of God, and are made capable.

Life is short. Man is small, yet powerful. Most men are about twenty-seven percent of what they are capable of, becoming.

Do we realize, as each day passes, it is gone forever. We will pass this way but once. All will soon be a memory.

Let us resolve to look over each day and plan our activities. Let us each day say to self: "I may be a small ship on a small pond, but I am captain of that ship. My ship goes where I steer it." Self damage is greater than the damage done by others.

Resolve to develop will power. It helps to steer straight.

Temptation,—I will not yield! Drive others if you will. I do not choose to be driven!

To those of us who have children; for their sake, if for no other reason, we should live as nearly perfect as we know how. They look to us for example. They pattern after us. God entrusted them to our care. They are the most important possession given to men and women.

Be men and women,—strong of character, having charity for all.

Be clean of mind, so we will not be ashamed to have our children pattern after us.

THE YOUNG MAN'S PRAYER.

God, make me a man!
Give me the strength to stand for right,
When other folks have left the fight,
Give me the courage of the man
Who knows that if he will, he can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed,
Bolt out from me all sham and greed.
Help me to guard my troubled soul
By constant, active self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day.
O, make of me a man!

—Harlan G. Metcalf.

And hear this from Reverend Roy L. Smith:

"God made man capable of great loves, but he has indulged in great hatreds.

God made man capable of great achievements, but he has been content with trifles.

God made man capable of profound thinking, but most of us are satisfied with stray opinions.

God made man capable of heroic action, but he has usually chosen that which pays a profit.

God made man capable of building palaces, but we have dug many huts.

God made man capable of mighty adventures, but we have failed to learn how to cooperate.

God made man capable of sublime faith, but we have feared to walk without sight."

Let us resolve to work with intelligence that we may win the right to rest with assurance.

Resolve to proceed with accuracy, and we will discover that we have fewer steps to retrace.

Resolve to always give thanks to God, and we will find we soon have more to be thankful for.

Resolve to pray for help daily, and we will find we have tapped life's greatest source of power.

Realize this: it is impossible to live a good life or build a good character without helping those with whom we mingle.

Today, as far as we are concerned, is the beginning of life. We can not recall the past, and are not sure of the future, so let us resolve:

"With every rising of the sun
Think of your life as just begun.
The past has cancelled and buried deep
All yesterdays. There let them sleep.

"Concern yourself with but today.
Grasp it, and teach it to obey
Your will and plan. Since time began
Today has been the friend of man.

"You and today! A soul sublime,
And the great heritage of time,
With God Himself to bind the twain—
Go forth, Brave Heart! Attain! Attain!

He who does not think earnestly as he looks at the new year and feel within himself a determination to make it his best year, should feel sorry for himself.

A life that is worth while is one in which ambition still lives, determined to repair past mistakes.

Time flies, but every minute of it can be thoroughly enjoyed by those who use time well.

Did you ever think of making a budget for the spending of your time? Some poor folks actually long for time to pass. But not even the most foolish spend-thrift ever wishes to see his money go more quickly.

Every person of intelligence needs a certain amount of time for reading, thinking, planning, meditating, and for actual work.

Tonight, at twelve o'clock, we stand face to face with a new year. No man has yet lived through one second of it. Each month, week, day, hour minute, represents a new clean page. You may write on it what you will.

My hope is that we each may realize room for improvement in our lives. As we come to the end of the year may we look back with satisfaction, and ahead with joy and hope and eagerness, with a will to do, and a prayer of thanks to God for the hope within us.

We can do this if we will. We can write on this page whatever we will, of good or bad. Remember God made us capable of mighty improvements.

I wish you all a Happy New Year.

NEW YEAR'S GREETING.

From the General Office Manager

To the saints and friends everywhere who have so nobly responded to the support of the cause of Zion: Perhaps you would appreciate something from this department concerning the progress of the work. Notwithstanding the great depression through which we are passing, we have much to be thankful for. Since coming into the office nearly two years ago—at that time the Advocate was considerably in debt. A call from the bishops to meet this debt met a hearty response, and the debt was lifted sooner than was anticipated. Before the end of the year we were free of debt. This year we had the added responsibility of an increase in the missionary force, besides the sending of Bro. and Sr. Flint to the English mission, which raised the budget over \$800.00. This, also, has been successfully met.

The policy of the general bishopric is not to go in debt for anything, although it might mean the curtailing or allowances or calling in the missionaries. This policy has been strictly adhered to, and will continue to be so in the future. This rule applies to the Temple funds as well as to the general, and I might say right here to those contributing to the Temple fund, if you specify where it shall be used, whether for steel, concrete, or labor, we assure you that it will be used as you wish. The building committee and workers have agreed to this. A considerable sum has accumulated in the steel fund, and is being held sacred for that purpose, and will be used for nothing else. So when there is sufficient to warrant the purchasing of steel and concrete it will be done. This fund will not be used even to buy food or other supplies for the workers. That is our rule. So far there has been sufficient to meet their demands, and so the work goes steadily on. Does it require faith? Certainly so. Not only that, but sacrifice. That is the way the Temple is to be built,—“by sacrifice, and not by promise.”

Do you want this work to continue? Of course you do. Then let us make the necessary sacrifice. Willing hands are donating skill and labor cheerfully and willingly. Can't we afford to feed them? Others are ready to do likewise as soon as the way is provided so those in charge of the work can use them. As one who knows, who dispenses the funds, I wish to say that the strictest economy is being used so as to conserve the funds and make them go as far as possible, consistent with proper and sufficient food for working men.

We are now entering upon the New Year with renewed courage and faith, hoping to make greater progress this year than ever. There is a crying demand for missionaries. Many anxious souls are hungering for the message we have, and we have the preachers, too; good men, who would gladly go if it were possible. We, you and I, can make it possible, and without sacrifice. Just impart God's portion. Pay the tenth, and receive manifold blessings in return. We could easily double our missionary force next conference year if we would all do that, and still out of the nine tenths, sacrifice to the Temple work. As we increase our missionary efforts our numbers and wealth would increase accordingly. May God move upon the honest in heart everywhere to come forward and enlist as a helper in the redemption of Zion. The greatest, and shall I say the least appreciated sacrifice being made is by the families of the missionaries, considering the meager allowance they receive. But they are doing it willingly. Then let us all resolve to put forth a still greater effort and make 1936 a banner year for the cause of truth.

J. R. McClain, of the General Bishopric.

WHAT SHALL THE NEW YEAR BRING?

The New Year is upon us. With all the vigor of youth it bursts upon the horizon of the new day. Another milestone is set in the history of the church. With joy we look forward to better things, well aware that with some the way has grown more difficult; the step is less steady, the hand trembles as it takes up its daily tasks; the eyes have lost their sparkle and the hair is turning gray. To these the pathway of the past is strewn with rocks and roses, with clouds and sunshine, but they have gleaned the knowledge of the years as they have trod along, and they move into the New Year with enlarged wisdom and spiritual fortitude. But for youth the New Year throws wide the doors of opportunity, and without thought or mediation they greet the new day with a shout and a laugh of care-free happy youth that will be old all too soon. It is to the youth of the Church that we turn our thoughts at this time. What are we doing to add to their equipment for service when we who now carry the burden must stop and drop the load on younger shoulders?

It was with this thought in mind that we approached the Sunday school question at the late General Assembly, and it is with this thought we have tried, in the past year, to ascertain what should be the attitude of the Church towards those who shall come after us. The crying need throughout the church is for unity, and this need will continue until we establish systematic teaching of our youth. One is struck with the need of this when he enters some of our Sunday schools and sees the pitiful effort to wrestle with some of the mysteries of the Scriptures that were simple for us because we were so fortunate as to have been taught the Scriptures from our youth up. It is painful to hear some whose only qualification is that they are not afraid to stand up and attempt to teach what they do not know themselves. Take the average person selected to be a teacher and the class receives nothing beyond what that individual knows, and that is often very little. It is not to be wondered at that interest wanes, attendance falls off, and the class becomes disorganized. All too often it is as a party told me, "I can sit at home and read the Bible."

Realizing the need of a planned course of study, after careful consideration of all circumstances, the Sunday school committee has decided, for the present, to avail ourselves of the offer of the Cook Publishing House, and use their Quarterlies, presenting the International texts. We are aware these quarterlies do not teach the doctrine peculiar to the Church of Christ, but they do provide valuable historical information, and we intend to supply supplementary matter where needed until such time as we may be financially able to publish quarterlies of our own. How long that will be depends upon the interest shown through the Church, and the support given.

Our work in the Sunday schools so far this year has been gratifying. When we have explained our plans, we have seen some schools that were all but dead show awakened interest and come back to life. One new school has been organized, and one that had not met for several months promised to start again the following Sunday. We have seen some places where the church was not meeting drawn together again by the promise of better opportunities along Sunday school lines. We were well pleased when we came to Detroit to see the fine, business-like way this school is conducted, and the interest shown by all the classes. It is in marked contrast to a school visited recently where they spurn the use of a quarterly and take the Bible and that alone.

The committee has repeatedly made request, through

the secretary, for the Sunday schools throughout the church to give us a report, that we may know the field better. We need your cooperation that a complete list may be made before the April Assembly. Please let us hear from you at once.

So far, the committee has only attempted to supply lessons in Bible study. After awhile we hope to add courses of study in the Book of Mormon and the history of the Church. We hope that soon the whole Church will be enrolled in Sunday school work and that we may all move along unitedly seeking to advance to higher ground. Those who are isolated will find the Quarterlies interesting and an aid to home study of the Scriptures. Write the general office. Tell your needs to Brother J. R. McClain, Box 472, Independence, Mo., and he will see that you get a prompt answer.

And now may the New Year bring us to a closer walk with God and a better understanding of our work is my wish and prayer.

A. M. Smith.

KICKS FROM THE STICKS.

(These "kicks" are not "back-fires." We want them to be the kind of which you hear thinkers say, "I got a real kick out of that.")

By a Born Stickster.

Modern civilization may be all right. It may be the style. It may satisfy some, but for ME,—“nature” and nature’s (and MY,) God, with all his wonderful, wonderful miracles, such as you can find only in the primitive forests. Oh, if you could but take a tramp with me this beautiful fall morning out among the big pine trees, over the rugged cliffs, through the moss covered dells, along the crystal brook, I am very, very sure that I would not have to speak one single word to you to convince you that the “things worth while”, like “the beautiful smile”, are really the primitive creations of God.

I want these “kicks” to be primitive. Why? Because the primitive things are the fundamental things. These glimpses into the great Ozark wonder-world are not to be long drawn out sermons. They are not to be rehashes. I simply want to share with you just some every day living sketches out of which the writer, at least, has gotten some really great “kicks.”

The “kick” I have in mind to write about this morning is, I believe, very fundamental. We sincerely trust that you, too, will get a real “kick” out of it. It happened a few days ago, while the writer was out in the tall timber, doing such a common-place thing as sawing wood—a big log, with a one man saw. It was quite a large log intended for fire-place use, and really should have had a two-man saw at it. Not having the extra man, however, we were doing the best we could, and of necessity (and necessities often produce opportunities), every little while we had to stop to catch our breath. As we sat beside the log on one of these breathing spells, our mind, as it so often does, was earnestly going over some of the Church problems, and their desirable and possible solution. The one that rested so very heavy on our mind at this particular time was that of needed unity. With a deep and serious feeling of sorrow I said to myself, “Isn’t it too bad—isn’t it just simply sad that so many good and useful men and good and useful women, and their usefulness, are so completely lost to the Lord’s work by this seemingly everlasting contention over the “God-head”, the “Atonement”, “Tithing”, etc.

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THE FALL OF MAN.

SERMONETTE NO. 2

By Apostle Clarence L. Wheaton

In the beginning of creation God placed man in the garden of Eden, a place of peace and rest, called Paradise. In this beautiful place he surrounded this first man, Adam, with all the comforts and necessities of life. He was given a help-mate, in the person of Eve. These two persons had in this garden everything necessary to make them happy and to fill their days with peace.

There were no clouds of war upon their horizon. There were no hatreds, jealousies, murders, intrigues, or other evil influences to mar their peace. God created them and placed them here in innocency, free from every vestige of sin. There was only one thing that was forbidden them. All else was theirs to enjoy to the limit of their ability. (Gen. 2:7-16) (Gen. 1:27-31, 2-7-16).

This thing that was forbidden them, was "the tree of knowledge of good and evil," (Gen. 2:9-16, 17). Of its fruit God told them, "thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." (Gen. 2:17). Had this commandment been observed they would have continued in innocency of evil. No carnal desire would have possessed their hearts or clouded their thoughts. The earth would have brought forth in its abundance, the fruits of the soil. Man could have basked in the favor of his God, eaten the fruit of his vineyard and sat in the shadow of his own fig tree. There were no landlords, no rent to pay, no interest to meet, nothing whatever to fear from the oppressor. They walked and talked with God. Angels were their companions. Surely it was a paradise of peace and plenty.

From the remotest ages, men have attempted through the realization of their dreams of Utopia, of the socialistic state, and through co-operative endeavor, to regain this paradise lost.

Surely, it was an evil day when Satan the tempter, came into that beautiful garden, in the form of a serpent, to beguile these happy people by his wiles and temptations. (Gen. 3:1).

By his cunning he succeeded in arousing their curiosity concerning that which was forbidden. He was wise enough not to attack the Creator, but rather to tell them a half truth, and thus make them believe a lie, even as many of his human emissaries do today. He did not tell him that man had a dual nature. That he was possessed of a human body and an immortal soul. He did not tell them that there was a spiritual death as well as a death of the body.

No! To have done so, would have frustrated his evil purpose. He knew that to have a knowledge of good and evil, would not destroy their physical bodies. That it would not bring them death of the flesh immediately. But he did know that when their eyes would be opened to good and evil, that he could make the evil and carnal things of life so tempting and enticing to them that they would yield to them, and through this means destroy their spirituality and thus bring upon them a spiritual death. He knew that the yielding to sin was not necessarily the means of destroying the body, but rather that doing so would destroy their souls. It was not the destruction of their bodies with which he was concerned, but rather, he desired their souls to be cast into hell and destruction where he could control them and use them for his own purposes. So he said, unto the woman,—

"Yea, hath God said, Ye shall not eat of every tree of

the Garden?

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

"But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die.

"And the serpent said unto the woman, ye shalt not surely die. (Gen. 3:1).

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." (Gen. 3:21-7).

Thus we see the artifice of Satan's persuasion. He knew that by clothing evil with beauty, so that it would stir up the carnal desires of nature, that he would make sin appear to be good. He was the first to change the word of God into a lie. Others since that day have likewise altered his word, and by their own foolish imaginations, "changed the truth of God, into a lie, and worshipped the creature more than the Creator." (Rom. 1:25).

In this way the fall of man was accomplished. His physical body was not destroyed, though it was from that time forth clothed with mortality, which in time must return to the dust. (Gen. 3:19). But his spiritual nature was changed to one of carnality, by which he became dead to his former happy state in the paradise of God, and was cast out of His presence. (Gen. 3:22-24, Rom. 1:21-25). This was death in a literal way, "having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over into lasciviousness, to work all uncleanness with greediness." (Eph. 4:18, 19).

Concerning this spiritual death, or the fall of man, we learn from other scriptures that this was the woe that God had pronounced upon our first parents. The apostle Paul said, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12, see also 1 Cor. 15:21, Rom. 3:23).

Another prophet of God in speaking of this matter said:

"The fall had brought upon mankind a spiritual death as well as a temporal that is, they were cut off from the presence of the Lord; it was expedient that mankind should be reclaimed from this spiritual death, * this probationary state * * * became a preparatory state." (Alma. 19:90-31).

The results of this fall were disastrous to these two persons as well as for their offspring. A curse came upon the earth. (Gen. 3:17). Instead of joy and peace, they were to have sorrow from toil and labor. They were to be hindered in producing the crops of the field by thorns and thistles, (Gen. 3:18); they were to earn their daily bread by the sweat of their faces, (Ver. 19) and in time die a temporal death. Not only was their

way to be beset in these things, but they were no longer to be permitted to dwell in the presence of God. They were outcasts. (Ver. 23). From that day to this man has had to suffer shame, remorse, fear, sorrow, and other grief as the result of this unhappy experience.

In God's great mercy for them, he conceived in his mind a means by which they could be redeemed from this curse. He purposed to give them the opportunity of repentance, and thus instituted the plan of salvation and redemption which has been revealed in the gospel. For this purpose he sent his Only Begotten Son, Jesus Christ, into the world clothed him with human body, passions and desires, that He being tempted, and tried, might demonstrate to the children of men that it was possible for the fulness of the gospel to be observed in their lives. The promise was made that if they would abide in his words, that they would "know the truth, and the truth shall make (them) free." (John 8:32).

Instead of the desire to follow after the lust of the flesh, which was manifest in "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like," (Gal. 5:19-21) thy would acquire the virtues of the godly life and manifest those characteristics of a spiritual nature, such as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance," (ibid ver. 22, 23).

The yielding to the sins of the flesh promotes, division, hatreds, wars, oppressions and every conceivable kind of grief for mankind. These are the results of the fall of man. When the earth and mankind that is in it are redeemed through the gospel, it will be restored to its former paradisaical glory; the kingdom of God will be established among them, and Christ will reign over them.

"With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fatling together: And a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11; 4-9).

Thus was the fall of man accomplished, the plan of redemption given, and the great and eternal purposes of God revealed, which had been prepared from the foundation of the world.

Let us therefore repent of our iniquities, obey the gospel of Christ, and do our part in accomplishing the end of our creation, by "being faithful, and multiplying, and replenishing the earth" (Gen. 1:28) with a righteous people, "that it might be subdued" and made a worthy place for the dwelling of God with us.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

INDEPENDENCE ITEMS

Saturday P. M., Nov. 30th, a wedding party called at the home of the pastor, J. R. McClain, 105 N. Cryster street. Mr. Neil Paulson and Miss Mildred Behrends, of Council Bluffs, Iowa, were the contracting parties. In the presence of the pastor's family and a young lady who accompanied the wedding couple, Bro. McCain performed the sacred rite including the ring ceremony. The party stayed in Kansas City for the night, and Sunday morning Mr. and Sr. Paulson came to Independence and worshiped with us on the Temple Lot. We were glad to make the acquaintance of this fine looking couple. The membership wish them all happiness, and hope this will not be the last time they see them.

There was a splendid attendance at sacrament meeting Sunday morning, December 1, and it was a good, spiritual meeting as well.

As a number of visiting missionaries were present, preaching services were held in the evening of the first week in December, Wm. F. Anderson, J. A. Bozarth, and Wm. Postma occupying.

Sunday morning, December 8th, the infant daughter of Bro. and Sr. Chas. Reed was blessed by Wm. F. Anderson and J. R. McClain.

Sister Martin and her son and his wife came up from Collins, Mo. to go to the Sanitarium, where the younger Sr. Collins had to undergo an operation. At this writing she is very low, and the prayers of the saints are asked in her behalf.

Bro. T. B. Nerren has been feeling poorly, but is improving.

We had the pleasure of having a sermon by Brother Charles Edmunds, Sunday morning, November 24th. It was an earnest, spiritual discourse. Bro. Edmunds is not a member of the Church of Christ, but is sound in the faith of the Restoration, and his visit was enjoyed, we believe, by all.

Bro. C. L. Wheaton ran in for a few days but finds that it will be necessary to remain until after Christmas.

Sunday morning, Deember 15th, Bro. Wm. F. Anderson preached a strong sermon. He pleaded for unity among the servants of God within our circle first, and then for unity of the honest in heart wherever they may be scattered. May the thought grow. May not any of us wish to do the work by ourselves, but all who desire to have a part.

"We often hear, 'Things are not like they used to be.' Why not? It is because **you** are not like you used to be."

Wm Postma, in a sermon on the Temple Lot, Dec. 8th.

"Why have the saints been caught in this depression? Because they have not done the things the Lord told them to do to render themselves economically independent."

A thought from a sermon by Wm. F. Anderson on the Temple Lot.

FROM THE MAIL SACK

Palmer, Alaska, Nov. 26, 1935. Dear Editor: Even though my family and I are isolated from all of like precious faith, we wish to have all of our brothers and sisters know that we are trying to live to the best of our ability according to the light we have received.

We left South Boardman, Michigan, the 13th of last May, for this place to make our home, and so far as we know, we are the only members of the Church of Christ in these parts, nor have I found any one who is a member of any part of the Restoration.

I was glad to see a letter from Bro. Charles L. Sessions of South Boardman in the October Advocate. I, like Bro. Sessions, would like to see Elder R. D. Davis take the missionary field, for the good Lord has blessed him wonderfully in preaching the gospel, and in his past experience in the Reorganized Church the Lord has blessed many people through his efforts.

I am an elder in the Church of Christ, and can see a lot of work here in spreading the gospel, but am sorry to say that I haven't done any preaching as yet, although I have told some of the Restored gospel, and have read a part of the Book of Mormon to some willing listeners who are inclined to believe it is divine, and I have tried to prove the divinity of the book to them. I am one of the colonists and have so much to do in order to do my part in fulfilling my contract that I do not get as much time for gospel work as I should like. I sincerely ask the prayers of all my brothers and sisters that I may be blessed of God in spreading the gospel in this part of God's vineyard.

I would be glad to hear from any of my brothers and sisters in the church.

Your brother in the gospel, Howard VanWormer.

Rockford, Ill., Dec. 3, 1935.

Dear Sister Sheldon:

I have been thinking of writing for some time since Bro. Anderson was here. Now, since reading the last Advocate I am writing to tell of the joy it brought me. I was very glad to hear that Bro. and Sr. Flint were received so well over there, and I dare say there are scores who feel the same way. Bro. Flint's letter seemed to bring the saints over there closer to us. I hope if there are any who are not out in the field and should be, that they will remember what the Flints have done, and put the Lord first. I believe that if the servants of the Lord will put the Lord first that he will provide for the needs of their families. I believe that when a man is called of God and accepts an office in the Church that he should put that first.

When Bro. Anderson was here he gave us a lot of good instructions for which I am thankful. The three sisters who have joined us think a great deal of Bro. Anderson, and that goes for the rest of us, also. We are hoping to have Sr. Carlson's husband join us soon. He is taking part in the church services now; he lets us hold meetings in his house, and he is planning to read the Book of Mormon. I have a brother living in Chicago who has stomach trouble. He is not a member of the Church. I wish the saints would pray for him that his

trouble may be healed and that he may be directed to the true church. He is getting the Advocate now. His address is Russell Sprague, 2218 Prairie Ave., Chicago, Ill., if any of the saints care to write to him.

I hope by the next Assembly that we shall have much to report of a forward character. I am thankful to the Lord for this gospel and all it has meant to me. I am your brother in Christ,

Roland Sprague.

Flint, Michigan, Nov. 20, 1935.

Dear Sister Sheldon:

Just a few lines from these parts to let you know that the Welches have started out, as we told you in our last letter, and have met with some success, also some disappointments. Find some hungering and thirsting for the gospel truth, while others are unconcerned.

Came to Flint for Sunday, Nov. 17th, and ran into a job as the following will show. On Sunday, Nov. 17th, about five o'clock in the afternoon, at the beautiful farm home of Mr. and Mrs. Samuel Hall of near Davidson, Michigan, the words were spoken that united Elder Fred W. Hastings and Sister Vivian Heath in marriage. Both are of Fremont, Michigan. The wedding was a quiet one. The bride wore a beautiful velvet gown of modest shade, with which the bouquet she carried blended nicely. The bride and groom were attended by Mr. and Mrs. Hall. Mrs. Hall is a sister of the bride groom. The ceremony was performed by the writer. Refreshments were served after the ceremony.

Lewis E. Welch.

ANOTHER WEDDING

A very pretty wedding was solemnized Saturday evening, October 26, at the home of Mrs. Vivian Heath, of Fremont, Michigan, when her daughter Anna was united in marriage to Mr. Carl Richmond of Newaygo. At eight o'clock, Floyd Heath, brother of the bride played "Home, Sweet Home" on the guitar, while the wedding party descended the stairs. The groom led his bride elect into the parlor and they took their places under an arch where they were met by Elder Fred Hastings of the Church of Christ (Temple Lot), of which both bride and groom are members. The bride was prettily attired in a dress of peach satin, with a white sash. She wore a bridal wreath and veil, and carried a bouquet of white chrysanthemums and ferns. The groom wore a blue suit with a white rose in his lapel. The bridal couple were attended by Miss Donna Heath, sister of the bride, and Mr. Carl Oakes. After the ceremony, supper was served to a few relatives and friends. Viewing the gifts, offering congratulations, and music, were the order of the evening, after which the guests departed, wishing the newly married couple prosperity, happiness and a long life together.

969 E. Van Buren St., Phoenix, Arizona, Dec. 3, 1935.

Editor Zion's Advocate:

I have been a reader of the Advocate for a long time. It has been a help to me. I wish to write a few lines so that my friends of the Church of Christ in Detroit may hear from me. My son Vincent and his wife, and my younger boy, Ether, and I am here for the winter months

to get the benefit of the mild climate. Most every one knows how lonesome it is to be so far away from home and loved ones but by being a reader of the Advocate I was able to locate Bro. Yates and family the first Sunday after arriving here. They have taken great interest in me and have taken me to and from Sunday school and church every Sunday in their car. I could not get there any other way, as there are no street cars or busses going that way. While feeling thankful for their goodness I was moved to write a few lines expressing my appreciation.

A FRIEND IN NEED

While living in this town, my friend,
Home-sick, sad and blue,
The people passed me by,
Then one day I met you.

Then a flower seemed to bloom
Like in the morning dew,
For the sun is always shining
Giving promises anew.

There's pleasure meeting folks you know,
That try to do what's right;
They always have a glad handshake,
And always treat you right.

They have a word of greeting,
A wish that's kind and true;
So now I feel much better
Since I've found a friend in you.

There never were more lovely gems,
E're found upon this land,
Than Christian hearts that God prepares,
To lend a helping hand.

So now I'm glad that I have strayed
Into this town of thine,
For the fellowship that I have found
With you, dear friend of mine.
Birdie Furnier.

EXTRACT FROM A LETTER

"Within recent months I have had valuable lessons impressed upon my mind very clearly concerning the practical value of regular, specific prayer for the weal of any certain one whom we may deem graviously in error. When we find ourselves utterly helpless so far as our human strength is concerned in doing effective work to bring about ends which by the Spirit we are certain are right, it is an utter astonishment how many gigantic obstacles may be removed through persistent, definite and regular prayer.

"It is as clearly and surely a true method of bringing good to pass as any science that has been learned by, or revealed to man. It seems easy for the mortal mind to fail in its grasp of that profound fact, but like everything else that is right and true, the more it is studied and practiced the more proficient we come to be in it. The assurance of these things, as the evidence of them increases also increases our hope, our faith and our courage."

FROM APOSTLE ANDERSON

As per the request of ye editor, I am attempting to write a few lines for the columns of the Advocate concerning my 'missionary trip.

I left home in June and wended my way to the home of Brother Bell near Manteno, Ill. I found Sister Bell sick in bed, and Brother Bell cook and nurse. Sister Bell asked me to administer to her, and the next day she was

up around the house, and on Sunday went out to church with us. We attended a Reorganized all day meeting at Deslem where we were treated very fine by those in charge, as well as others. I stayed with Brother and Sister Bell till the following Saturday, going from there to Rockford, Ill., where I continued till near the end of July, holding meetings nightly to fair audiences. Three were baptized at that place, and a local church, and Sunday school, were organized there. Brother John A. Daer, who is now 77 years old, is the pastor, and Brother Roland Sprague priest. Brother Daer is quite active and attends all meetings and looks after the work. He has a real live helper in Brother Sprage, a very worthy young man.

Brother Willard J. Smith had written me to pay him a short visit and I decided I would grant him his request. I have known Brother Smith since a lad of fifteen years of age, and have ever held him in high regard. So, from Rockford, I wended my way to Port Huron, stopping for a couple of days with Brother and Sister Burns who live in Detroit. I found Brother Smith in quite poor health, not able to get around to any extent, and since I was there he writes me that the doctor has forbid his writing letters or doing much reading.

While at Port Huron we held one meeting, a sacrament meeting, and baptized the daughter of Brother and Sister Burns.

Leaving Port Huron I wended my way to Wellston, Ohio, where I was made welcome and cared for in the home of Brother and Sister Tucker. Held a few meetings there in the home of Brother Tucker. Not many came out. On Sunday I attended the Reorganized meeting in the morning, and got quite a laming, so did not return. While there Sister Tucker transferred her membership to the Church of Christ. Brother and Sister Tucker are among the isolated ones, and need the prayers of the church folks. Brother Tucker does not have good health. He has heart trouble and the doctor will not allow him to do any work. They are not blessed with any abundance of this world's goods, but their hospitality knew no limit, and they were very anious to share with the missionaries. May God bless and help them.

From Wellston I went to Morgantown, W. Virginia, where I was made welcome in the home of Brother and Sister Joseph. We have a small struggling group there, poor in this world's goods, but rich in hospitality, and generosity. Held cottage meetings in different homes for three weks, resulting in one baptism, and the encouraging of the little group there. The generosity of those few struggling people will not soon be forgotten. Brother Joseph keeps meetings going, and they meet for Sunday school and preaching each Sunday with a 100 percent attendance. While there I walked out to see Brother and Sister Kennedy, some five or six miles out. I suppose if one were to count the mountains traversed it could be called much farther, but climbing mountains did not allow for the lengthening of the distance. Brother and Sister Kennedy were one time members of the Bickertonite group, uniting with the Reorganization some years ago. Following the tragedy of 1925 they withdrew from that church and since have not placed their names with any group. They are very friendly to the Church of Christ, and made ye missionary very welcome in their home. They are good people; I enjoy very much my visit with them. I also called on Sister Bidy, who lives out that way. She was baptized last year as a result of our meetings in that neighborhood. Sister Bidy is the only one in the neighborhood who is a member of the Church of Christ. She is a very fine person, and is

striving to introduce the gospel among her kinfolds.

Leaving Morgantown, I went to Cranston, R. I., where I spent some little time, holding meetings in which an effort was made to educate the members. There is a loyal group in Cranston, and they are honoring the Lord with the first fruits, as the files of the Bishop will show. I wish it were possible to say they were one hundred per cent in that, but they are not quite, but if all our local churches were as good tithe payers as they are our missionaries' wives would not have to take a fourth of their allowance. Brother H. P. Johnson is in charge of the work there, ably assisted by Brother Herman Burlingame and son who are elder and priest, respectively. Brother Daniel McDonald is deacon, each working at his job as best he can. We have a fine group of young folks there, and it is uplifting to hear them all take part, both in prayer and testimony, ranging in ages from around twelve and up.

From Cranston I journeyed to Lebnon Springs, New York, where I visited with Brother and Sister Danforth. They are among the isolated, but are letting their light shine. I had the pleasure of transferring Brother Danforth. Two years ago baptized his good wife, and as they have not had opportunity of meeting with any of the church folks since that time, we held a little sacrament meeting—we were three, and the spirit of the Master was with us to a marked degree, evidencing to us that our little service was accepted, thus verifying the promise that "where two or three meet together", etc. At that time I ordained Brother Danforth to the office of an elder, it having been made known to me while at Morgantown that he should be thus ordained and I take pleasure in commending Brother Danforth to the membership everywhere. Brother Danforth then assisted me in the blessing of their baby.

My next stop was at Niagra Falls, N. Y., at which place I stopped with Brother and Sister Warner. Brother Warner is in charge of the work among our Lamanite brethren, and to him is due the credit for holding the work together there. He and Sister Warner have been going to the Reserve almost every Sunday for three years, and our work there would not be very stable had it not been for them.

Brother Warner prevailed on the writer to go with him to the Reserve on three different occasions, where I was permitted to speak to the group. Brother Warner baptized one, and several children were blessed. Our Lamanite brethren are happy in the gospel, and their prayers and testimonies were very humble and earnest. I enjoyed very much my visits with them.

From the Falls I went to Chicago, stopping over night in Detroit with Brother Burns' folks. In Chicago I visited with Brother and Sister Kell, who also were isolated and yearning for the time when they can have meetings to attend. I do not know any others in Chicago. If there are other members or friends there, and they will get in touch with me, I will be very glad to call on them in passing through Chicago.

My next stop was at Rockford, Ill., again, where I held a week's meetings with our little group there. I found them all happy in the work, with Brother Daer, and Brother Sprague on the job striving to keep the work going, and keep all sweet and happy. They have had some unpleasant experiences, but mostly pleasant.

From Rockford I hit the trail for home, arriving in time for Thanksgiving. In all I feel that I have had a profitable trip and have been much blessed in my efforts all along the way, and the outlook is not dark. Had I the means I would have stopped at different places along

the way, but not being able to rent rooms I just had to pass along.

I am hopeful for the work, and feel that there is no need to be discouraged, even though Satan is striving hard to get a foothold and sever the flock. Let us have faith in God and keep our faces Zionward. God is at the helm, and this is his work, and he will keep his promises. He never fails, and we cannot afford to fail.

A long pull a strong pull and a pull all together is what is going to bring us success.

May God help us all to be constant, is the earnest prayer of your brother in Christ.

Wm. F. Anderson,
103 N. River Blvd., Independence, Mo.

MISSIONARY TRAVELS OF THE FLINTS

Our last letter found us nicely started in our work over here in Wales. Since then we have had an opportunity to broaden out and to visit other locals, and as a consequence our understanding of the work and its needs over here is becoming more general. We can state, however, that this expanding has, in no sense, changed the encouraging outlook that we mentioned in our first letter. Rather the reverse is true. In fact as we come to know these people better, the deeper becomes our interest in them, and our love for them.

The one great drawback now to our work is ourselves. We came here just at the beginning of the rainy season, and it has rained practically every day since we landed in Wales. Naturally our health would not long stand for this great change. We were aware of this condition here and, as our friends in America know, did everything in our power to get over here at least a month earlier than we did, but it seemed impossible to make it. We have both become almost totally incapacitated for active service, and the outcome we are leaving in the hands of our kind Father in Heaven. If we are here in keeping with His will we will trust Him to "temper the winds" in the love and prayers of our brothers and sisters on both sides of the great deep. Added to this we can assure you all that we are receiving the very best care that loving hands and hearts can render. In short we are learning the measure of the sainthood and brotherhood of these splendid saints over here in Wales. So much for that.

Another thing we wish to mention before we go into the main part of our story, and that is that wherever we have gone, we have almost immediately established confidence in the work of the general church and its ministers. I just wish my brethren of the Twelve could hear the fervent, earnest prayers that constantly go up to God in their behalf, for their physical welfare and their success in the field, and for their loved ones. When the Advocate brought the sad news of Sister Moler's passing, the saints here have not ceased to pray for our dear bereaved brother, that God may indeed comfort him in his dark hour. Here the Welsh characteristic becomes very much in evidence. I told you that they were by nature a very spiritual minded people, and they are. In the days of the beginning of the Restoration, no people in the whole world responded like the Welsh did. I saw a book at Bro. Chrouch's, in Ponthrydfen, the other day, that gives the striking information that in a small radius of about forty miles there was at one time over fourteen thousand Latter Day Saints in this very section where we are now at work. There are hundreds of towns in this old section of country, and there isn't a cemetery in any of them but that contains a number of our sleeping

brothers and sisters of the old days. In that day many of them migrated to America, and were either swallowed up by Utahism, or through disappointment and disillusionment renounced the faith, and that, by the way, is one of the influences that still opposes our work. What a tragedy? If only mankind could be brought to realize the tremendous issue that may be involved in our conduct, either for good or ill. Nations are made and destroyed through the mere imposing of men's whims and caprices onto his fellows. As Spurgeon puts it: "We cannot see the issue of our acts; * * * We are either a light to illuminate or a tempest to destroy."

During the last two weeks we have been at Skewen, almost on the very southern sea shore of Wales, and near the ancient city of Neath. It was here that the damp sea air finally drove us to shelter, and we have come back to anchor at the peasant home of Bro. and Sr. Samuel Beacham. The air is much drier here in Tonyrefail, because it is higher among the hills.

At Skewen we found the same devoted saints that we found at Gilfach Goch. We preached for them both Sundays and once or twice during the week, in spite of our terrible cold. We made a number of outside friends, who attended the services. This encouraged the few members there. Last Sunday they hired a hall and got out some bills and in the evening we had quite a nice attendance. It would have been better except for the fact that it was the Sunday just before Armistice Day, and there were various activities in progress in the various other churches. Bro. Chas. Farage is the acting pastor, and Bro. Tom. Jones is the priest. We will long remember the kind treatment we received during our illness from those devoted saints.

Neath is a flourishing manufacturing town and is interesting to tourists because of its old Abbey and Castle ruins. We took some fine views of the ruins. This old Abbey was built about 1151 and was supposedly destroyed by Oliver Cromwell. The castle and the abbey carry the same date. We used to wonder when we were children at the seeming superstition of many of the old folks who came from these old countries. When we see these interesting ruins and hear the legends connected with them we cease to wonder. When summer comes we are going to have some real experience in visiting historic spots, especially when they come directly in the path of our ministerial activity.

I suppose you are wondering what reaction we are taking toward this so-called "war scare." Well, so far as we are able to discern, it hasn't gotten beyond the stage of being a political football in Great Britain. They are just on the eve of a national election, and the war and its possible effect on Europe is being made the basis of much political thunder. The National, (Conservatives) party, led by Stanley Baldwin, is the party now in power, and they, as is true in all countries, consistently stand for re-armament, and the extension of their field and naval resources. This at the behest of the munitions makers of the world. They make a big play on the power of the League of Nations, but their sincerity is questioned in this. Arrayed against them are the Liberals Independents, and Labor. We have heard some splendid speeches over the radio, and it seems that there is little doubt of the progressive liberals throwing in their strength with labor. Of their opposition to war, there can be no question, because the attitude of the common people is no different here than it is in America. Of course, after the League has made its gesture, and has admitted that it is impotent to accomplish the thing we heard so much

about being the purpose of its creation, the various countries will find a ready excuse to rearm. In fact, they are all re-arming at an alarming rate right now. The big war machine is not national, as we know, but international. Bethlehem steel, Vickers-Armstrong, Krupp, Skoda, Schneider-Creusot, and the De Wengels, with their ramifications into every kindred industry, are ready with supplies, in unlimited quantities, once the signal gun in each country represented is fixed. Personally, I don't look for the final climax to arrive till late next year and when it does come it will sweep everything before it.

Here is hoping that President Roosevelt continues to adhere to his policy of an embargo on arms and ammunition from America to any belligerent nation for this year, at least. We know that the special interests, backed by International Bankers, will make the plea that it is government interference in restraint of trade, but I know that the American people are back of the President in this stand, at least, by an overwhelming majority. * * * If he stands firm, it will give the church an opportunity to make some preparation for the program that will immediately open up the moment things begin to crumble.

My little analysis on "Money" has made quite a hit over here and I am being asked to address business men's clubs of various sorts. I could use the pamphlet in large quantities if I could get them. I wish now that the whole set had been preserved in tract form. Not because I wrote them, but because they are apropos the times and conditions we find in the world today.

Well, I have given just a little additional information as to conditions as we find them here. We will appreciate hearing from all of our friends over there, even if we cannot write personal letters. Our mail is very heavy now and we want all who write to know that we appreciate their letters. God bless you all, and remember us in your prayers.

The Flints.

SIGN IN THE SKY

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring."—Luke 21:25.

The following appeared in the Kansas City Times, Nov. 25, 1935.

A STRANGE LIGHT IN SKY.

Amber-Colored Shaft Reported to Resemble a Sword.

(By the Associated Press.)

Palestine, Tex., Nov. 24.—A strange, amber-colored, sword shaped shaft of light reported visible in the north-western sky here early today puzzled amateur astronomers and residents.

The phenomenon, remaining stationary for almost an hour, caused pedestrians to congregate on the streets to view its red glow.

Franklin Bradford, a newspaper man, said he was called from his office by an excited man who saw the phenomenon. Bradford said he watched the light for several minutes.

"I could see the hilt of the sword almost as plainly as the blade," he said.

In the almost cloudless sky, the sword-shaped light gradually assumed a red color. Finally, Bradford said, the light disappeared or became obliterated by clouds. Scientists said no comet was due in the heavens.

Editorial

A LOOK AHEAD

One evening we had occasion to speak to a sister of another division of the Church of the purpose of the temple; that it was not an object in itself, but a preparatory requirement for something greater. "But do your members understand that"; she asked; "don't you think that with many of them it is just the building?" We explained, of course, that we could not elaborate every time we referred to the subject and tell all for which the temple stands. Meditating upon the matter since, however, we have wondered if we could not express ourselves in a way to be better understood and not give the impression that we are a one idea people; that the temple is a hobby with us, or an "idol," as some think.

We believe there is not an earnest, thinking Christian anywhere who does not feel the need of more divine power than is to be found today in the churches, Restoration bodies not excepted. A no less character in the religious word than E. Stanley Jones, says:

"I see nothing, absolutely nothing that will get the church of today out from behind closed doors except it be this one thing—Pentecost. Increase the orateness of its ritual as you will, improve the quality and quantity of its religious education as you may, raise the standards of qualifications of the ministry as high as you can, pour money without stint into the coffers of the church—give it everything except this one thing that Pentecost gave, and you are merely ornamenting the dead."

"Pentecost—is a continuing principle in our gospel, and is available whenever the conditions are fulfilled."

"We are on the verge of something big. But we cannot capture these latent yearnings for Christ unless they capture us more completely. Materialism and inertia will close in on these spiritual yearnings and smother them, unless we can meet them with a gospel adequate in breadth and in depth. Pentecost gives both. We are therefore shut up to the alternative of Pentecost—or failure."

The growing indifference and skepticism in the world are teaching many the impotence of religion to hold its influence over men without the power that moved men to rise above selfishness and divide with their brethren as they did at Pentecost. One thing that testifies to the divinity of the Restoration plan is that this need was provided for in its program at the inception of the work. As the ancient church was commanded to "tarry at Jerusalem" until endowed with power from on high so as the church established in 1830 of these last days been commanded to make preparation to receive that same power.

A great work lies before the church. Paul declared "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25), and according to the words of Christ, in Luke 21:24, when Jerusalem should be no longer trodden down by the Gentiles the times of the Gentiles would be fulfilled. It must be, then, that we are close, if not quite at the time when the gospel must go to the Jews. Truly, as E. Stanley Jones says, we are "on the verge of great things", for when the gospel turns to the Jews, the Lord declares, "And then cometh the day when the arm of the Lord shall be revealed in power", etc. See Doc. & Cov. 87:3. Jeremiah 16:14-16, probably refers to this time, and the thy power." Ps. 110:3. Latter day revelation gives us an idea of the power the servants of God will have then: "For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ." Doc. & Cov. 87:4.

We find the Lord has given very specific instructions concerning this special gift of power which we call the "Endowment." He says: "I gave unto you a command-

ment, that you should build an house, in the which I design to endow those whom I have chosen with power from on high." Doc. & Cov. 92:2. This is the reason the Church of Christ is so earnestly concerned about the building of the temple. There is no promise of the Endowment to be given only in the temple. In the preceding paragraph the Lord tells us that the house was to be builded "for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may pour out my Spirit upon all flesh." Those who would defend the church from the charge of dereliction of duty by applying these commandments to the temple that was built at Kirtland would have to show that the power promised and the results described followed the spiritual blessings that were received there. History does not so record. Joseph the Seer stated of the blessings received in the Kirtland temple that they were "only a shadow of the great endowment" to be given in Zion.

Some ask why we may not receive the Endowment without building a temple. Simply because the Lord has inseparably connected the two. The revelations that promise the Endowment make the building of the temple preparatory thereto. There is no promise of one without the other. It may be that the Lord has designed to give the Endowment in the specific manner he has commanded for a sign to the scattered fragments of his church that they may know when the temple is built and the presence and power of the Almighty come into it, that there God has established his headquarters on earth. This thought is not incompatible with the declaration we find in D. & C. 83:2, that "the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple."

Speaking of Zion, that is another part of the work lying before the Restoration. Zion has yet to be established. There is considerable talk in some quarters about it, and sociology and economics are studied in the hope of learning how to bring about a better social order. That is all right. We have been counseled to "study books" and gather information from all good sources. It is our duty to avail ourselves of everything that will make us more intelligent for our task, but where, in all the dispensations of the past, does history record one single instance of social equality and brotherhood that was not motivated by the love born of the Spirit of God swelling within the souls of men? Certain it is that human wisdom, alone, and legislation have never furnished an example. No matter which way you turn, nor what angle of our work you consider, we are up against a stone wall until we have another Pentecost. To receive the great Endowment promised is the paramount need of the hour that should be impressed upon all the people of the Restoration.

We do not believe that Zion is something that is set for any special time or is the privilege of any particular people. It is the evidence of a high standard of Christian attainment and is possible whenever men love their brethren as themselves and become "pure in heart." The Book of Mormon affords ample illustration of the correctness of this idea. At different times when the people were close to the Lord there were no rich and no poor, and peace and prosperity abounded for all. At the same time, we should not lose sight of the fact that the Book of Mormon gives us to understand that in the 1830 days the city New Jerusalem will not be built until the Lamanites and the Jews come in to the gospel covenant. We do not understand this is because the Gentile church might not have established Zion, but because, as the parable of Zenos shows, it failed to do so, and the work is not done until Israel is grafted in, or is converted to Christ. It will be seen that a great missionary effort has yet to be made before Zion will be established; that the gospel in its fullness has to be preached to the Lamanites and the Jews. This, as we have shown, cannot be accomplished until the servants of God are endowed with power from on high.

Again, we repeat, no matter what part of the latter day program we may consider, we find ourselves handi-

SUNDAY SCHOOL DEPARTMENT

INTRODUCTION TO LESSONS FOR THE NEW QUARTER.

Interwoven through the International lessons for the last quarter were prophecies concerning the birth and mission of Christ. The lessons this quarter deal with the fulfillment of these promises and we have studies of the life and work of Jesus, the Christ.

LESSONS FOR JANUARY

- Lesson 1. A MOTHER'S SONG. Lesson Text—Luke 1:46-58. January 5.
- Lesson 2. A PROPHETIC VISION. Lesson Text—Luke 2:25-35, 40. January 12.
- Lesson 3. JESUS PREPARES FOR HIS WORK. Lesson Text—Luke 3:21, 22; Luke 4:1-13. January 19.
- Lesson 4. JESUS DECLARES HIS PURPOSE. Lesson Text—Luke 4:16-30. January 26.

SUPPLEMENTARY NOTES

Apostle Wm. F. Anderson has kindly reviewed the reasons for January. He finds no need of comment on Lessons 1 and 4. He offers the following comments on Lessons 2 and 3:

Lesson 2. Under "Notes on Lesson Text", the author doubt that Simeon was a priest. We notice in Luke 2:22 says, "Simeon, though not a priest", etc. There is no that Jesus was taken to Jerusalem to be presented to the Lord. In the following verses we find Simeon taking the infant Jesus in his arms "and blessed God." In verse 34 we read of Simeon blessing Joseph and Mary and he prophesied to Mary.

(Smith's Bible Dictionary, commenting on the fifth Simeon of whom it gives biographical notes says as follows: "A devout Jew, inspired by the Holy Ghost, who met the parents of our Lord in the Temple, took Him in his arms, and gave thanks for what he saw and knew of Jesus."—"In the apocryphal Gospel of Nicodemus, Simeon is called a high-priest. Rabban Simeon, whose grandmother was of the family of David, succeeded his father Hillel as president of the Sanhedrim about A. D. 13, and his son Gamaliel was the Pharisee at whose feet St. Paul was brought up (Acts 22:3). A Jewish writer specially notes that no record of this Simeon is preserved in the Mishna. It has been conjectured that he, or his grandson of the same name, may be the Simeon of St. Luke."

Dr. Fausset, however, does not agree with Dr. Smith. In Fausset's Bible Encyclopedia, speaking of the Simeon of Luke 2:25-32, we read, "He is mentioned so vaguely, 'a man of Jerusalem', that Lightfoot's view is hardly correct that he was president of the Sanhedrim and father of Gamaliel", etc.

Thus it will be seen that there is difference of opinion among authorities as to Simeon's position, and there seems to be no more information concerning him than is given in Luke 2.—Ed.)

In comments on verse 40 of Lesson 2, the lesson helps

refer to Jesus as "perfect God." If Jesus were perfect, he was not an example for us. Paul says "Though he were a Son, yet learned he obedience by the things which he suffered", etc. Heb. 5:8. We read in St. John 17:5, where Jesus pled that he might have the glory he had before the world was. In Acts 8:33 we find, "In his humiliation his judgment was taken away", so he could not have been "perfect God."

Under "Lesson Story", in comments on verses 27, 33, the author says, "some impulse" sent Siemon to the Temple. Luke 2:27, plainly says, "And he came by the Spirit into the Temple."

In comments on verses 34, 35, 40, we note—"the parenthesis in v. 35 makes it appear like a special revelation granted him." It does not only appear to be a revelation, it was a revelation. Simeon was blessed at this time with the gift of prophesy.

Lesson 2. We conclude that Jesus did actually in vision, and not in imagination or thought, see the kingdoms of the world. Satan having dominion over the kingdoms of the world, could offer them to Jesus. "Kingdoms" did not here refer to territory but to people. Satan must have been able to do as he promised, else his offer would have presented no temptation. Satan's power is conceded in the teachings that Jesus came to redeem man from satanic power.

REMINDER

We have not heard from all our branches and scattered groups yet, as to what you are or are not doing along Sunday school lines. Elsewhere in this issue will be found a communication from the General Superintendent, A. M. Smith, calling attention to the importance of our hearing from all. When you read this, please write us right away.

Louise Sheldon,

General Secretary.

A LOOK AHEAD

Continued from page 10

capped until we are given that special Endowment of divine power that is promised, and the most important thing that we can be thinking about and working toward is to prepare ourselves for the attainment of that object. These things are not being preached in some parts of the Restorations as they should be. We do not hear them discussed as much as we did in our younger days. Wordly things are taking a large share of attention when, according to prophecy and the signs of the times, we must be close to the time when the gospel is to go to the Jews. Indeed, other people are zealously preaching Christ to the Jews now, and thousands of dollars are being spent to distribute Christian literature among them. It may be said the work has already begun; that a preparation is being made for the time when the fullness of the gospel shall be taken to them, attended by the gifts and blessing and miracles that accompanied the word when it was preached two thousand years ago after the outpouring of the Holy Spirit at Pentecost. At a time when the virgins should all be awake, many are sleeping. It becomes the task of those who do have their eyes open to seek to arouse and warn the sleeping ones. It is their duty to go to cattered Israel everywhere and seek to enlist them in the important preparation that must be made for the great work that must soon be entered upon. PREPARATION—That means to Get Ready to Do Something—two objectives, and comprehends perfecting our character as well as building the house appointed for the great event that will enable the children of God to take the fullness of the gospel to Israel and the world.

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PASSED ON.

By telegram to Bro. James E. Yates, Sr. Viola Thompson sends word of the death of her father, Bro. Charles Badgerow, December 12th, at Placerville, California, after an illness covering a period of weeks.

He leaves his life-long companion, Sister Badgerow, and their three daughters. Mrs. Thompson and Mrs. Mina Felix transferred to the Church of Christ recently.

Bro. Badgerow was born in Delaware, Wisconsin, January 29, 1858. He was baptized into the Reorganized Church at that place March 22, 1891, by Andrew Barr. He transferred to the Church of Christ June 3, 1928, at Berkeley, California. He was a noble man and was loyal to the cause of Christ to the last.

Notice to the Advocate of the death of our Sister A. L. Livergood, of Delta, Colorado, was delayed. She was the wife of Brother A. L. Livergood, who lives at Delta. Her death occurred following a brief illness of a little over a week, on June 9, last. Her maiden name was Park. She was born at Hoverville, Utah, Nov. 24, 1881. Her marriage to Brother A. L. Livergood was on April 12, 1900. Six children were born to this union, of whom four survive,—Mearl, Una, Velma and Charlott. Charlott is the wife of Bro. David S. Hinkle, also of Delta, Colorado.

The funeral date was June 24, but we are not informed as to who the minister was who conducted the service. These are Church of Christ members, and we wish to offer the reminder here to those who mourn, that celestial life and the resurrection of the just are glorious provisions within the gospel which are as certain as that the word of God is true. Where love responds in the fellowship of faith we weep with those who weep, but point them also to that great day when all tears shall be wiped away.

BRIEFS

"Full expression of democracy is in the privilege of choosing leaders and determining policies. This is accomplished through legislation. After a policy is determined by proper legislative action the problem of putting that policy into effect becomes one of administration. At that point we lose the right of unlimited freedom in individual action but must be willing to become a cog in the wheel, or a wheel in the machine. By so doing we do not lose any rights inherent in a democracy. We merely express a willingness to recognize the principles of real cooperative organization, which is to let the leaders designated by legislative action have the freedom to put

of legislative action."

L. S. Wright, in Saints' Herald.

KICKS FROM THE STICKS.

Continued from page 3

Why, oh why cannot people of God be content to get shoulder to shoulder, heart to heart, spirit to spirit on the wonderful, beautiful things the gospel of Christ offers and leave complex mooted questions, especially this God-head question, to the arbitrament of time?"

This earnest expression come from way down deep in my heart, but dear reader, it was not too deep or too far down for God to hear it and to understand, and as the thought was concluded in my mind there came over me a sweet, holy feeling, and there seemed to be another presence there by the big log, and just as plainly as if a human person had spoken to me this answer came clearly and distinctly to my question:

"Yes, it is too bad; it is sad and, too, when what they are making a bone of contention is so simple, so easy to understand when seen in the light of truth." When I heard that I actually caught my breath for I had always considered the "God-head" question very complex, and I replied in a questioning way, "So simple?" "Yes, very simple", came back.

"God is the perfect Divinity;

"Christ is the perfected humanity.

What is perfected humanity but divinity? and in this wonderful transformation is the at-one-ment between man and God made possible. Is not that simple enough?"

I sat there by the log and repeated these words over and over, again and again, and every time more light and understanding came to me. I have studied them since. I have analyzed them and measured them by the "law and the testimony", and the more I do so the more beautiful and plain the meaning becomes to me—the true beauty of "primitive simplicity." Was not Christ perfected through suffering? Did not Moses prophesy, "And God will raise up out of your brethren one like unto me?" Did not Christ say to his followers, "you who follow me through the regeneration", etc.? Did not our Pattern say at his last final anguish. "My God, my God, Why hast thou forsaken me?" Have you ever felt the kindred spirit of this awful suffering? "Perfected humanity"—is not that what you long for? Is it not what you are so earnestly working for? Is not the great invitation to you to follow Him and become "perfected humanity"—a joint heir with Him?

How very simple, how very plain, how very beautiful—the path back to God. "Perfected Humanity!" Why, oh why, my fellow workers, can we not all see the way? Why cannot we all heed the Captain of our salvation's blessed command, "Follow me?" How like a true, brave, courageous leader! Follow him in truth; follow him in reality; follow him in love; follow him a united band—an army "with banners" of peace and good-will, for he also said, "Except ye are one, ye are none of mine."

R. B. T.

ANNOUNCEMENT

Bro. James E. Yates wishes to announce that he has sets of old copies of "THE TORCH" from April, 1926 to June, 1929, which he will mail to any address for one dollar for a bundle of twelve separate issues. An article on "First Presidency", by Daniel Macgregor, an editorial on "Vicarious Baptism", "Annals of an Epoch" and "The Long Grey Road", by Vida E. Smith Yates, are some of the articles that will be found in these old issues, besides contributions from other thinking minds and some valuable historical matter.

Address James E. Yates, 2036 North Dayton Street, Phoenix, Arizona.