

# 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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## THE ATONEMENT OF CHRIST

SERMONETTE NO. 3

By Apostle Clarence L. Wheaton.

When mankind was cast out of the paradise of God, and became fallen and carnal, thus forfeiting his right to eternal life, it became necessary for a great atonement to be made, in order to satisfy the requirements of a just God. "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15, 22). By the transgression of our first parents, when they disobeyed God and disrespected his commandment, sin entered into the world. In order to appease him and to restore mankind to his favor again, it was planned that a great and lasting atonement, or "reparation or satisfaction offered or made in return for injury; expiation of wrong or sin through suffering," should be made. Rather than require it of each individual member of the human family, in person, God conceived, as part of His plan of redemption to give His only Begotten Son, Jesus Christ, for that purpose, that he might be a type or symbol of this atonement. Who, when we should look upon Him, and see his suffering, his sacrifice, and His compliance with the will of Almighty God, should cause us to be moved upon to repent of our iniquities, and be obedient to the gospel, and make an atonement for our own sins. In other words, Christ was to bear "the sin" which was brought upon the whole race by Adam, and only required us to make an atonement of our own sins.

Thus, we find that as part of this plan of salvation, which was conceived in the mind of God from the foundation of the world, He raised up Abraham, and said concerning him, "in thee shall all families of the earth be blessed." (Gen. 12:3). To him the gospel was revealed, as stated by Paul, the apostle.

"The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:8).

In the carrying out of this purpose, God made the promise to Abraham and his wife Sarah, that he would give them a son, (Gen. 5:4) who was to be called Isaac, (Gen. 17:18-19). After the time appointed of God, was fulfilled, Isaac was born (Gen. 21, 1, 2) and grew to youth. As a test of Abraham's faith, God purposed to try him, and make of Isaac a type of the atonement, which was to be offered for sin. The account of this is found in Genesis 22 chapter, verses 1 to 14. In this account we find Abraham taking Isaac up into the mountain, and after building an altar, placing him upon it, and while in the act of slaying him, his hand was stayed by the power of God, and God said, "Lay not thy hand upon the lad, neither do thou any thing to him; for now I know that thou fearest me, seeing thou hast not withheld thy son, thine **only son** from me." (Gen. 22:12).

Thus Abraham, manifested his love for God, by show-

ing a willingness to sacrifice **his only son**, as an atonement for sin. However he was spared this sorrow, and God caused Abraham to "behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up instead of his son." (Gen. 22:13). From this time forth the seed of Abraham offered up the Paschal Lamb, which was to be typical of the atonement that would be made by Christ. (Ex. 12:3, Isa. 55:7, Acts 8:32).

The observance of this sacrifice was carried out that they might look forward to the coming of Christ, the Messiah, who was to deliver them from sin, by making a lasting sacrifice of his own flesh and blood for the sin of the world. When John the Baptist was preaching in the wilderness of Judea, Christ appeared in the midst of the multitude, and as he beheld him, he said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29). From this time forward burnt offerings and sacrifices were not acceptable before God. (Heb. 9:25-28).

When the angel of the Lord appeared to Joseph and told him of the condition of Mary, his wife, these words were spoken to him, "And she shall bring forth a son, and thou shalt call his name Jesus, **for he shall save his people from their sins.**" (Matt. 1:21). From this we learn that he was to be the Savior of the world. He was to take upon himself the sin that had been brought upon mankind by the transgression of Adam.

Concerning this sacrifice which he was to make, he said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32). His apostles also testified of the same, as the apostle Paul said, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone, that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." (Gal. 3:13, 14).

Thus was Christ made "a curse" for us, that he might atone for the sin or curse brought upon us by Adam. Through this means "he was made perfect, he became the author of eternal salvation unto all them that obey him," (Heb. 5:9). Through his precious blood which was shed for us, we can have salvation, if we will only be willing to "look upon him," and repent of our sins. No longer shall we be required to offer the blood of goats and bulls, but by acquiring a contrite spirit, (Psa. 51:17), and a broken heart, we shall be made partakers of the greater salvation, through Christ, for it is written,—

"How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve

the living God? For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:14, 26).

Through this means he became our great high priest, who ministers in the holy of holies, not made with hands, (Heb. 9:), whom God hath set to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins which are past, (Rom. 3:25), to be our "mediator" of a better covenant than that which was made to Abel and Moses. (Heb. 8:6).

In view of these great and glorious promises, fulfilled in Christ, it behooves us to draw nigh to the "true tabernacle," (Heb. 9:11-18), the kingdom of God, and obey the gospel, that we may be redeemed from the fall and brought back into the everlasting presence of God, where He "shall wipe away all tears from our eyes; and there shall be no more death, neither shall there be any more pain: for the former things have passed away." (Rev. 21:4).

If we sin, and repent of those sins, then this great atonement hath effect for us, for by this means "we have an advocate with the Father, even Jesus Christ, the righteous," (I John, 2:1), who pleads for us always, in the presence of God. There is no other name given under heaven, by which we shall be saved in the kingdom of God except through the name of Jesus Christ. (Acts 4:12) For "he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world." (I John 2:2).

"Oh how great the holiness of our God! for he knoweth all things, and there is not any thing save he knows it.

"And he cometh into the world that he may save all men, if they will hearken unto his voice;

"For behold, he suffereth the pains of all men: yea, the pains of every living creature, both men, women and children, who belongeth to the family of Adam.

"And he suffereth this, that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.

"And he commandeth all men that they must repent, and be baptised in his name, having perfect faith in the Holy One of Israel, or they can not be saved in the kingdom of God.

"And if they will not repent and believe in his name, and be baptised in his name, and endure to the end, they must be damned;

"For the Lord God, the Holy One of Israel, hath spoken it;

"Wherefore, he hath given a law; and where there is no law given there is no punishment;

"And where there is no punishment, there is no condemnation;

"And where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement;

"For they are delivered by the power of him: for the atonement satisfieth the demands of justice upon all those who have not the law given them, that they be delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment;

"And they are restored to that God who gave them breath, which is the Holy One of Israel.

"But woe unto him that has the law given; yea, that

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## A GLIMPSE OF JUDGMENT

Oft-times, when I am all alone,  
I wander off to lands unknown;  
To lands where human eyes are blind;  
Where all are of one heart and mind.  
I fancy that I leave this world,  
Where every Christian flag is furled  
And enter streets of glitt'ring gold,  
Whence heaven's mysteries unfold.

I see before me, as I go  
What every mortal seeks to know:  
Straight ahead I see a hill,  
Traucherous, rocky, rough; and still.  
I see a castle, large and fair,  
With Christ and angels waiting there,  
For those who strive the hill to climb,  
To reach the blessed heights in time.

Sweet strains of music—singing, too,  
Are borne through cloudless fields of blue.  
I see a throne of spotless white,  
Where sits the Savior, King of Light.  
And circled 'round about His throne  
Are hosts of angels; tears unknown;  
Each one clad in spotless white,  
And beaming with immortal light.

Then suddenly a change takes place;  
I see a shadow cross the face  
Of each immortal gathered there,  
And bells of judgment fill the air.  
The gate is ordered opened wide  
For those who wait on the outside,  
And then—the saddest part of all,  
The waiting throng is very small.

But every face that enters there  
Is radiant as the undimmed air;  
Filled with glory, beaming bright,  
Aglow with pure, Celestial light;  
Each one is led, while angels sing,  
Before the Chief Judge, Christ, the King.  
The singing stops, and to my ear  
His voice is carried, loud and clear:

"Ye faithful, who are gathered here  
To reap your glory, now give ear:  
Celestial glory, full and free,  
Is yours, through all Eternity!"  
Ah! Once again the angels' song  
Is started, ne'er before so strong.  
Each cross is willingly laid down,  
And on each head is placed a crown.

A robe of spotless white is giv'n  
To every one, a gift of heaven.  
A gate is opened and my eyes  
Behold the glorious Paradise.  
I see the ransomed ones set free,  
To rest there, through Eternity.  
Slowly then, the Judgment Day  
Is carried through the air away.

I wander back to earth again,  
To share the woes and ills of men.  
But still that glimpse of heaven remains  
With me, to help me bear my pains.  
God, grant that I may steadfast be,  
To share the great Eternity  
With those who dwell above the skies,  
And taste the bliss of Paradise!

Mary Smith, Cranston, R. I.

# BE YE ONE

By C. L. Wheaton

During the past year the necessity of a united ministry in the Church of Christ has been very forcefully impressed upon the mind of the writer; so much so that during the last assembly, held April 6-15 of last year, 1935, an effort was made to interest the brethren in a move in this direction. Some thought the views expressed were radical; others that such a move was untimely, and still others that no good end would be the result.

This attitude has been a disappointment to myself, and has materially affected the results of such efforts as I have made to "witness to the world" concerning the message of salvation, which I have been called to bear to all the world. To say that I have been "troubled in spirit" over the matter is putting it mildly, for to tell the truth, I have become more and more worried, even to the extent that I could find comfort in no other way than to make an unseasonable journey to the center place in an effort to bring about consideration of this necessary step, as a prerequisite to carrying into effect some of the provisions of our last referendum.

Perhaps this question has become an obsession with me, as some would judge me, but I find there is scriptural support for my attitude as propounded by the prophet of old in the question, "Can two walk together, **except they be agreed?**" Amos 3:3. (blackface mine.) And how true this is. How well it applies to all the activities of man, especially to his spiritual relations, and his endeavors to "teach" the world to "observe all things" commanded of God, through Jesus Christ.

Oh! how earnestly Jesus prayed for such a united ministry as he brought to a conclusion the meeting with his disciples after the "Last Supper" as recorded in John, chapters 15, 16 and 17. Earnestly he prayed to his Father concerning the ministry of his church.

"\* \* \* that they also may be one, in us; that the world may believe that thou hast sent me."

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17: 21-22.

This thought was more forceably impressed upon their minds a short time afterward, when he was crucified for the sins of the world, that an infinite and everlasting atonement should be brought about between man and God. The very term used to describe this act of reconciliation denotes unity. Atonement—"at-one-ment," the act of being at one—united.

Under the circumstances, brethren of the ministry, can we fail to heed the admonition "Except ye are one, ye are not mine?" Seemingly at this time, when civilization, religiously, economically, and otherwise is in the balance; nation arrayed against nation; forces at work to destroy the power of the gospel of Christ and turn the world to paganism and idolatry; the paramount need of the time is for a united ministry to point the way to a solution of our world problems.

Only yesterday, as I called at the Pass Bureau of one of the Western Railways for transportation courtesy, I was engaged in conversation on this very question by the gentleman, whose name I will not mention, acting as clerk. Being early in the morning he had a few moments for friendly chat, and being of a studious turn, he was not afraid to voice his opinions and freely discuss the questions at issue. He launched the discussion with this

rather tart and pertinent question.

"Reverend, do you know the greatest service that you as a minister could perform, in the interest of mankind?"

I was instantly interested, in spite of weariness from 48 hours' ride previously spent in train coaches on the way to Independence, and I asked him for his answer to the question he had propounded. Here is the answer:

"You, (speaking generally of all that are ministers) should designate a time and place, where a conclave of 20,000 or more preachers could all be gathered together, for the purpose of considering how to become united in your teachings, that you might be more effectual in making the world Christian. Today we have a system in force where a few control the wealth, the means of production, industry, and the results of labor. This condition which is growing more and more intolerable, has enslaved the masses of the world. As a class, you men of the clergy are winking at these conditions. You should cease your dealing in platitudes, and outworn phrases of doctrine and theology, and devote more time to showing the millionaires, bankers, industrialists, etc., how to lighten the burdens of humanity, by shortening the hours of labor, as a result of modern methods of production, thus giving the masses more time for recreation, education and development of talent and gifts with which they are endowed, and at the same time increase their income so as to relieve them of starvation, want, and the fear of old age. That seemingly, is your duty as ministers for God."

To these statements he added other things, but I have quoted enough to show what non-professing men are thinking. Embarrassing as such an indictment may be, yet dare we say it is not true? He was quite earnest; he did not speak this way to be frivolous. I find as I mix and mingle with people in my travels, that he was only expressing the thoughts of many honest thinking men who are holding aloof from the churches because of the hypocrisy and mercenary activities of many of the ministry.

Another incident comes to mind. Several years ago as I was on the train from Douglas Arizona, to attend an assembly of the church, a Southern Baptist minister asked me this question:

"What is your idea of a plan to evangelize the youth of the world for Christ?"

He gave an impressive list of statistics to show the increase of population, the number of boys and girls coming into the 'teen age each year, and of the percentage of these that unite with churches, all of which was quite interesting, and furnished food for thought. After a moment's reflection I gave him this answer:

"First, I would try to get the ministry of all the churches, of whom there are some 1,500 denominations, together in one body and convert them to the unity of the faith in Christ Jesus.

"Second, after accomplishing this herculean task. I would have them gather the mothers, fathers, uncles, aunts, and grand-parents of these young people that belong to church together, teach them to set a better example, morally, socially, economically and otherwise, before the children and show by their lives that they truly believe in the saving grace of the gospel in Christ. I would insist that these groups, both of the ministry and

the laity, should live up to their covenant, set an example of righteousness and separate themselves from every evil association, or else take the alternative of withdrawing from the church until they could and would manifest a determination to serve the Lord."

With that he drew a long breath, and said:

"Well brother, that is a rather large order, but I guess you are about right."

And brethren, it is right. An effective ministry depends upon our obedience to the principles of unity, in harmony with the word of God. To that end we find that the Lord spoke to Joseph Smith in the early days of the church and said:

"Behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of faith ye shall receive my law that ye may know how to govern my church, and have all things right before me." Bk. of Com. 43:4.

In conclusion I would call attention to this fact:

At the last assembly a minority action was sent to the whole church for referendum, which bill provided that all divisions of the Restoration be invited to appoint committees of three to meet with one of a similar number representing the Church of Christ, for the purpose of canvassing the various differences of doctrine and practice existing between them, with the view of reaching unity and agreement by which we can unitedly go forward with the building of the Temple, a work and responsibility that rests upon all that have accepted the Restored gospel.

In spite of the opposition to this measure by some of the ministry in that assembly, which caused the body to act unfavorably upon the proposition, we find that the voice of the church, as expressed through the referendum on this bill, was overwhelmingly in accord with its provisions.

Thus we see that it behooves us to "come in the unity of the faith," if we would point the way for others. May God the Eternal Father inspire your minds to catch a vision of the glorious possibilities of this move, in order that the Restoration may more fully accomplish its work in this time of world-wide unrest.

"Soldiers of Christ arise,  
And gird your armor on,  
Strong in the strength which God supplies,  
Through His Eternal Son:  
Strong in the Lord of Hosts,  
And in His mighty power,  
Who in the strength of Jesus trusts,  
Is more than conqueror."

### THE ATONEMENT of CHRIST

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has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation; for awful is his state." (Second Nephi 6:43 to 56).

"Thus all little children are alive in Christ, and also all they that are without the law." (Moroni 8:25).

In this we learn of the infinite mercy of God, His great love and compassion for the children of men. Let us therefore prove worthy of this atonement, for it is written that when the resurrection cometh, they will sing a new song of Jesus, saying, "Thou art worthy to take the book, and open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation." (Rev. 5:9). Amen.

### OUR BIRTHDAY

Does its recurrence have any significance to us? If so, what significance has it? Why do we wish to give its recurrence special notice? Is it because we are so glad that we are alive upon this earth where there is so much co-mingling of lights and shadows, joys and sorrows and the sorrows often seem to overbalance the joys? Or, is there something more to it?

Perhaps there is a deep, underlying principle of which we should have a better knowledge. Let us see if we can figure it out! What causes this feeling of gladness that it is our birthday? Is it caused by an intuitive knowledge that we have come into a new condition of life having superior advantages to the life that we have lived in the spirit state before we came here?

I think so, for while our knowledge, which we gained while in the spirit state fades into forgetfulness as we begin to come into contact with the things and conditions of this life there remains an intuitive knowledge, produced by a general faculty of the mind.

And as the mind pertains to, or belongs to the spirit, it is reasonable and natural that the mind should retain evidence of its prior knowledge, but not the ability to express clearly that prior knowledge. For if our knowledge, which we gained while living in the spirit state, was retained in clearness, it would block the game (using a familiar term of expression) of our free agency in this life. Our birth into this life marks a new dispensation of life to us. For in it and by it, the spirit life, and this life are blended and bound into one life. Is not this a notable event? Why then should we not be glad and happy on our birthday?

This new condition of life does have superior advantages to the life that we lived in the spirit state, for we start out on a new system of action in which we shape for ourselves our own destiny. Besides, it also binds us together in a tie of kinship which no other process could do, and to my mind, it was in God's plan to create a binding influence among humanity that would reach down through the ages to the end of time, making it more in harmony with our human reasoning to heed the teaching found in the second commandment, "Thou shalt love thy neighbor as thyself."

Being thus brought into conjunction with the inherent life element of the new body, the nature of the spirit is modified. Yet, by the influence of the intuitive knowledge retained in the mind of the spirit, or by the inspiration of the Almighty which gives understanding, the Spirit may hold a dominating force or influence over the inherent tendencies of the body in which it is placed. "Children partakers of flesh and blood." Heb. 2:14.

Life action and intelligence were resident in us before coming to this earth life, and is brought with the spirit into this life to be more fully developed. So in giving life and action to the new body, which it is to animate and develop, it partakes of the life element and disposition of the producers of the new body. So the spirit finds itself under a new regime, or system of action.

Therefore our birth into this life is of great value to us and can only be exceeded, as a notable event, by our rebirth into the family and kingdom of God. Indeed we could not be born into God's kingdom, without first being born into this life. This makes our birth into this life, a doubly notable event and something to be happy over. Although we may not be born to what we may consider the best parentage, it gives us a chance to work out for ourselves a more glorious existence in a future state.

Then let us by proper living, and obedience to the law, which a kind Heavenly Father has given us for our guide and benefit, render a tribute of respect to Him, who, by great wisdom and comprehensive knowledge, has worked out and brought into action such a wonderful and glorious plan for our benefit and by working in harmony with said plan, fit ourselves for membership in His glorious Kingdom.

Chas. L. Sessions, South Boardman, Michigan.

Bellingham, Washington, January 8, 1936.

Dear Editor: We have our Sunday school regularly. While there are few of us in number, yet we always feel a good portion of the Spirit when we meet, and so we strive to go on. At present time we have no way of transportation. We hope, when warmer weather comes, that things will be better for us. We all believe in the gospel which Christ laid down for us. Elder E. A. White

would like to get out and do more, but as conditions are at present, he can not do all he would like. We ask an interest in your prayers. I am thankful to the Lord for this gospel and all it means to me.

Your sister in Christ,

Mrs. Mae White.

Sr. White adds in a postscript that they have sent for the Cook quarterlies.

We knew a little home Sunday school that was the direct means of bringing two young souls into the kingdom of God that through a period of thirty years have been staunch and true. There were sessions when the Spirit of God would be present so strong, that a little girl was so wrought upon that with tears running down her cheeks she requested baptism. This occurred two Sundays in succession. That child came into the church through the persuasion of no human person, but by the leading of the Spirit of God. On another occasion the mother of the home said that she felt the Spirit all through the house.—Ed.

## THE CRYSTAL FOUNTAIN OF LIFE

By Apostle James E. Yates

**Refreshing to the soul above all else is love, the water of life.**

**Most luminous of all lights, is the light of love.**

Reader, are you a man? Here is a message to stimulate the finest of your manhood.

Are you a woman? This is an address to the sweetest of your womanhood.

Are you a father? No father can be at his best without a realization of the truth contained herein.

Are you a mother? The blessedness of your sacred motherhood may reach its highest estate, as here delineated.

Are you a youth? Here is the key to all of life's best that lies before you.

Are you a maiden? Your dream castles of happiness will be realized by proper use of that charm of all charms, **pure love.**

Are you a child? These simple rules of life will extend the prime sweetness of your childhood until it flows on through all your days.

Are you in robust health? This will give you the maximum of enjoyment of it.

Are you aged, or ill, or broken in spirit? Here is the means of enduring with fortitude. Herein is the certain assurance of final realization of hope long deferred.

"Without me ye can do nothing."

"Herein is my Father glorified, that ye bear much fruit."

Have we taken these words of the Lord at their true value? Have we tried to do what we do in life without Him? If so, we may have thought we were doing things worth while, but in the end, the sum of it all amounts to nothing.

### The Message

Any life destitute of love as its own possession, must remain perpetually barren.

The life that receives no love can not give out any, for pure love always begets its kind.

Pure love can not spring from a corrupt fountain. Puri-

fication of the heart is as essential to the bearing of good fruit in our lives as that light is necessary to banish darkness.

There is a quality within the seed of pure love and truth that will even enrich the soil upon which it may fall. Sow that good seed and in God's own time the harvest will be bountiful.

Many have sown the seeds of love and truth without visible response. They have sown in tears. But God has promised—"They that sow in tears shall reap in joy. He that sows forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him." Psalms 126:5, 6. Two things are important in this for us all to observe:

First, that the seed we are to bear for life's daily sowing shall be the "precious" kind.

Second, that we fear not to sow.

Perfect love, pure love, love which, though flowing through our own hearts, still originates with God, this contains the only true germ of life, and with it all "precious" seed for good is divinely impregnated. That seed will germinate and produce manifold, even upon poor and rocky soil.

Have you ever made a practical test? Try it. Do not doubt. You will not be disappointed if your seed is good and your sowing is right.

Whether you have made this test or not, today I invite you to do so. Pour the stream of your love out for others. Let it be manifested in every personal contact, in every possible way.

If the occasion requires compassion, give love with compassion.

If the occasion calls for charity toward the erring and sinful, give your love with charity, for true love for humanity without charity and compassion, is impossible.

Let your daily sowing be of love and good-will and kindness toward all. Sow that seed freely, and in every way possible.

Remember that good thoughts unexpressed, and good deeds not done, are like precious seeds not sown.

(To be continued.)

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FROM THE MAIL SACK

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Midland, Mich., R. F. D. 2, Dec. 22, 1935.

Dear Readers: It has been some time since you have seen a letter in the Advocate from me. Last fall in 1934, I became discouraged, sent in my license to Bro. Flint, and cast my lot with the Reorganized church, to find that I had made one of the greatest mistakes of my life. In February, 1935, I was ordained to the priesthood, and in September was chosen pastor of the Coleman branch. In September I took sick with hay fever and asthma. One night I was very sick and had to get up about 3 o'clock in the morning. I had a revelation and was told that if I would return to the Church of Christ and work where God wanted me, I would be healed. I then wrote Bro. A. M. Smith and told him of the mistake I had made, and he wrote me a kind and welcome letter which I shall never forget; told me he would send my license back, and I could work wherever God wanted me and help build the Temple and redeem Zion. Since I have come back God has shown me in a dream the work the church has to do. It is his will that the servants of God shall seek to gather the honest in heart together out of all factions. My dream corresponded with Referendum Bill No. 4, and the letter I read in the December Advocate by Bro. Clarence L. Wheaton. Pray that God will inspire the men of the ministry and will call young men and clothe them with the missionary spirit. May the people respond to the tithing law so that the families of the missionaries may be supported. There should be more men in the field. The time of the end is at hand. Let us pray that more men may be sent in the coming year.

I would like to hear from the members where an elder is wanted, or where meetings could be held over weekends, and I will respond to the call. I am a servant of Christ and I want to be busy in my Master's work. Wishing all a happy New Year, I am your brother in gospel bonds.

Elder F. J. Parkinson.

Sr. J. M. Partain sends a poem that helped her so much that she passes it on. We quote the last lines. The New Year says:

"All that I have I give with love unspoken;  
All that I ask—you keep the faith unbroken!"

Bro. and Sr. August Brockman of Sparta, Wisconsin, writes Bro. McClain: "Please find enclosed \$4.00, free will offering for the New Year."

Sister Radeeke, Neosho, Missouri, 440 W. Brook St., says she enjoyed every word of the December Advocate. She has her trials. She is alone in the faith; has much opposition to meet, and is not strong in body. She wishes to be remembered in the prayers of the saints.

She writes: "I am starting the New Year by sending a small amount that I have saved from my pennies, but I hope to double the amount the next time, for I am going to do without things I would like to have." Let us pray that God will give us the spirit of sacrifice the coming year. Let us give until it hurts, and not sit back and wait to see what others are going to do. Let us, each one, do all that we can, and see if God does not pour out of his blessings. The judgments of God are coming upon the ungodly and disobedient. The Temple should be built. Let us each and all do our part.

Elders J. E. Bozarth and Wm. Postma report good meetings, recently held at Houston, Missouri. From forty to fifty were in attendance, and the interest was good. People are wishing for them to return.

From Houston, Bro. Bozarth went to Oklahoma City, where he met Bro. Maloney. Five services were held at this place but few came out. At the time of receiving Bro. Bozarth's letter, which was dated January 6, they were holding meetings in DeKalb, Texas, with attendance climbing from four the first night to between forty-five and fifty at the fifth meeting, "and all singing for us," Bro. Bozarth says, and adds, "Here is where Barney Sharp made me so much trouble last spring." The increasing attendance gives evidence that the brethren are overcoming the prejudice that was engendered.

At Christmas time Bro. Bozarth had a spell of the "blues" as he thought of friends and loved ones, and to comfort himself he wrote some verses looking on the brighter side, which led to resignation, and a willingness to pay the price for the glory that is to be. We give two stanzas:

"Not for ease or worldly pleasure;  
Not for fame, my prayer shall be.  
Gladly will I toil and suffer,  
Only let me walk with thee.

"How sadly I'd feel in the heavenly state,  
If sadness in heaven can be,  
If no one should be at the beautiful gate  
Conducted to glory by me."

Sister Rose Mae Adams, of Farwell, Michigan, writes: My faith is firm in the Restoration and the building of the Temple. I received a confirmation of the Temple building. The first money I sent towards the building work, when I sealed the letter, the glory of God seemed to fill me and to surround me.

At this writing Bro. James E. Yates is in Detroit, Michigan. Under date of January 11th he writes: "I arrived here from Arizona on January 4th. Am happy to find Vida's health improved. We are enjoying the Church of Christ services in Detroit. The Church of Christ congregation here is composed of a noble and lovable people."

Cranston, R. I., January, 1936.

Dear Readers of the Advocate:

It is always a pleasure to write to this little monthly character-builder that we indeed esteem so highly. In my estimation, it contains good food for thought, presenting courage and good cheer to all its readers.

From this little section of the great moral vineyard comes a report of progress and a bright outlook on the new year, but, as ever, a steady call for reapers in the work. No truer words were ever uttered than those I received, through correspondence, part of which I take the liberty to quote here: "It really makes me sad to think of all the nice people in different factions, claiming to be the true Church, all of us having (or claiming to have) the true principles of the Doctrine of Christ, and yet having such a strong dislike for each other. We of the Church of Christ have a great opportunity before us, to show the love of God to our fellow men in all the factions, thus proving our right to the claim of the true

church. We can never hope to win all the people from each faction, but I do think those that are really looking for the truth will come out."

In connection with this thought, let me say that our pastor, Elder H. B. Johnson, has been drilling us along the lines of unity of the faith and also, of having the gospel love for each other that is required of us, according to the teachings of the Blessed Master. If only we could see the outcome of these virtues! How earnestly we would put our shoulder to the wheel and invest our strength to the uttermost, to push forth this great cause for which we have all been created!

The annual reports of 1935, showed a decided gain in non-membership attendance here, giving us good ground to work on. Our aim, by the end of the year 1936, is to have all these stray sheep over the fence and into the fold. It will require much toil and patience, but through "effectual, fervent prayer," we look to our Creator for the strength and courage which is needed to accomplish the task. Your humble writer, upon viewing records, is found to be the possessor of a perfect attendance score since July of 1934. To whom shall go the credit? To God who, in His infinite wisdom, has made such a thing possible.

A concert, relative to Christmas, was given December 29th, which proved to be quite a success.

Let us pray that the spring time of the year, with its buds of promise, will unfold a new zeal for the building of the Temple, a new desire to carry on, and an everlasting new determination to spread the gospel story and be true followers of the Savior. In gospel bonds, your sister in Christ.

Mary E. Smith.

Wellston, Ohio, Jan. 13, 1936.

Dear Editor: Perhaps the other readers enjoy the letters as much as I do, so I thought I would contribute a few lines, also. Being isolated as we are the letters seem to bring us nearer together. We do not have the privilege of meeting with those of like precious faith, but one need not be isolated from God. It is becoming more difficult to live these trying times. On every hand we see the oppression of the poor and hear the sighing of the needy and are made to realize our dependence upon God.

I was baptized in 1913 by N. L. Booker, of the Reorganization. Transferred to the Church of Christ in 1935. The wife attends the Sunday school of the Reorganized church. She transferred to the Church of Christ in August, 1935. I was blessed with good influences upon my life when I was young. My mother was a devoted member of the Restoration and through trials and hardships she retained her faith in the glorious gospel of Christ. Now, past middle age, sick and afflicted, how vividly the memory of those trips to Sunday school and church with mother came back to me. We would walk five miles through fields and woods, up hill and down to the home of a good old brother, where the scattered members held church and Sunday school in an upstairs room. I was eight or ten years old, and I enjoyed going. I remember some of the good old preachers too; Bro. Devour, Bro. Beatty, Bro. James Moler. The hymn book used at that time was called the Harp. I have my mother's book yet. It is a treasured possession.

Since Brother Wm. F. Anderson was with us one woman, who heard him preach, is now reading the Book of Mormon. My companion and I have church every night. We read and study one or two chapters of the Bible every night. It has gotten so it would be hard to get along

without our evening worship.

Heard Apostle M. A. McConley of the Reorganized church preach one night, lately. He just preached the gospel. If any who read this know the whereabouts of C. E. Bozarth, please send me his address. I would also like to ask all of God's people who read my letter to pray for me that if it be the will of God I may be healed. However, may we always be able to say, "Thy will be done."

Samuel W. Tucker, 722 Ver Ave.

## A FEW OBSERVATIONS

### ON THE COLE VISION

I believe if ever a true vision was given in the last days, the Cole vision is one.

Note that it was given April 9, 1870, or thereabouts.

He was on the Temple Lot, up in the air, and standing on a rock. The rock shows he had accepted the gospel. Jesus said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. Matt. 7:24.

The fulfillment Bro. Cole saw was not until he had passed on to his reward, and would be looking down upon those who would complete the work of gathering the honest ones into the Church of Christ

He saw a large stump. The tree had been cut. The stump was on the Temple Lot. It was not across the street. There was some defect in it, while the main body was so full of defect that it had to be cut away from the trunk.

Some were trying to mutilate the stump, but were stopped. How many innovations have been attempted in the little church since 1926, but have failed to accomplish their purpose! The fight is not over, but do not fear; God will be with the faithful ones and the little church will stand the storms.

The main body of the tree lying across the street was cut off from the supply or substance that had sustained it through the years when it made such rapid growth—cut off as a church, but not as individuals.

It would be in future time from the date of his vision—"I looked and saw the day that will come" when the "elders of Israel" would go "through that dead top" and "bring out the green twigs from the dead tree."

#### A Personal Experience

I, with many others, were standing just southeast of the front of the church building and I saw where the excavation had been made. The foundation was in, and I was sent on a mission by the church.

I started south, and was commanded by the Spirit to go to the Reorganized church and preach, "Build the Temple." I entered a large building and there were three tables of uniform size, each placed by a large column about twelve feet apart, and a man standing at each table handling books and papers. The first man was one I have known for thirty years and one for whom I have always had a high regard. At the time of this vision he was president of the Holden stake, but was out of office when I was sent on this mission. So I passed him up and said to the second man, "I came to get the use of your building to preach in." The first one straightened himself, looked at the man whom I addressed, and said, "Not if I have anything to do with it, yet can't." The other straightened himself, looked at the first man and said, "Of course Bro. Bozarth can have the house." Then I found myself facing a large

Continued on page 24

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## Editorial

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### INTERESTING CORRESPONDENCE

Independence, Mo., November 2, 1935

Elder H. C. Snook, South Wales.

Dear Brother: I have your letter of October 12th received and am pleased that you have confidence in God. You spoke of the "Temple Lot." Perhaps you are fully aware that there was 63 acres in the original tract. The Reorganized church owns about 30 acres of that tract. The Auditorium is built on a portion of the choicest part of that land. Yes, sir, I have full confidence in D. & C. Sec. 57.

Permit me to say that the Church of Christ "Temple Lot" people have done but little on their so-called foundation for a building, and their prospects grow darker and darker every month. You are about as likely to build a stone bridge across the Atlantic ocean as they are to build their so-called temple. They will never build it.

Yes, I am a poor man financially, having been a missionary for over 40 years, and am truly glad that I spent my life in the Master's cause of eternal truth.

I will enclose some printed matter and trust it will be of interest to you.

Am happy to be able to inform you that the Reorganized church is prospering in many ways.

May the Lord bless you in every good word and work.

Sincerely,

C. J. Hunt.

#### A VISION

24 Craig Terrace, Abeumboi, Aberdare, Glam, South Wales.

Dear Brethren: I firmly believe in present day revelation. After receiving from Elder C. J. Hunt, care Auditorium, a letter concerning the Temple lot, I put the matter before my Heavenly Father in prayer and left it to him for the time being. Last Sunday morning I received a very vivid answer unexpectedly. As you are aware I am here and Elder C. J. Hunt is there, many thousands of miles away, he being close to the spot, while I have never been further than the shores of the good old Eng'ish and Welsh coasts. I was taken to the Temple lot and shown the excavations going on and nearly fell into one of them. I was shown the boundary stones for making the site plainly marked out. I was presented to a personage rather tall with his back to me, which I understood to be Joseph Smith, the martyr. He seemed to be tracing something on one of the pillar stones. I saw a black marble tomb stone placed in between the pillars, which was a surprise to me. I held in my hand a very dirty piece of paper. I tried to clean it to read what was on it for instruction, but failed. I walked around to the back of one of the pillar stones saying to myself 'was it any use looking at those pillar stones and no temple of the Lord. I at once found myself standing inside the walls and roof complete, in the midst of a finished work.

From Elder H. C. Snook.

Bro. Snook forgets to date the above communication, but notice it is written after the letter from Elder C. J. Hunt. The postmark on the envelope bears the date December 17, 1935. We received the correspondence December 30th.

We should like to offer a few observations on the fore-

going. We make no comments on the vision. Each one has the privilege of judging it for himself.

There were 63 acres in the original tract, as Bro. Hunt says, but only a certain "spot" was dedicated for the Temple. Indeed, when this site was dedicated, there was no 63 acre farm laid out and set aside and in possession of the church. It was purchased afterwards. Further particulars may be found in "That Interesting Spot of Land," by C. L. Wheaton. The particular site that was dedicated over a hundred years ago has become known as the Temple Lot. No matter how many acres of the farm may be held today, there is only one "spot" dedicated for the building of the temple. If any other site on that 63 acres or any portion of it would do for the purpose, there would have been no need of laying out all the money that was spent in 1891-5 in the famous Temple Lot Suit to secure that particular piece of ground held by the Church of Christ. No thought was entertained of building the temple elsewhere until some time after the effort to obtain possession of the Temple Lot failed.

As to who will build the temple, a young man belonging to the original temple lot congregation, Bro. Alva S. Wheaton, often says in his testimonies, "I don't think we will be the only people to build the temple; I never did believe that." A spiritual communication to the Church of Christ which Bro. Hunt likes to circulate states:

"For behold from both here and there and from every circle where God's intervening hand shall smite and awaken to repentance, shall arise a cry to which he will give ear, and his answer will dissolve the obstacles that hinder and the differences that provoke contention, and from thenceforth those who remain and give heed to the revelation shall abound in the joy of their sanctified experience and God shall have a united people."

Doubtless the Temple Lot people, as well as other groups and organizations within the Restoration movement, will have to make adjustments and be purged and purified. It is not going to be all smooth sailing for any of us. All will have to be humbled, and sometimes the way may look dark, but God's purposes will be worked out. Time and again it has been predicted that the days were growing darker and shorter for the little people on the Temple Lot, and that they would soon fade from the picture. We heard that twenty years ago, but they are on the scene yet and their number has been augmented by additions. As some go out, others come in. There can not be a coming together "from here and there and from every circle," without some place to which to gather, and the place appointed, if we may rely on early revelation to the church, is the Temple Lot:

"Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple," etc. D. & C. 83:2.

The Temple Lot is a place of destiny. It has been wonderfully preserved for a hundred years, and guarded sacredly by the small remnant who, in the providences of God, came into possession of the property. It is to play an important part in the closing scenes of this latter day work, and there should be no jealousy or rivalry as to who builds the temple, but rather a generous cooperation of all the honest in heart in erecting that monument to



brotherhood and union that will be crowned with the glory of God and blessed with a visit from his dear Son to set the church in order. The prospects will be dark only for those who can not or will not rise to the nobler heights of unselfish effort that the work of God may go forward. For those who can and will be brethren—the "gates of hell" can not prevail against them, for after the trials and the sifting, God will lead to victory, be the people whomsoever they may be.

**CORRECTIONS**

In our editorial, "A Look Ahead," last month, a number of typographical errors occur. On page 10, second column, in the 39th line from the top, it reads: We have been counseled to "study books." It should read, "study good books."

On page 11, second column, 8th line, the fifth word should be scattered. The sentence should read—"It is their duty to go to scattered Israel everywhere" etc.

On page 10, there is an omission in the 7th paragraph of the first column, in the 13th line. The omission is, "and the Psalmist says, Thy people shall be willing in the day of thy power." We will repeat the entire paragraph, as it should read:

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 D. & C. 87:3. Jeremiah 16: 14-16, probably refers to this time, and the Psalmist says: **THY PEOPLE SHALL BE WILLING IN THE DAY OF THY POWER.**"—Psalms 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 into this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ." D. & C. 87:4.

In the paragraph on Democracy, under "Briefs," on the last page of Advocate last month, at the bottom of the page in first column, there is an omission of the following words—"into effect the policies." The paragraph should read:

"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 into effect the policies determined by the same type of legislative action."

L. S. Wright, in Saints' Herald.

**Editorial Briefs**

Elder James Evans, of Caerphelly, Nr. Cardiff, South Wales, sends us some interesting clippings from British publications. There is an account from Pearson's Magazine of an interview with young Brigham Young, grandson of Brigham Young of Utah fame, and a picture of the group of young missionaries at present laboring in the British Isles. Some general observations are made concerning the work of the Utah church in Europe, and the interesting statement is made that of all the Christian sects, Hitler, of Germany, is most favorable to the Mormons.

A brother remarked to us recently that the more frequent letters and news from our brothers and sisters across the sea were making us feel better acquainted with them. We shall not be satisfied, however, until we have that picture we have requested. We want to see how Bro. Jenkins, and Bro. Beacham and others of our workers over there look, and if there is not room for some of the sister workers too, they'll just have to take another picture.

The office is receiving lots of commendation of the Advocate, Bro. McClain informs us. We are glad. Help us to widen the range of the paper's usefulness by increasing its circulation. Every member of the church should be a reader of their church paper. To lend the paper, to secure subscribers for it, is doing missionary work. You will be glad at the judgment bar to see, among the happy ones on the right hand, some to whom you gave the Advocate to read, or interested them in subscribing for it.

No. 1, of the sermonette series by C. L. Wheaton, was published in tract form and did not run through the Advocate as the other numbers are doing. They are each one being printed in tract form. These tracts are just what you want to give to persons who wish to know what we believe, what the Restoration teaches.

"That Interesting Spot of Land West of the Court House," by Apostle C. L. Wheaton, is now off the press. There has been such a demand for this booklet that the second edition is now offered to the public. The booklet is brim full of information that every one who is interested in the Restoration message, or who is investigating it, should know. You will find it answering many a question that has occurred to you about the Temple Lot, and will enable you to correct erroneous ideas that have been circulated. The author weaves into his argument some ideas that are his personal views, but the facts of record and history he presents are not dependent upon these. It is a useful booklet. The price is 15 cents a copy, or two copies for 25 cents.

Do not forget that excellent work by Willard J. Smith, pronounced by critics to be "unanswerable." It has been published at considerable expense for the benefit of those who wish to be informed, that they may be able to meet the arguments that are presented on a subject that is not new; that comes up at divers times in divers places, diverting attention from the plain, fundamental principles of the gospel of Christ, causing some to lose themselves in vain philosophizing and unprofitable speculation. The price of the book has been reduced to only 35 cents, so that every one can have a copy. It presents the position of the Church of Christ, which is the position the Restoration has taught from the beginning, and is the rock upon which the entire Christian structure is founded.

All the above publications can be had by writing to J. R. McClain, Church of Christ, Temple Lot, Box 472, Independence, Missouri.

We are in receipt of a splendidly type-written letter from our aged brother William J. Smith, dated January 3rd. He must be in better health, for he is working at his typewriter again, and has been arranging his poems, over 100 of them, for publication. In response to our Christmas greetings, Bro. Smith composed and sent us an acrostic which we share with our readers, because the thoughts will be appreciated by all. We feel that we are much overpaid. Notice that the first letter of each line, taken in their order, spell our name.

#### AN ACROSTIC

Life is like a placid river flowing on from day to day,  
 On its bosom we are sailing to our home far far away;  
 Under clouds oft-times of sorrow,—oft perplexed, distressed with care,  
 Ideal measures lost, forgotten; naught to cheer us anywhere.  
 Struggling energies are thwarted, all our strongest efforts vain,  
 Every hopeful gleam lies martyred 'neath smouldering embers of grief and pain.  
 Perhaps all this may be important—necessary to our cheer,  
 As we sail along Life's journey to yon bright and happy sphere.  
 Lingering o'er the dust and ashes of the trials of yesteryear,  
 Fails to help us in our struggle,—will not make our titles clear,  
 Rise above those mournful tear-drops, o'er those tragedies of pain;  
 Every trial you here encounter, burnishes your crown for gain.  
 You may reach those joys Celestial beyond this life's dark billowy main.  
 Should you therefore be discouraged, seeing life is but a span,  
 Hardly visible when compared with God's eternal golden plan;  
 Every trial, every tear-drop, every heart-ache, every pain,  
 Lie among Life's sweetest treasures—Sister, these are Life's richest gain.  
 Doubt nor fear shall ne'er disturb you over in that happy land,  
 Only joy and peace can enter in that glittering golden strand;  
 Naught of sin can e'er molest, where Jesus resigns supremacy grand!  
 Your Friend and Brother in Christ,  
 Willard J. Smith.

In his Jackson Day address the President said: "The real issue before the United States is the right of the average man and woman to lead a finer, a better and a happier life."

The following is a part of the noble words quoted by President Roosevelt in closing his message to Congress. They are from his teacher in philosophy at Harvard, Prof. Josiah Royce:

"What great crises teach all men whom the example and counsel of the brave inspire, is the lesson, FEAR NOT. View all the tasks of life as sacred. Have faith in the triumph of the ideal. Give daily all that you have to give. Be loyal and rejoice whenever you find yourselves part of a great ideal enterprise."

Be thou faithful unto death and I will give thee a crown of life. Rev. 2:10.

#### NOTICE

To whom it may concern:

This is to certify that M. M. Case is no longer a representative of the Church of Christ (Temple Lot).

(Signed) Nicholas Denham, Clerk.

December 23, 1936.

#### INDEPENDENCE ITEMS

C. L. Wheaton, A. M. Smith, H. E. Moler, Wm. F. Anderson and E. E. Long, of the Twelve, were in town the second week in January, conferring on church business. Bro. Wheaton was called home by telegram on account of the serious illness of his eldest son, and left Friday evening, on the 10th.

The Temple Lot Sunday school gave a pleasing program Christmas Eve, consisting of songs and recitations and a tableau, "The Other Wise Man." A large tree, with bright lights, stood on the rostrum, with accompanying decorations expressive of Christmas cheer. The usual treats were distributed in an orderly manner at the close of the entertainment.

Our young Sister Martin, who was at the Independence Sanitarium for an operation, recovered nicely and has returned to her home in Collins, Missouri.

On his return from a short trip to the South, recently, Apostle E. E. Long reported that Sister Cox, of Houston, Texas, to whom he administered last winter when she was given up by her physician, is weighing well, attends to her home duties, and goes where she pleases.

The sad news comes to the church office that Sister Elizabeth J. Dingle, of Cornwall, England, is in very poor health, and the sight of her eyes is threatened. The prayers of the membership are asked in her behalf.

Tuesday evening, January 7th, death entered our ranks, taking our Sister Lucas, of Kansas City, Kansas. Her funeral was Thursday afternoon. Bro. Wm. F. Anderson preached the sermon. The Advocate extends sincere sympathy to Bro. Lucas and the motherless children. Bro. Lucas has not been in the church long, but has been actively assisting our aged Bro. Madden, who started the mission. May the Father in Heaven help our young brother to continue to carry on.

Bro. Skinner, who has been quite poorly, was able to be out to church Sunday, Jan. 12th. Sister Minnie McBain, whose poems our readers have enjoyed in the Advocate, has been very ill with pneumonia. At this writing she is reported to be improving.

An interesting and distinguished visitor to Kansas City, recently, was Miss Agnes McPhail, the first woman in the Canadian parliament. She came by invitation to address the eleventh annual convention of the National Students Federation of America on, "The Student in the Changing World." In an interview with a Kansas City Star reporter, Miss McPhail said that we are living in the day of a "dying social order." Miss McPhail is a niece of Mrs. Daniel Macgregor, and is a member of the Reorganization. She spoke briefly in the Stone church in Independence Sunday evening, December 29th.

These items would not be complete if we did not say something about the weather. It has rained and snowed and frozen until it has been hazardous to try to get about. But when we are feeling we are having a disagreeable winter, the Kansas City Star editor expatiates on how good such weather is for the crops next summer, so we have to swallow our chagrin and look happy. He says dry, sunshiny winters, the kind we like, are not good for farmers, another reminder that it is not always that which we like best that is best for us. But when clear weather permits, go out about 5 o'clock in the morning and look at the sky, a little south. The glory of it will give you a good start for the day. Just now the moon is bright in the west, and Venus glows in the east, while the tints of the sky are beautiful. As one looks at the peace and majesty of the scene one feels lifted up, feels there is God.

SUNDAY SCHOOL DEPARTMENT

LESSONS FOR FEBRUARY

<p><b>Jesus Enlists Helpers</b>                  Luke 5:1-11, 27, 28.</p>	
Lesson 5 .....	February 2
<p><b>Jesus Insists on Righteousness</b>                  Lesson Text: Luke 6:39-49.</p>	
Lesson 6 .....	February 9
<p><b>Jesus Helps a Doubter</b>                  Lesson Text: Luke 7:19-28.</p>	
Lesson 7 .....	February 16
<p><b>People Before Property</b>                  Lesson Text: Luke 8:26-37.</p>	
Lesson 8 .....	February 23

Supplementary Notes

We find no occasion to offer comment on any of the lessons this month except:

LESSON 5. The calling of Peter, James and John is spoken of as "Jesus enlists helpers." They were helpers, to be sure, but they were called to a definite office in the church, that of apostles. Nine others were chosen later, making the total number twelve. There were not more than twelve apostles at one time. In his vision on the Isle of Patmos John saw the woman who represented the church wearing upon her head "a crown of twelve stars." See Rev. 12:1. The twelve apostles were the first officers whom Jesus chose. Paul wrote, "And God hath set some in the church, first apostles," etc. 1 Cor. 12:28. We read nowhere of any other officer or officers above the Twelve. In vision Nephi was shown the ministry of Christ and he says, "And I also beheld twelve others following him." 1 Nephi 3:78.

The work of the apostles seems to have been distinctly missionary, to go forth among men and proclaim the good news of the risen Christ. Our dictionaries define apostle as "A person sent forth to execute some important business; one of the twelve disciples of Christ sent forth to preach the gospel."

CORRECTION

In the Sunday School Department, last month, under "Supplementary Notes," first paragraph, on Lesson 2, the second and third lines are transposed. We give the first part of the paragraph as it should read.

LESSON 2. Under "Notes on Lesson Text," the author says, "Simeon, though not a priest," etc. There is no doubt that Simeon was a priest. We notice in Luke 2:22 that Jesus was taken to Jerusalem to be presented to the Lord," etc.

SUNDAY SCHOOL PAPERS

The Cook Publishing Co., the same people who publish the Quarterlies, publish the following:

Lesson Picture Cards for Beginners and Primaries, ages 5-8, 3 cents per quarter.

DEW DROPS, a little paper for Primaries and Juniors, ages 6-8. In lots of five or more, to one address, 6½ cents per copy, per quarter.

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Send your orders to J. R. McClain, Box 472, Independence, Mo.

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Send your orders to J. R. McClain, Box 472, Independence, Mo.

Among the Sunday schools reporting in answer to our call, is one in Garden Village, Gilfach Goch, Wales. Sister (Mrs.) W. Buck, as secretary, writes that they have a primary, junior and an adult class. The latter uses the Bible and the Book of Mormon, but they are ordering quarterlies for the primary and junior classes.

Sr. Buck speaks of the good the visit of Bro. and Sr. Flint has done them, and says that new orders are coming to us in the new year for the Advocate. She says it "is a wonderful paper, and so interesting;" that at a recent branch meeting "a number of new folks" voted to have the paper."

Editor Zion's Advocate: I have been asked for my opinion of the last clause in verse 28, of Luke, chapter 7, which reads: "Among those that are born of woman there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he."

I have always understood this to have specific reference to Jesus Christ, himself. While it is a recognized fact that Jesus Christ was in and of himself greater than any prophet ever born of any woman in this life, yet he, "Being in the form of God thought it not robbery (or injustice) to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:6-8. In the one case He is represented as being in the form of God; in the other, as made in the likeness of men; as having divested himself of one, to assume the other.

Then again, in the first chapter of St. John He is represented as God—is called God; (See verse 1) and in the 14th verse we are told "The Word was made flesh and dwelt among us." He divested himself of his honors and glory, took upon him the character, the station of a servant—a bondman, or slave, and was treated as such—scourged, crucified, etc. He was made the least among men, in that "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:28. "But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? But I am among you as he that serveth."—Luke 22:27. Yes, He became the Servant of all, to the extent that he even washed his disciples' feet.—St. John 13:5-8. This washing was a servile employment; was commonly performed by servants and slaves; and denoted our Saviour's humility. He became the least among men, and ascended up on high with a name above every name. Phil. 2:5-11. Please read the whole of the 53rd Chapter of Isaiah.

Willard J. Smith.

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### PASSED ON

William Reason Nance was born September 3, 1863, at Lawrence, Wisconsin. Died January 10, 1936. He was baptized September, 1905, at Valley Junction, Wisconsin, by A. L. Whitaker, of the Reorganized church. He transferred to the Church of Christ (Temple Lot) in 1929. His wife preceded him in death January 20, 1928. He has three sons and a daughter.

Bro. Nance was an invalid for seven years. Through it all he continued cheerful. Though unable to move much by himself, he was blessed with a clear mind to the day of his death. He told us he had read the New Testament through twenty-seven times. It was during these years and his study of the Bible that led him to transfer to the Church of Christ. From that time he has been heard to say that he was ready to go any time. He was a good, fine man.

Roland Sprague, Sec. Rockford Branch.

Sister Ina May Landon was born in Wisconsin, September 17, 1861. Later she, with her parents, moved to Gering, Iowa, where she was united in marriage to Horace B. Hart on April 16, 1878. To this union ten sons were born, who were reared to manhood. Sister Hart also reared two grand daughters. She was a good saint and mother, loved by all who knew her. She, with her husband, joined the Reorganization over fifty-five years ago.

The funeral of Sister Hart was January 15, at 2 P. M., in Hamilton, Mo. The sermon was preached by Bishop J. T. Ford. He preached her husband's funeral sermon eleven years before. After the loss of her husband Sister Hart moved to Bridgeport, Nebraska, where she made her home with a son. Her sickness was of but a few hours' duration. Another one has gone on to welcome us home. Let us be ready. J. T. Ford.

### CORRECTION

In the obituary notice in the Advocate last month, there was error in the date and place of Bro. Badgerow's birth. He was born in Sanilac County, Michigan, January 29, 1859. The further items are furnished that he was married to Ellen Williams, April 6, 1879. His baptism by Elder Andrew Barr on March 22, 1891, was also in Sanilac County, Michigan. Besides his wife and three daughters, he leaves a brother in Orllia, Washington, and two sisters in Sarnia, Ontario.

The Lord will have a tried people. See James 1:3, also 1st Peter 1:7 and 4:12. If we prove faithful through all these, we will finally reach the goal—Perfection.

## TWO FOND HEARTS

(First verse)

While strolling down the street last night, a couple aged and gray,

Attracted my attention while on their homeward way; Locked arm in arm, with measured tread, his age three score and ten,

And she, but five years younger, thought him the best of men.

'Twas not infirmities of age that made their steps so slow, But that of being all alone beneath the pale moon's glow. In sweetest tones their loving words with pleasures manifold,

Told me their whole life's story, more precious far than gold.

Refrain:—

Unconscious of my presence, they knew not I were near, And as I passed with noiseless tread, this sentence I did hear,

As if in answer to her words, he said most tenderly, "My dear, I like to thank my God for sending you to me."

(Second verse)

A lover to his sweetheart, or young husband to his wife, If making this expression, in the pride and bloom of life, Though sounding sentimental, would have seemed but commonplace,

But with such dignity of years, what worlds of joy they trace!

Their lives so sweetly blended, a heaven to me did seem; And when their journey's ended and they cross death's sullen stream,

May angels chant these loving words in sweetest melody—"My dear, I like to thank my God for sending you to me."

Refrain:—

Unconscious of my presence, etc., etc.

Willard J. Smith, June 27, 1907.

## BUILD THE TEMPLE

Build the temple, oh, my people;  
Build ye while 'tis called today.  
Build by sacrifice, not promise;  
Heed the call all ye who may.

I have promised, few have listened;  
Still there's time and still there's room,  
But the time is swiftly fleeting;  
Swiftly comes the day of doom.

Then when all the grain is garnered,  
And the fruit is gathered in,  
Those who have refused to labor,  
Shall suffer loss, the price of sin.

Gird up your loins, children of Zion;  
I accept the widow's mite;  
And the weakest of my children—  
They are precious in my sight.

I have ordered, I have willed it;  
None can frustrate my plan.  
My designs I've sworn to finish;  
All my purposes for man.

Go to, then, and build the Temple!  
Build it for the day to come,  
When my feet shall stand in Zion,  
And my Saints shall gather home.

Composed by James T. Mackinnon, Jan. 1930

## SOME OBSERVATIONS ON THE COLE VISION

Continued from page 19

crowd of people, preaching to them by the power of the Spirit of God. Every eye was upon me and I could see that the message was being accepted. When I came out of the vision the power of the Spirit was on me so great that I wept for joy.

May God help us, as ministers of Christ, to go forth with all our might, mind and strength, and by the aid of the Spirit of God, gather out the "green twigs" and transfer or graft them into the stump or main root of the church that was organized in 1830.

J. E. Bozarth