

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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WHO ARE MEMBERS OF THE CHURCH

By Angela Wheaton

The article that follows, and to which Bro. Leon Gould refers in his "Reasons" etc. in this issue, is a reprint of "Some Interesting Experiences in the Church of Christ" that appeared in the Advocate for April 15, 1930. The article contains the experience of Bro. Wheaton, a lengthy quotation from an early church paper, The Truth Teller, and the experience of Sr. Wheaton, herself, all pertaining to the same question, namely, Who are properly members of the church. Because that is the central theme, we reprint this valuable historical document under that head.—Ed.

"In March, 1917, the question of accepting members from other factions of the Latter Day Saint faith on their original baptism came up at a priesthood meeting of the Church of Christ. My husband, who was pastor at the time, suggested that since it was such a weighty question it be made a matter of fasting and prayer for two or three weeks until the coming conference when all the members could discuss and pass on it.

Brother Wheaton, not being at all in harmony with it, poured over his books and the early publications of the church in the hope of finding some proof to substantiate his position. He carried his books back and forth to work with him, studying on the street car and at lunch hour. Scarcely would he swallow a bit of supper till he was at his study again until two or three o'clock in the morning; so sure was he that somewhere in holy writ he would find some tangible reason for voting down the motion.

Diligently he searched, and the evening before the conference I became worried for his physical welfare and tried to persuade him to desist from his study and get some much needed rest, knowing the strain of the morrow would be hard on him. But it was of no use. He was sure that the Lord would come to his assistance and he would soon find what he was looking for. Finally between two and three o'clock, I heard him close his books, not too gently, and say, "If the Lord wants to keep the Josephites out, He will have to do it himself." (For "Josephites" is what we used to call members of the Reorganization, just as they called us "Hedrickites.") Then he came to bed.

On waking the next morning he said, "Angela, I feel encouraged this morning. I know that in some way the Lord is going to help us." And he related a dream he had had in the night. He seemed to be suspended in space, and before him at the edge of a great precipice was a large tree which seemed to be dead. A voice told him to bear his weight on one branch, then another, and as he did so, it would snap off and go crashing to pieces on the jagged rocks far below. Then the voice said, "Bear your weight on this branch" which looked very much like the others, but it held up his weight, having some life in it, and it was shown him that this was the Church of Christ on the Temple Lot. The same voice said, "Except

ye cling to this branch ye shall go down to destruction."

So we went to the conference feeling confident that God was with us. The meeting was opened with song and prayer and a second song, with Brother Wheaton in the chair. As the second song was being sung I noticed my husband's face had a peculiar look. He seemed to be staring into space just above the people's heads and seemed unaware of his surroundings. The song was finished, and still he did not seem aware of us nor of where he was. A hushed silence fell upon us all as we waited, feeling, sensing that the Lord was showing him something. Then he began to look about him as if just realizing where he was and what we had gathered for, and rising to his feet he declared the conference open for business. The routine work was taken care of and Brother Wheaton stated, before presenting the main issue of the day, the resolution regarding receiving members from other factions on their original baptisms, that he would like to make a few remarks.

Now it had been the custom for years for the presiding elder to make a few appropriate remarks before business sessions, especially when matters of importance were to come up, encouraging and exhorting us to do our duty before God and toward our brethren, which seemed to stimulate our love and arouse the highest and noblest in our natures.

So Brother Wheaton told us of the dream he had had in the night and said as he sat there, while the second song was being sung, he had been given an open vision of this particular branch of the tree representing the Church of Christ on the Temple Lot; that he had seen the buds swell on it, had seen it blossom and the young fruit appear, develop and ripen before his eyes, and a voice said, "Beginning with this conference the Church of Christ will begin to bear fruit." Then his eyes fell upon an article in The Truth Teller which he had laid upon the stand with some other books, and while talking he had unconsciously opened it to this article, pages 62 and 63, "Who Are Members of the Church?" He asked us to bear with him while he read it to us, not knowing himself what it was. I shall quote it here in its entirety for it may be of benefit to you:

Who Are Members of the Church

"When the publication of The Truth Teller was commenced, it was not, nor is it now, the design of the publishers to devote its columns to the exposing of the false positions and doctrines of any particular division of the church. In the first number of The Truth Teller no direct allusion was made to any particular party, believing as we then did, and now do, that every person, no matter with what division they were identified, if they were a proper subject for baptism at the time they were baptized, and the ordinance of baptism was administered to them by one who had acknowledged authority from Jesus Christ to administer the law of his kingdom, all such persons

thus obeying the all-important commandments of Jesus Christ, enters his new and everlasting covenant, they become new creatures, they are in Christ, they are born again. Having obeyed his commandments, every such person becomes members of the new and everlasting covenant, and they remain in Christ until they alienate themselves by transgressing the laws of the kingdom of which they are members. No person comes into Christ without consent of their will, coupled with an act of obedience to the laws of his kingdom. No person goes out of Christ without the consent of their will. A person in the covenant may wander, their minds may become darkened, they may get out of the way not willingly but ignorantly, they have an advocate with the Father, in Jesus Christ the righteous."

"In view of these truths, we feel it our duty to address as brethren, all who have from their hearts obeyed all commandments of our Lord and Savior Jesus Christ, by which they become members of his kingdom, "for by one spirit are we all baptized into Christ." It was not required at the commencement of the rise of the Church of Christ, of those who applied for membership, that they should believe any particular person should be the President of the church. They were only required to confess Christ, obey the laws of adoption by which they migrated from the kingdom of Nature (of which they were members) into the spiritual kingdom of Jesus Christ. To be more explicit with regard to the several subjects that are now agitating the minds of the readers of the Herald (at Plano, Illinois) and The Truth Teller, our belief is that as many of the members of the "new organization" as have obeyed the principles of adoption into Christ, the law of adoption having been administered to them by those who were in authority of Christ's kingdom, are our brethren according to the new and everlasting covenant. It is in view of these facts that we are able to know why it is that honest members of every division that has grown up in the Church of Christ are blessed with the gifts promised in the gospel to those who believe. Not understanding these facts have been the cause of many honest and accepted members going astray, in uniting themselves with the different divisions that now exists, they having seen in these different divisions its members enjoy many of the promised gifts, taking it for granted that they as a party were right because many of them were thus blessed, when in fact it is no evidence at all in support of the claims advocated by the leaders and aspirants of the party. If the existence and enjoyment of these spiritual gifts promised to the believer is evidence of the truth of the different organizations, whether they be "new" or old, then every organization that has come into being claiming to be the church organized by Joseph Smith would be right, for there can be testimony in abundance adduced to prove that members of every organization that we have any knowledge of, that has been effected by members of the Church established by Joseph Smith in 1830, do enjoy the gifts of the gospel and even among the Brighamites, many of the honest, though deceived, enjoy to some extent the promised blessings. The divisions who claim that J. J. Strang, William Smith, Colons Brewster, Sidney Rigdon, are the successors of Joseph Smith, enjoy the gifts to some extent, some more than others. Hence it will be seen that it is no evidence that any of these parties are right because its members enjoy the promised gifts, no matter when they obeyed the gospel. The existence of these very essential and promised gifts prove this and nothing more than this, that those who enjoy them are accepted believers in Christ, no matter to what division they belong. May God the eternal Father hasten the day when divisions and discord

shall cease, when the honest in heart in every land shall be united, when they all shall speak the same thing."

He finished the reading, but the last of it and most of his remarks I did not catch, for I too was receiving a revelation and beholding a vision, which will follow. He told them how he had studied and searched and how he thought, when his eyes fell upon that article, that at the last minute God had put into his hands the weapon to keep the "Josephites" out, but the Lord had used it as a means of turning him squarely about. So with joy beaming in his face, and in his voice a note of gladness, he said, "I submit my will to that of my Creator. Brethren, I am now ready to vote in favor of the question." There was not another speech made on the motion, if indeed that could be called a speech, for the motion had not yet become the property of the body. The sweet spirit of God seemed to fill the house and bear witness to every soul that this was one step further in the fulfillment of God's promise to us years before, that He would make known to us from time to time our duty and preparation toward our brethren.

As Brother Wheaton was reading that article the Spirit of the Lord came to me and showed me what is meant by the "family of God." It was illustrated by a comparison with our earthly families, the blood in our physical bodies being likened to the Spirit of God in our spiritual bodies.

A man starts out to build a home and rear a family, giving to his children his name and his blood. They in turn grow up and scatter out, making homes of their own, giving to their children their name and their blood, and so on and on, all having in their veins the blood of the first man. In some particular branch of that family arises a dissension, growing to the extent of hate. One son is disinherited, being refused recognition as a relative; but do what they will, the fact remains that the blood of the father flows in the veins of that son the same as in the others. And sometimes when the light of the law is focused on this particular dissension it is found that the transgression of the son was not such as to render him unworthy of his inherent right, and the will of the father is set aside and the erring son is given an equal share with the other sons.

Then, God is the Spiritual Father, and those born into his spiritual kingdom or family (by obedience to His gospel—faith, repentance, baptism, etc., by those to whom He has given His Spirit or priesthood) are His children, His posterity, "heirs and joint heirs with Jesus Christ." Joseph Smith, receiving the priesthood from God, begat in a spiritual sense sons and daughters by means of baptism and laying on of hands through the Spirit of God which was in him and his spiritual posterity. Thus, we of latter-day faith are all of the posterity of Joseph Smith, he being the only one through whom God restored His authority in these last days; and all the contention, all the hatred, all the denial of relationship, can not change the fact that we all, no matter with what faction we have been associated, trace our spiritual lineage back to Joseph Smith. So then, those who have received their authority in this manner, having been "called as was Aaron," retain that authority and the right to beget "spiritual posterity," no matter where they may be, until they themselves personally transgress to that extent that God, who is all-wise and knows the secrets of our hearts, disinherits them.

Then it was clear to me that there must be many scattered over the face of the earth whose authority, received pure and kept pure, was as good as ours. Then who was I to deny relationship with them?

I was well aware there were some who had not kept their priesthood holy and some who, never having been called of God but of man, had not really received the priesthood of God, and that those whom they baptized were not born into the kingdom of God and those on whom they laid their hands for ordination did not receive authority to represent God. I realized the danger of such a condition and, calling upon God for wisdom, He showed me a vision. Would that I might enable you to see it as I did!

I saw multitudes gathered into the Church of Christ, and among them some who had certain ambitions and some whose purpose it was to overthrow the Church of Christ. Now I was shown that it was necessary that some tares be gathered in that we might be sure to get all the wheat. These, by arts of deception, gathered many followers, some of whom were honest in heart, but not rooted and grounded in the faith of our Lord and Savior Jesus Christ. Great dissensions and strife arose, but it was not made known to me what the questions of dispute were, and as the dissensions arose to great proportions and many of the people seemed to be in a seething mass, clamoring and milling around, one who seemed to be their leader, they, leader and all, would drop from the vision, taking many who had been earnest and honest in heart but weak in faith, leaving the ranks thinned and on the faces of those who remained mingled expressions of pain and sorrow and love and hope, with grim determination to do well the task laid upon them by a loving Father in the face of adversity. Again and again a similar scene was enacted. And I was able to see that our only salvation, our only hope of accomplishing the blessed task laid upon us of establishing the kingdom of God on the earth was by putting our whole faith and our trust implicitly in God the Father and His Son Jesus Christ, and by individually purifying our souls and our lives of anything not strictly in harmony with the Spirit of God, and to make a personal consecration of our lives, our might, mind, and strength. The injunction to me seemed to be, not to worry or fear when these things come, for God's work would be accomplished despite the efforts of Satan to overthrow it, or retard its progress, but that all who would be instruments in God's hands must "individually be very careful that Satan get no wedge into their hearts, and by weakening the individual, weaken the collective body.

For every one was tried and purified, and he who could be turned to the left or to the right, went out of the picture before me.

NOTICE OF MINISTERS' CONFERENCE

Monday morning, April 15th, the tenth day of the General Assembly of last year (1935), E. E. Long moved "that when this Conference adjourns it does so to meet April 6, 1936, in Independence, Mo., subject to the result of the Referendum vote."

The motion was properly seconded and carried.

The referendum vote resulted in 325 votes for Bill No. 1, and only 17 votes against.

Bill No. 1 provides for a conference of the ministry, to be followed two months later the first week in June, by the people's conference, when each local church will meet to consider the matters recommended to them by the conference of the ministry.

We hereby announce that according to assembly action last spring, and the result of the Referendum vote as announced in the Advocate for September and October, 1935, the Conference of the Ministry will meet April 6, 1936, in Independence, Missouri, in the Church of Christ building on the Temple lot, and it has been usual to convene at ten o'clock in the morning.

Louise P. Sheldon, General Secretary.

NOTICE OF CALL FOR REFERENDUM VOTE

Notice is hereby given that the coming Conference or Assembly to convene at Independence, April 6, 1936, will be petitioned to send out a bill for a referendum vote of the whole church, embodying the following:

Baptism and Transfer

Believing that the Church of Christ was restored and organized by divine authority through Joseph Smith, that said Church has become divided into factions contrary to the spirit of unity required by our Lord and Savior, Jesus Christ, and that the avowed mission of the Church of Christ (Temple Lot) is to labor for a unity of all the honest in heart in all these factions, under the one simple gospel standard, and

Believing that there may be those in all these factions whose spiritual birth-right and heritage is in said Church of Christ, and who should be gathered in one, therefore be it

Provided, that members of any faction of the Restoration Movement who can trace baptism, and ordination, if a minister, back to valid original sources through a line free from the contaminating influence of any major heresy, may be received by transfer, and priesthood rights if any, be recognized. And be it further

Provided, that in all cases of doubt or dissatisfaction, persons applying for fellowship shall be received by baptism, their membership in the Church of Christ dating from such baptism, and their priesthood rights, if any, subject to a reaffirmation of their calling.

Provided further, that any previous enactment, not in harmony with the foregoing, is hereby repealed.

Signed,

LEON A. GOULD,

B. A. WINEGAR.

REASONS FOR OFFERING THE ABOVE

NOTICE ON BAPTISM AND TRANSFER

Regarding the proposed bill for referendum, notice of which is published under above caption, permit me to say, as one of the sponsors, that it is offered for the reason that legislation at present in force along this line, good so far as it goes, does not seem to quite cover the ground desired by a continually increasing liberal attitude in the minds of our members toward those of our sister factions.

An effort was made at last Assembly to meet this desire, but this effort did not reach the point where it was presented to the vote of the body.

Growing away from the undue prejudices that we have in the past directed toward those of other factions, we have come to recognize the fact that no one or two of the divisions of the Restoration Movement can claim ALL of the spiritually begotten, numbering some one hundred fifty to two hundred thousand, baptized before the Martyrs' death, about five thousand of which were finally gathered into the Reorganization, and a much smaller number into the Church of Christ (Temple Lot).

It is but just, then, to admit that there were many of the other one hundred and fifty thousand or more, who were just as acceptable in the sight of our Heavenly Father, as the few thousands in the two divisions named. And among those many thousands were hundreds of the priesthood who had received their authority in direct line from Joseph Smith and Oliver Cowdery, whom the angel ordained by the laying on of hands. Please read in this connection the article and vision by Sr. Angela Wheaton, in the Advocate for April 15, 1930, in which

she so beautifully portrays what is meant by the "family of God."

Looking upon the Restoration Movement as a whole, as a great pasture in which are found the Lord's sheep, we must concede, if we give it a little thought, that the division hedges and fences that separate into factions have been built by man, and hence by man they may be removed. And if these division fences be removed the pasture will be a unit again, as it was before the divisions were made.

If it is too much to expect that many of these divisions will in a body remove these man-made hedges that separate us, the way should be opened up that every individual who will, may, so far as he is concerned, remove the dividing obstacle, and join in a union of gospel simplicity; and that way should be made as fair and equitable as truth and justice, and mercy, and love for fellow men shall enable us to make it.

Perhaps a consideration of Jesus' declaration as found in Book of Mormon, will help us individually, to determine just what portion of the dividing obstacle we need to remove. It is as follows:

"Whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God And whoso believeth in me believeth in the Father also. . . . And again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare MORE or LESS than this, AND ESTABLISH IT FOR MY DOCTRINE (Emphasis mine), the same cometh of evil, AND IS NOT BUILT UPON MY ROCK, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such."—Book of Nephi 5:34—42.

This portrays the simple gospel platform upon which we may unite. The "MORE" things that have been added to this simple platform since the organization of the Church of Christ in 1830 are too numerous to mention. But division fences have been builded, and noxious weeds planted by man, and the sheep required to feed upon the noxious weeds as a prerequisite to membership in the division, rather than being guided to the "rock" of Christ upon which all should build. An individual examination will be required to remove them.

And this bill is presented with the thought that as the Church of Christ, we should as a body, remove every obstacle within our right and power to remove, in order that a return to unity may be achieved. We believe that it does. If not, then we hope that it may be so amended that it will be truly expressive of this grand purpose.

The following counsel, given through the late Joseph Smith in 1887, is worthy of consideration:

That the work of restoration to which the people of my church are looking forward may be hastened in its time the elders should CEASE TO BE OVER CAREFUL (emphasis mine) concerning the return of those who were once of the faith but were overcome in the dark and cloudy day, fearing that they should bring in hidden heresies to the overthrow of the work; for verily, there are some who are chosen vessels to do good, who have been estranged by the hindering snares which are in the world and who will in due time return unto the Lord IF THEY BE NOT HINDERED BY THE MEN OF THE CHURCH. The Spirit says "Come"; let not THE MINISTERS FOR CHRIST PREVENT THEIR COMING."—D. & C. 119:4.

These thoughts are presented with the hope that they will help us to see something of the magnitude of the mission of the Church of Christ, and the attitude we must assume if we would work WITH our Savior, and not AGAINST Him.

Leon A. Gould.

SISTER DRISCOLL'S EXPERIENCES

Brother Wm. Postma thoughtfully obtained the following material for the Advocate. Sister Driscoll is now 83 years of age. She was born near Hamilton, in Caldwell County, Missouri. Her maiden name was Rebecca L. Linville. She is now living in Grand Rapids, Michigan.—Ed.

In 1872, when I was a girl of 15, I was baptized into the Church of Christ. My father was an elder in the church. One evening, after my baptism, I was in church, and it seemed to me I was taken away in spirit and my body appeared lifeless, for they took me home in a wagon. I was that way for a night and a day. My mother and father and friends watched over me for dead. On the second night I came back to life and they were singing a blessed hymn; I remember my uncle praying, and my mother shouting. I was so happy.

Another time, I was praying in my closet one evening when a brilliant, dazzling light came in, bright as lightning. I could not see for a moment or so, then I discerned the most beautiful face in the light. It was the face of the dear, holy Jesus.

In the summer of 1926, I was sick. I had Elders Postma and Blett administer to me. The next morning, when it became daylight, as I was lying upon my bed, I saw a most beautiful sight. It seemed to me the gates of heaven were flung open to me, and after that, for a long time, it seemed I was in the glory world.

In 1895, in dream, one night, I saw a beautiful, silver looking angel on a silver ship, flying in the air. The vision came from the north-west, and flew over my head, coming near the ground. I thought I was in a love'y green field, and it was made very bright by this beautiful, shining light.

I have had some beautiful presentations along my unworthy life. In 1920, I was sick, and they said I would have to have an operation. I did not want that, and all I did was to ask the blessed Lord Jesus to administer to my ills, and heal me.

One night I was on my knees by my bedside praying and a voice called to me, and there was a beautiful form clothed in white which walked by me, and said, "Follow me." Then he disappeared. Again, on two other occasions, I saw the blessed Jesus.

I joined the Reorganized Church Nov. 25, 1923, then in 1931 I again met Church of Christ people, and on July 12th I transferred back to the church into which I was baptized. I now relate some of the experiences I had after coming back to my blessed church.

One time it seemed to me that I was on the other side of a river, on a beautiful, green shore, and there I saw my Redeemer and the big Temple, and I was sitting at the dear Lord's supper table. Jesus came over and said to me, "Well done," and then he passed on further.

A second time I was at the beautiful Temple. I was on the large, beautiful steps of the Temple, and Jesus came walking slowly along, and reached up his hands toward beautiful palm trees. It was a beautiful sight, and the memory of it stayed with me for a long time. I have been blessed so many times that I can say for myself I know this church is true.

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THE CRYSTAL FOUNTAIN OF LIFE

By Apostle James E. Yates

(Continued from last month)

Love is the Crystal Fountain of Life. It is the Balm of Gilead. To "love one another" is the commandment of God. When we highly resolve to obey that commandment, we soon learn more of those better qualities that lie deep in the hearts of all men.

God has placed potential beauty in every heart. It may become obscure under covering of sin, but being a part of life itself, spiritual loveliness may always be revived. They who love as Christ loved, must learn to see the virtue that sometimes lies deeply hidden to the eyes that look upon the surface only. Pure love being the essence of all that is lovely, is attracted to its kind. Beautiful love has but to discover its kindred potentialities in the souls of others to embrace it. When such pure love finds and unites with that of its own kind as God has placed it in the souls of all, that union will help a brother to purge himself of sin. All Spiritual beauty and goodness having their origin with God, they contain within themselves life from Him. This life begets with marvelous reproduction that superlative loveliness which excels all else.

"We shall know each other better

When the mists have cleared away."

Why not clear away some of those mists now? When it is the lovely and lovable we are looking for in the hearts of others, the sunshine of the better acquaintance will dispel many a shadow. Let us acquaint ourselves with the finer and better things in the hearts of each other. It is better thus than to dwell upon the faults of our fellow men. Furthermore, some of the faults that we think we see in our fellows diminish in reality, or melt away when we cease our professional fault-finding; and the clearer light of pure love may reveal that some of the things against which we rallied as faults in our fellows were in fact but grotesque reflections of some ugly thing within ourselves. When the eyes of a man are set to spy for evil by looking outwardly only, he will see much of his quest, and imagine more. But when by turning his scrutiny inward he discovers ugliness and evil, he may then by laying siege against his own sins, make more accurate estimate of the doings of his fellow men.

Righteousness, as God measures right, can not generate in the soul of any man or woman whose speciality in life is fault-finding and railing against the real or imaginary wrong-doing of others. Whether fault-finding and "denouncing" may come to be our speciality, (as some unfortunate folk seem to think it their God-imposed duty) or whether we descend into its sooty pits for temporary diversion, or with assumed authority of self-righteousness scourge some supposedly wicked money-changers out of the Temple, the result is the same to us. No human being can emerge from such an assault without having defiled his own garments thereby. Until we are cleansed of such defilement, no man is a fit vessel to bear within himself the love of God toward transgressors.

Pure love is always of God, whether flowing directly from Him to us, or from Him through the hearts of others. With compassion and sympathy pure love always reaches out to touch and to help those enmeshed in sin and error. The Love-Angel touches sinners to help them rise, and gives them her hand. But when they have repented and forsaken their sins she embraces them. In that holy embrace they are baptized of the Spirit and

born again unto a regenerate life. This is the love of God extended to all mankind.

"Whosoever will", may partake of that divine love. None are denied. Its power of blessing for the well-being and salvation of the soul is as real, and as sweet as that God lives. For all His attributes are holy and good. Within this love, alone, is our salvation possible. But when the benefits of this great love are to be enjoyed by any man, the magic current from the healing fountain of divine love must first flow both ways—from God to man, and from man to God and to our fellow men. We must give out of its beauty and tenderness for others if we are to enjoy its precious benefits within our own souls. This is the love of God. This is the Crystal Fountain of Life. When we quench our thirst from this fountain we are in the way of life. If we lose this Love from within our breasts and seek not to regain it, we lose all.

CHANGING THE COMPARISON

"A sower went forth to sow." What did he sow—wheat or tares? It is far more important what we sow, than where we sow, but both must be considered. Are you sowing the seed of truth with love? Very good, but "If ye love them only who love you what reward have ye? Do not even the Publicans the same?"

"Love your enemies, do good to them that hate you and pray for them that despitefully use you."—Jesus. If you find that you can not do this, there is something wrong with the seed you are sowing, or else something wrong with your manner of sowing it. Look carefully to your seed supplies, and to your manner of sowing. If we do not experience a certain measure of that joy and gladness in our sowing which can even gleam cheerfully at times through mists of tears, then instead of the "precious seed, we may be sowing tares, gleaned from the thistles of human selfishness. In that case, burn the tares and go to the great Source of all spiritual supply for the real precious seed.

Have you, by the grace of God, learned to love purity? Does your life by some association or acquaintance have contact with the lives of those whose sinful ways repel? If you can sow your precious seed of love there, you are thus enriched by the luxury of charity. The beautiful sheaves to be harvested from that sowing will help the sinner to repentance. It will also bear you on toward the gates of Celestial Glory.

If eternal good, only, is your purpose, and your supplies of love are from above, have no fear. Sow the seed and you will have no fear for,—"Perfect love casteth out all fear."

We are all of us at times almost derelict in at least three ways: 1st, we do not, by prayer, visit the place of Divine supplies often. 2nd, when we do pray we have no well-defined idea of what we need, hence we do not return with the precious supply, even though it may be had for the asking. 3rd, we miss many an opportunity for prolific sowing by withholding our hand.

When we go to God for supplies, He demands that we bring an empty vessel for Him to fill, and we should know what kind of seed we need in that vessel and ask for that.

When by His love for us and for all, He has filled our vessel to the brim of our capacity to receive, he requires

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FROM THE MAIL SACK

RUMOR.

A rumor persists in some church circles that the companion of the writer, Vida E. Smith Yates, has gone back to the Reorganized Church, and that her husband is about to do so. This story has no foundation whatever in fact. We know that all the sincere and upright members of that church of our former affiliation are striving for those same high ideals of righteousness for which also the Church of Christ is striving. We therefore feel that where the beauty of friendship and of co-operation for such aims can be encouraged and maintained it is the duty of the people of God to do so. But as for our rumored going back to those specific errors which the light of the Holy Spirit has enabled us to renounce, we are still sure that it would indeed be really going backward to do so. Let us press forward in all righteousness instead, and in all clean understanding of the truth.

The rumors mentioned possibly spring from the wish of some good people that it might be so, but while we are very appreciative of their kindly impulse, we know that if truth makes compromise with error, it loses, or its saving potency is impaired. So with all respect and charity for honest souls who believe they are right, we can not recede from that which by the light of the Lord we know to be true.

With sincere good will to all,

James E. Yates.

Bemidji, Minn., Jan. 16, 1936.

Dear Sister:

I enjoyed reading your editorial, "A Look Ahead", in the January Advocate. It is the kind that promotes thinking, and engenders hope. And thinking the situation over it resolves itself into something like this: To successfully carry the gospel to the house of Israel (the Jew and the Lamanite), we must receive the greater endowment. To receive the greater endowment we must build the Temple. To build the Temple, we must have a group of people willing to consecrate their all—their selves, their time, their talent, and their possessions. In other words, lay their particular parcel, great or small, at the feet of those in charge, as portrayed in Bro. Sager's vision, published in the November Advocate, a year ago. With such a group laboring either in the productive line to supply "meat" for the storehouse, or in actual constructive labor upon the building, and each having his needs supplied from the storehouse, according to the law of God which says that "all shall receive alike and be alike among this people", as the first step, there is hope of victory. But how can we hope for progress if we continue trying to take the second or third step first, and discount the need of the FIRST step first. Is not the record of the past few years sufficient, or must we continue to drag along until the existing generation dies off, and a brand new generation is born? When shall we take the first step? Echo answers, "When?"

I saw a little paragraph in the Llano Colonist for January 6, 1936, that is so timely. I wish our entire membership could memorize it. It is as follows:

"I say to you leaders one and all, it's about time that you take stock of yourselves. You can never hope to gain the confidence and support of the masses until you

prove your sincerity by setting an example of co-operation. Don't be deceived for a moment that the masses will support you in your squabbles very long. They soon find out that no PRINCIPLES are involved at all but the mere clashing of PERSONALITIES. Some of you are bound to take a back seat sooner or later; you might as well do it gracefully."

As we catch passing glimpses of the situation that confronts us in all its stark nakedness, we can only conclude that the time has come when the body of the church must roll up its sleeves and dig down deep into the unholy mess and remove the "core", or else throw up its hands and quit.

And shall we quit? No!

Then prepare to dig.

In gospel bonds.

Leon A. Gould.

431 Grand Avenue, Grand Rapids, Michigan.

Dear Advocate: Thinking a few lines from here might find space in our wonderful little paper, I set my hand to the task of writing. In the summer it was made possible for me to "cast in my sickle and reap." The latter part of August I visited the saints of Muskegon Heights, and on the 25th the entire group retired to a beautiful lake near Freemont, where it was my happy lot to bury one more precious soul in baptism—Brother Atwood Lake. Later, at the home of his daughter, Sister Vivian Heath, he was confirmed by the writer and Elder Fred Hastings. After this I was called home on account of the illness of our youngest son, but found him much improved. On September 18th the local saints met in prayer service at our home. A fine spirit was enjoyed, and little Gordon was blessed by his father.

The work in our city is moving forward. Priests Benjamin Bowman and James Wilkenson have been carrying on very successfully in the south end of the city. The beautiful pool of the Y. M. C. A. was troubled by the burial of four fine young people. Two brothers and two sisters were added to our number, Brother Bowman officiating. Confirmation was deferred, awaiting the coming of Apostle A. M. Smith.

The December number of our paper brought a wonderful message for me. I refer to the return of Elder F. J. Parkinson to the green pastures of the Church of Christ. May God bless him in my prayer.

The future of the church looks brighter to me. I have felt for some time that something great was about to happen, viz., that the "one mighty and strong" would soon take his place with the twelve, and the work would go forward with greater stride than it has since the early days of Joseph, the seer. The temple will be built and the endowment given.

I see my letter is getting lengthy, so I will "sign off" or "stand by" for some one else.

Yours for the advancement of the Truth,

Elder J. David R. Holly.

Detroit, Michigan, Feb. 7, 1935.

Dear Readers of the Advocate: We thought you would be interested in what the women of the Detroit local are doing. We love to hear from you, also.

We organized in March, 1933. We called ourselves

"Temple Workers." There were eight charter members. Now we have seventeen. Sisters Flint and Yates are honorary members, and some do not belong to the Church of Christ. Our aims are for both spiritual and temporal good. We desire to help those around us who are needy by renovating clothing given to us, and passing it on. We also wish to help the temple workers, as well as help in our own local. Now we are taking up the Bible in our study hour. We realize that we have become discouraged at times, and have not reached the heights for which we aimed, but are thankful, indeed, for the association of such workers as A. M. Smith, who visited us, and Sister Vida and James Yates, who are with us now. Their encouragement and advice have been reviving, and we are taking a fresh start, trying to press on.

Enclosed find a poem by Bro. Willard J. Smith which was dedicated to the Temple Helpers. We thought others might like to read it.

Your bonds in gospel bonds,

May Frisbey (Secretary).

THE TEMPLE BUILDERS, DETROIT

Tune, "What a Friend We Have in Jesus."
 We are watching for the dawning
 Of that bright and glorious day.
 We are peering through the gloaming
 To God's Temple, far away.
 Temple Builders, we are, truly,
 And our faith with hope doth blend;
 Working ever for the Master,
 Who will keep us to the end.

Gladness cheers our every effort,
 And our souls are filled with song;
 For we're building God's own Temple,
 And he'll come to it 'ere long.
 Then throughout unending ages
 He will dwell with us all days,
 And with prophets, saints and sages,
 We will celebrate his praise.

Crowns of glory we'll inherit
 Over on that golden shore;
 Rich rewards of sweetest merit
 Is laid up for us in store.
 For we're builders in the Temple,
 And in spirit we are one;
 And 'ere long we'll hear the Master
 Say to each of us, "Well done!"

To the youth, the young and tender,
 We invite you to our band;
 Come and join our happy number,
 Come; the Lord is near at hand.
 Come today, and let your choosing
 Be for all that's pure and true;
 Come and be a Temple Builder,
 For the Master calls for you.

W. J. Smith.

Midland, Michigan, February 2, 1936.

Dear Editor: Undoubtedly by this time you have received news of the death of Sr. Loretta Shelley, in Lansing. Although we expected this, yet we were shocked when the word reached us. She was loved by a host of admirers because she never shirked her duty as a loyal wife and mother and never did she falter in her stand as a member of the Church of Christ, Temple Lot. Her whole life was devoted to the welfare of others. She can well be called "The good Samaritan." Many a time we would take our cares and troubles to her and she would pray with us and advise us, with the love of Christ shining in her eyes. Although we live in Midland, yet we visited this dear sister quite often, and those meetings were wonderful. It seemed that angels were

present. She told us that one day when she was feeling so lonely and homesick a host of angels' came and sang for her and a voice said, "My grace is sufficient for thee." She was not afraid to die, although she wanted to live. She would say, with tears dropping down her careworn cheeks, "Oh boys, there is so much to do and the time is so short. I want to visit the sick and tell the gospel story to them." But like Christ she said, "Not my will, but thine be done." Although she is gone to her rest, yet her good work and cheering words will live for a long time.

Her faithful husband worked untiringly, night and day, to ease her suffering, and deserves credit as well as sympathy for what he has done, seemingly all in vain. Yet not in vain; she will be waiting for him and us— Oh God, give us strength to carry on; we are few in number and we need every one to assist in this great and glorious gospel.

She gave us her Bible. It is underlined in many places and as my brother Ernie and I study it, it seems like she is directing us and helping us to find what we need most.

Space will not allow us to say more, but in conclusion let me state that our faith in the Church of Christ and its teachings is strong. We will have some important news regarding our activity and movements in behalf of the gospel to impart to you all very soon. Until then, we bid you, dear readers, "adieu," and may God's blessings fall on each one is our prayer.

Sincerely,

Bert Cooper and Ern Premoe.

EXTRACTS FROM LETTERS

Sister Burns writes from Detroit, "We are learning to love Bro. and Sr. Yates. Bro. Yates' preaching is an inspiration. His sermons are so full of the teachings of Christ. We can hardly wait for the next meeting to come. On Sunday, February 16th, Bro. Yates starts another series of meetings. Although the weather has been so terrible and the roads so icy, we have had a fine attendance, and some are interested who do not belong to the church. All hands were raised when asked if the meeting should continue next week. Those who have cars kindly call for persons who do not have cars and take them home after the services.

We enjoy reading the Advocate.

The Temple Workers meet every Thursday, and the sisters enjoy the association of one another. We had Sr. Yates tell us of her childhood days last Thursday. Our entire day was spiritual and up-lifting. Bro. Yates spoke to us and may I say in closing, God bless those two dear ones, who have the true spirit of God. They have done so much for us here.

Sr. Burns adds: We enjoyed having Bro. and Sr. Yates, also Bro. and Sr. James Davis with us for dinner last night. We all enjoyed the evening.

Brother B. C. Flint needs to be remembered in our prayers.

He finds the rainy climate of his new mission peculiarly hard on him because of his susceptibility to bronchial trouble. When he wrote us, he had spent the larger part of the week in bed again. He is looking forward to warmer weather when he hopes to be able to do more. He speaks of the kindness of the saints, and of their sympathy for him as he struggles to become acclimated. He and Sister Flint spent a pleasant, quiet Christmas with Bishop and Sr. Beacham, and are looking forward to meeting Bro. and Sr. Dingle, of Cornwall, England, who are coming to Wales to visit them and get acquainted with the

saints there. Bro. Flint is privileged to address "various men's clubs" by their invitation. He spoke before a "group of professional men" in Treala, about the middle of January, presenting "our understanding, as a church, of present trends in social and political circles, together with international relationships, citing the prophecies of the Bible in support of the position I took. It seemed to open up an entirely new line of thought in their minds, and I received a very urgent request to come again. I also distributed my little tract on Money, and since they have had time to read it and tell of their reaction to it, I have received an invitation to address two other clubs of similar character."

We are in receipt of a clipping from the Hollywood News for February 3, giving an account of the celebration of the golden wedding anniversary of our Brother and Sister George Buschlen, of California. There is a very nice picture of the couple, standing beside a flower decked table, on which is a huge cake for the relatives and friends. Bro. Buschlen wears a broad smile, and well he might, for a happy companionship of fifty years is a very fine thing. An event of the occasion was the reading of a poem Bro. Buschlen composed in tribute to his good wife. It tells of how their mother introduced them to each other when they were babies, laughingly suggesting they might make a match. It was a joke that came true. We wish we had room for the poem, which is rather lengthy. The Advocate hopes that Bro. and Sr. Bushlen may journey together the rest of the way, and when their time comes to cross over to the other shore, may they not be far apart.

INDEPENDENCE ITEMS

Independence has not been overlooked on the weather program, though we have nothing to complain of as compared with many other places. At the same time many families are having to carry water because of frozen pipes and water mains, and coal supplies at the coal yards are low. We have not had as much snow as they have had at other places, but the streets have been very slick with ice, and there have been many accidents. As we hear the reports of distress on land and sea that come over the radio we think how little we realize, when all is well, how quickly, notwithstanding our wonderful modern inventions and conveniences, we can be brought to helplessness. How true the words that impressed the great Lincoln so much, "Why should the spirit of mortal be proud?" How easily the Almighty can show us our insignificance.

Noon, February 15. Just heard over the radio that the blizzard from which we are emerging, is the "worst in history."

After a few months stay in Independence, Bro. Wm. Postma and family have located in the southern part of the state, near Houston.

Bro. and Sr. T. B. Nerren left two weeks ago for Denver, Colorado.

Bro. E. E. Long was sufficiently recovered to take a trip to the west, where he expects to do some missionary work and improve in health as well.

Dainty little announcement cards informed us that Bro. R. B. Trowbridge has a new little grand-daughter, born to his daughter Frances, in St. Louis.

Bro. C. L. Wheaton writes that his eldest son, Leroy, is much improved. We are all glad to hear this.

On the evening of January 24th a party gathered at the home of Bro. and Sr. Wm. F. Anderson, to celebrate the 89th birthday of Elder Silas Madden. A pleasant evening was enjoyed. Bro. Madden is remarkably well and active for a man of his years. His mind is clear, and he still enjoys life and missionary service.

THE CRYSTAL FOUNTAIN OF LIFE

Continued from page 29

that we shall bear the burden out to His vast fields in all the world.

What a vastness for the harvest of harvests for you, for us all! What a certainty of eternal riches if we will till the soil, sow the good seed, and garner the ripened sheaves!

Let us all take to our hearts the following words of the wise man of yore: "He that observeth the wind shall not sow?"—Ecc. 11:4.

We may say: "Too windy today,—I'll wait," but the truth is, it is never to windy to do good. There are many kinds of winds in the world; cold-blast winds of indifference, hot winds of opposition, whirl-winds of confusion, fierce winds of destruction, and soft, inviting winds of temptation.

There is no wind that blows, however, that can prevent a soul from doing good when the heart is set upon it, and the soul is fortified with divine love. God is with all who love Him and their fellow men.

"He that regardeth the clouds shall not reap." We may say, "Too cloudy today: wait till tomorrow." For those who defer till tomorrow what should be done today, their tomorrow of achievement never comes.

"Too cloudy to do anything today." What terrible banks of clouds will arise to defeat your best purpose if by so flimsy a thing as a cloud you yield to the enemy of souls. There are black clouds of trouble, but they all have their silver lining. There are clouds of drab weariness, but there is strength of God to help the resolute to endure. There are flimsy clouds of enticement; they but beguile to certain defeat. There are clouds bearing showers needed upon the garden of our lives. Welcome these. Even though at times the down-pour be a flood, there is life and refreshing withal. Your souls will be the more invigorated when "the clouds have rolled away."

There are clouds of promise, clouds of blessing, clouds of truth just behind the mist. They reflect golden gleams of joy and of glory yet to be. They bring inspiration from heaven to do and to dare for the right. As oft as we may, let us lift our faces to that heavenly display, that we may catch the forecast of a glory sure to come for all the faithful.

In the wise council of the Word of God let us be warned that, "He that regardeth the clouds shall not reap."

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whither shall prosper, either this or that, or whether both shall be alike good."—Ecc. 11:6.

Pure love is the generative life in truth, the divine seed. Pure love and its opposite can not remain in the same heart at the same time. When hatred for any man is admitted within the heart it reduces the quality of love held for all others. When hatred toward an enemy increases evil passion, even love toward friends loses vital values.

(To be continued)

Editorial

WHAT ARE YOU GOING TO DO NOW?

A correspondent writes, "The seven years are nearly expired and the temple is not built; what are you going to do now?"

It is the old, old question. When God's promises are not fulfilled as and when some expect, the question is asked, "What are we going to do now?" It was so when the saints were driven out of Missouri and finally out on their last gathering place, Nauvoo, and the prophet-seer was slain. The Temple had not been built and Zion had not been established in the promised land. The gathering was apparently defeated, and the saints were scattered and smitten. Three outstanding features of the Restoration program had failed. Prominent men asked if they were still binding.

It was a sad day when the news reached Kirtland that the saints had been driven out of Independence. Joseph, though not unwarned, was at the same time heart-sick. Then the Lord spoke, the same Almighty Father that had given repeated assurances to ancient Israel that the day would come when He would gather them from the four quarters of the earth and bring them back to their own land. The same Lord spoke to latter day Israel and said, "Let your hearts be comforted concerning Zion, for all flesh is in mine hands; be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart, shall return and come to their inheritances; they and their children.—and behold there is none other place appointed than that which I have appointed, neither shall there be any other place appointed" etc. (D. & C. 98:4).

We pass along until we find the broken fragments of the church reassembling or reorganizing. That question was still disturbing the minds of some, "Are the commands to gather, to build the temple, to establish Zion, still in force?" The word of the Lord to the late Joseph Smith, of the Reorganized Church, was as follows: "And further the Spirit saith unto you, that with the Lord one day is as a thousand years, and a thousand years as a day; therefore, the law given to the church in section forty two, over the meaning of some parts of which there has been so much controversy is as if it were given today; and the bishop and his counsellors, and the high council and the bishop and his council, and the storehouse and the temple and the salvation of my people, are the same to me now that they were in that day when I gave the revelation." (D. & C. 122:6.)

In 1863 the Lord spoke to another group of the original church and they were told to begin the gathering back of the saints "that they might be assembled in the day of my chastening hand," the Lord said, "When your Lord will pour out his wrath and indignation upon the ungodly." He repeats the warning he had given thirty years before when he told the church, "Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. Doc. & Cov. 98:4.

The faithful little group in Illinois was further told that the Lord would make known to them, when they got to the land of Zion, what they should do "in pre-

paration" for their brethren. It is interesting to note that when they reach Independence, which they did in 1867, the year in which they were commanded to return, the next thing they set themselves to do was to purchase the Temple Lot. They must have been directed in this, for the Lord had commanded them to come for a purpose and had promised to show them what they should do "in preparation" for their brethren. By this means the Almighty took steps to secure the ground which had been consecrated for the site of His house.

The Lord seems to delight in hard tasks. His work is always the story of victory out of seeming failure. Old Israel wandered 40 years. Doubtless many asked themselves if it had not been a mistake for them to leave Egypt. Was not this promised land just a beautiful dream? History has answered, No! This people was finally established in the land promised to Abraham for his posterity, and they became the repositories of the Word of God, the lamp that has lighted the world and guided men from barbarism to civilization, and will yet lead up the heights to the millennium, when there will be no poverty in the midst of plenty, and nations will not settle their difference by war.

Was God defeated when the church established in Jerusalem over two thousand years ago by his own Son went into apostasy and has been symbolized as "Babylon the Great"? (Rev. 17:4, 5). Those poor Judean fishermen—Can we not imagine how they felt as they saw the Master who had said he was the Son of God, nailed to the cross? Can we sense their feeling of desolation and disappointment as they witnessed his ascension into heaven? Gone their hopes of a deliverer who would free them from the hated Roman bondage and restore the former glory and grandeur of their nation. As they stood there silently looking up toward heaven, two men in white apparel appeared by their side and asked, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10.

And so because the little group known as the Church of Christ, on account of hindering causes, have not been able to complete the building of the temple in a specified number of years, the question is asked, "What are you going to do now?" Well, what should we do—lose faith, give up hope—quit? Is that the course the lessons of the past would teach? Have we discovered one promise of the Lords' that has failed to be fulfilled? The motivating reason for the efforts to build the temple are founded on commandments as old as the Restoration movement. Those who have the particular "message" in mind that mentions "seven years" should notice that it does not say the work would be done in that time. Just keep two fundamental thoughts in mind. There has to be a greater endowment of power before the Restoration people can convert the Jew and the Lamanite, and build the New Jerusalem. Secondly, the place appointed for the momentous event is the Temple lot, in a house that is to be erected for that purpose, of which the Lord has spoken in no uncertain terms.

"For verily, this generation shall not all pass away until an house shall built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord,

which shall fill the house." D. & C. 83: 2. How beautifully this statement parallels with the scripture where the disciples asked Jesus, "When shall these things be and what shall be the sign of thy coming?" etc. He answered, "Verily I say unto you, This generation shall not pass till all these things be fulfilled." Matt. 24: 1-34.

If the Lord is really the author of the fifth "message," it must be harmonized with the word of the Lord that has gone out before it; therefore we can only construe it to mean, "I will take a hand now my children," and we may look for developments in the future that will speed the work.

A GENERATION

A generation is commonly believed to be a hundred years, but this idea is not supported by authorities. Cruden says:

"By some of the ancients a generation was fixed at a hundred years, by others at a hundred and ten, by others at thirty-three, thirty, five and twenty, and even twenty years. So that there was nothing uniform and settled in this matter.

Dr. Smith, in his well known Bible Dictionary, points out that generation does not always indicate time, at all, but may apply to an epoch, an age; to a race, or class of men.

The learned A. P. Fausset, in his Bible Cyclopaedia, is in accord with the foregoing authorities. He says:

"Although generation is used with reference to the characteristic disposition of the age, 'adulterous,' 'unbelieving,' 'untoward,' etc., and cites scripture copiously in evidence. One instance is as follows:

"In Matt. 24:34 'this generation shall not pass (viz. the Jewish race, of which the generation in Christ's days was a sample in character; compare Christ's address to the generation, 23: 35, 36, in proof that generation means at times the whole Jewish race) till all these things be fulfilled,' a prophecy that the Jews shall be a distinct people still when He shall come again."

The Inspired Version agrees with these interpretations of a generation, and brings out the thought more clearly:—

"Verily I say unto you, this generation, the generation when the times of the Gentiles be fulfilled, shall not pass away till all be fulfilled."—Luke 21.32.

Apply these explanations to the following:

Jesus said the gospel must be preached in all the world for a witness unto all nations. He spoke of war, famine, pestilence, earthquakes, and gave specific signs of his second coming, declaring,—"Verily, I say unto you, This generation shall not pass, till all these things be fulfilled." (Matt. 24: 3-34.)

Joseph the Seer prophesied: "And there shall be men standing in that generation that shall not pass until they see an overflowing scourge." He spoke of earthquakes in "divers places," of "many desolations," of civil strife, etc. (D. & C. 45:4). He said: "This generation shall not all pass away until an house shall be built unto the Lord. (D. & C. 83:2.)

It will be seen that the time element in the prophecies of both Jesus and Joseph the Seer is the same, and is to be measured by "the times of the Gentiles" when they are fulfilled. When God will suffer with the Gentiles no longer, by or before the limit of that time, the Temple must be built, because, when the Lord turns from the Gentiles he will turn to the Jews. That will be a time of power, (See D. & C. 87:3) when the servants of God must be clothed with the Holy Spirit in greater degree than at the present time, that they may be equal to the task before them.

KAGAWA

Among the characters who are in the spotlight of public interest today is a little Japanese of about 40 years of age, Toyohiko Kagawa. He is commonly called by his last name, only.—It is pronounced—Cog-a-wa, the accent on the first syllable, and—the a in the second and third syllables sounded like ah.

Kagawa was in Kansas City the first week in February. It had been our intention to go see and hear this remarkable man for ourself, but the dangerous condition of the streets from ice and snow, and the extreme cold, prevented.

Kagawa is a convert to Christianity. In studying English, he told a Kansas City reporter, he read the Bible, and that was the way he learned about Christ. He says that when anybody asks him if he is a Methodist, an Episcopalian, or something else, he tells them that he is a "New Testamentarian." The Eastern mind does not take readily to denominationalism, or factionalism. They can not understand how Christianity can be divided.

Kagawa is a self-made man who worked his way through college. By choice he spent years in the slums of the Japanese city Kobe, making his home in a hut six feet square. He did this that he might make himself acquainted with the very poor, and learn what their needs are. He is outstanding as a social and economic reformer, and is styled the No. 1 Christian in today's disturbed world, or, the prophet of Japan. He believes the teachings of Christ will solve all the world's problems. He says the chief difficulty in the world today is because professing Christians are "week-day Pagans." They do not believe the teachings of Christ can be applied in business and in all human relations.

Kagawa is not a communist; far from it. He says "changes in the economic system should be brought about by evolution rather than revolution." He believes lasting reform can only be achieved by converting mens' hearts, so he devotes himself to showing how the teachings of Christ can be applied in all the avenues of life. That is his theme no matter where he is invited to speak, whether before a business mens' club or somewhere else. It makes no difference to him. Christ and his teachings are the cure for all human ills. It is said Kagawa derives a considerable income from his books which he gives mostly to missions which he sponsors. Kagawa conceives the keynote of Christ's life and teachings to be Love. Because of His love for men he died for the race. Because of His love for the creatures of his Father's creation, he came to show them how to live to gain the reward of eternal life and happiness.

He says Christianity has made great progress in Japan. Thirty years ago polygamy was prevalent. Now it is almost gone. Communism is breaking down, and young men are coming to Christian idealism. Japanese Christians had the courage to protest against their government going into Manchuria and it is said that Kagawa, himself, went to the Chinese and told them how sorry and ashamed he felt because of the way his government had treated them. He says, "All of our social service activities have come with Christ. In Japan we Christians organized the first labor party. We have more than five million persons in cooperatives." He adds, "The cooperative movement is the Christian economic method." Kagawa is active along this line of endeavor, and his work has attracted world wide attention. We hope to give our readers the gist of his ideas in the future.

One is struck with the completeness of the acceptance of Christ by those in un-Christian nations, and with how literally they interpret his teachings. They offer a

SUNDAY SCHOOL DEPARTMENT

LESSONS FOR MARCH

	VISION AND SERVICE Lesson Text: Luke 9:28-43	
Lesson 9	JESUS TEACHES NEIGHBORLINESS Lesson Text: Luke 10:24-37	March 1
Lesson 10	JESUS TEACHES HIS DISCIPLES TO PRAY Lesson Text: Luke 11:1-13	March 8
Lesson 11	JESUS TEACHES TRUE VALUES Luke 12:22-34	March 15
Lesson 12	JESUS EXPLAINS THE KINGDOM Luke 13:18-30	March 22
Lesson 13		March 29

THE LESSONS FOR THE MONTH are very fine. The Quarterly presentation greatly illuminates the text, while the historical background gives breadth and scope of view. We hope the schools will all be using the Quarterlies soon. They are so low in price that perhaps there is not any school that can not afford one or more copies, for the teachers, anyway. For the convenience of our schools, arrangements have been made whereby they can be supplied from our church office. Send your orders for Quarterlies, Sunday school papers and cards to J. R. McClain, Box 472, Church of Christ, Independence, Mo. The prices have been given in the Sunday School Department of the two preceding issues of the Advocate.

Interchange of ideas is very good, but to spend all the lesson hour in discussion is to not advance beyond the range of our own knowledge. We should seek to obtain all the information we can on the subjects of our study. To that end the Quarterlies are very useful, for they give us the results of much study and research by the best students and writers.

NOTES ON HONEST DOUBT. When John sent messengers to Jesus to ask, "Art thou he that should come, or look we for another?" Jesus did not upbraid John for doubting. He made a logical appeal to John, sending back something that John could think over: "Go—tell John what—ye have seen and heard." In other words, "Judge the tree by the fruit it bears, John."

A speaker commenting on this episode in his review of the lesson spoke of the inquiring mind of youth, facing problems that older minds have faced before him and settled, but which are new to each succeeding generation, said it is perfectly normal for the young to doubt and question, and that the parent and the teacher should be prepared to wisely guide youth in their inquiry for the truth. God's way of meeting honest doubt is, "Come, let us reason together." The only kind of doubter Jesus ever condemned was the kind that would not think, that would not reason, that was not open minded, and would not investigate.

ATTENTION, LOCAL SECRETARIES! There are yet some schools that have not reported. Please do so at once, as there is only a short time until Conference. When the workers get together it will be necessary for them to know the extent of our Sunday school organization. Give us your membership and the address of your secretary. Tell us how many classes you have and what you study.

Write Louise Sheldon, (Gen. Sec.) 801 W. Kansas St., Independence, Mo.

EXTRACTS FROM LETTERS

Sr. Mabel Burns writes: We are all interested in the Sunday school work. We have a fine attendance. I so enjoy my class of boys and girls. We have a visiting committee and a flower committee. We begin our lesson with a word of prayer, sometimes by one of the class, or myself. All are very attentive and seem to enjoy the entire period.

Bro. Frisbie is the superintendent of our Sunday school. Bro. Burns is assistant superintendent, and Sister Frisbie makes a wonderful secretary. We all love her.

Sr. (Mrs.) W. Buck, of Gilfach Goch, writes that they received their Quarterlies, and think they are fine. She sends for more, and promises she will write later and tell us about their school in Wales. We'll be looking for that letter.

Mrs. Mae White of Bellingham, Washington, writes of her interest in Sunday school work, and says she "wants to keep in touch with all that is going on." Sister Becker, secretary of the school, was to go through an operation. We hope she may be sustained and that the outcome will be successful.

Bertha Joseph writes that the little Sunday school of Morgantown, W. Virginia, is still going along, and that they are doing the best they can.

Cranston, R. I. has three classes; adult, young people, and children. Each class takes up a collection every Sunday for the local Sunday school, and for the Temple fund.

ATTENTION, SUNDAY SCHOOL WORKERS

The General Superintendent will make announcement next month as to when the Sunday school workers will meet at the annual gathering. It is presumed that snow bound trains have delayed mail so that the notice is not here for this month.

NOTICE

The Quorum of Twelve of the Church of Christ has set the date of March 24, 1936, as the time when they will begin their sessions at Independence, Missouri, preceding Conference of April 6, 1936. At this time a tentative program for the Conference will be provided. All matters coming from the local churches for the consideration and action of the conference is hereby requested to be sent to the secretary of the quorum at least two weeks before the regular Conference.

Most sincerely, your brother in Christ,

C. L. Wheaton, Sec.,
Box 34, Sagle, Idaho.

SISTER DRISCOLL'S EXPERIENCES

CONTINUED FROM PAGE 28

One night last summer I dreamed that I was traveling on a long road, and I was so tired. I wanted some water, but could see no place where I could get any. I continued my journey and came to a large hill. I looked up and down the hill with wonder, then I heard voices calling to me from the top. I started to climb, and oh, it was so tall and straight. It looked like one solid rock. At last I reached the top, and what a beautiful sight I beheld up there! A river of clear water flowed around the blessed place, and no tongue could tell the beauty of that crystal scene, with its beautiful buildings and lovely fields. No one could imagine such a beautiful home as I found on the top of that great hill. Every one seemed to be enjoying themselves so much, and I know that it must have been heaven I saw.

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KAGAWA

CONTINUED FROM PAGE 34

sharp contrast with so-called Christians in Christian lands. Mahatma Ghandi, of India, is another example who takes the teachings of Christ at face value. He applies them without reservations. In the peaceful methods he employs to bring about reform he offers rebuke to some so-called Christian rulers who do not hesitate to resort to war to gain their ends.

It seems the primitive mind can grasp the philosophy of Christ's teachings more readily because it has not been warped and biased with the concepts and practices of Babylon which permeate our civilization, and from which the Romish Church and even the churches of the Reformation have not rescued us. Today, however, the saving leaven is working, and voices are raised in every church championing the cause of human rights and social justice.

Speaking of how thoroughly the people of India are converted to Christ, E Stanley Jones said in an address in Chicago which we heard,—“We are sending missionaries to India now, but I do not know but that they will be sending missionaries to us by and by.”

We are reminded of an Indian chief in the West, who we are told, is very familiar with the Book of Mormon. His comment is, “Him good book, but white man don't go to him.”

It is encouraging to learn of such men as Kagawa and others, emerging out of the darkness of pagan lands, and even taking the place of spiritual leaders among men of the so-called Christian nations. Joel prophesied that in the last days the Spirit of God would be given to all men, regardless of denominational or racial lines. As we see the mighty forces that are at work for the uplift of humanity, it ought to rouse the people of the Restoration to rid themselves of everything that separates them from the special favor of God, and rise to the privilege that was offered them of being spiritual leaders among men. The world has not yet become so hardened or blase that Pentecostal power and a concrete example of Zion would not shake its foundations from one end to the other.

The Jewish Sabbath commemorates the deliverance out of Egypt. The Christian Lord's Day commemorates when Jesus rose from the grave.

PASSED ON

We are just informed of the death of our dear, aged Brother George Steel, at his home in Centralia, Washington. He passed away on February 8. Brother Steel was a faithful, loyal member of the Church of Christ. His good wife is left to mourn. She, too, is a faithful member of the Church of Christ.

We are informed that the funeral services were to be conducted by Elder Schmidt, pastor of the Reorganized church in Centralia.

On behalf of the Church of Christ we extend to Sister Steel and the other members of the family our love and sympathy. May we all see by the eye of faith that glad future day when they who have died in Christ shall come forth in glorious resurrection.

James E. Yates.

NOTICE!

Those planning to attend our annual gathering, who wish us to find places for them to stay, write J. R. McClain, Box 472, Church of Christ, Temple Lot, Independence, Mo. Meals will probably average twenty or twenty-five cents, and rooms \$3.00 or \$3.50 per week, where we have to go outside for them.

SELF-SERVICE

Are you discouraged, lone or forsaken,
Down-hearted, despondent and sad;
Is your faith in mankind shaken,
When you behold so much that is bad?

There is yet for you a waiting gladness
Sent from God in heaven above,
When despite all sin and sadness
You give mankind compassion's love.

For Love's a balm when poured for others,
To soothe all wounds of pain's dark pall;
Go pour that balm for needy brothers,
Then yourself you serve, the best of all.

Soul-bitterness broods in spiritual night,
But love is light's adorning;
Where love abounds, soul-light's as sure
As that sunshine brings the morning.
James E. Yates.

“Christianity is not a vision, or a thought, or a dream. It is action, conduct, life.”

“If Christianity is not something one may live by, something by which we may guide all our actions, decide all our problems and regulate our conduct, it is nothing.”

“Beware of the man who does not translate his words into deeds.”

Theodore Roosevelt.

Spencer said: “By no alchemy can we get golden conduct out of leaden motives.”

Jesus said: “The good man out of the good treasure of his heart bringeth forth that which is good; the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart the mouth speaketh.”

“And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1:10.

“Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” 1 Cor. 1:10.

“The Sermons on the Mount overturned the traditions of the ages.”