

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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Keep The Faith Unbroken

By George A. Derry.

"The faith which was once delivered unto the saints."

Have we kept it? Are we keeping it now? If we are not, it is time we were reaching out for it, for the terrible day of the Lord is at hand, and it is going to be for those who have not kept the faith unbroken. The prophet says:

"The day of the Lord is near, **it is near**, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of darkness and gloominess, a day of clouds and thick darkness.

"And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zephaniah 1: 14, 16, 17, 18.

Again, in Daniel 12: 4, 10, we read:

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

God sent an angel to earth in these last days to warn us that we might be wise and understand:

"And I saw another angel fly through in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, and tongue, and people. Saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountain of waters." Rev. 14: 6, 7.

The call was to come out of the world:

"And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.

We should not become discouraged and faint when we see God's judgments coming. The prophet does not spare the picture; he says, "There was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction; for I set all men every one against his neighbor." Zechariah 8: 10.

Nevertheless, we are admonished to be strong:

"Thus saith the Lord of hosts: Let your hands be strong, ye that hear in these days these words by the mouth of the prophets." Zech. 8: 9.

Dear ones, let us live so that we may be among those who will build Zion and teach others her laws.

"And many nations shall come, and say, 'Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways,

and we will walk in his paths.'" Micah 4: 2.

Let us not become discouraged and drop by the wayside, but let us keep forging ahead. Remember we are told that the "gates of hell" shall not prevail against God's work, so let us take courage.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1: 3.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." (Verse 6). Which is for the trial of our faith, as verse 7 shows, but if we are faithful, the end will be the salvation of our soul—"Receiving the end of your faith, even the salvation of your soul." (Verse 9).

Let our conversation be as becometh saints. Let us be unselfish, and do unto others as we would have others do unto us. Peter tells us to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness, brotherly kindness, etc. Read 2 Peter 1: 5-17.

Let us try to lead others to Christ. What a glorious feeling to realize that you have led some one out of the paths of sin into the way of truth and righteousness!

Let us examine ourselves to find wherein we may need to repent. "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. Hosea 6: 1.

Let us not say that we have not left the Lord for we have, to a certain extent. The promise is made, "And these signs shall follow them that believe," Mark 16: 17, and please read the next two verses. We will see from this scripture that we are not enjoying the signs and blessings as we should, and there can be only one answer for the reason: we have turned away from God; we are thinking too much of ourselves; we are too selfish; we like the world too much, and we are not diligent enough in the Lord's work. So let us do as Hosea says, return unto the Lord, and he will bless us spiritually and temporally as we stand in need, the great Psalmist assures us. We complain because of the trials that are coming upon us, but the Lord's people have not done what He told them to do, that they might be protected from the calamity coming upon the land, and we are suffering with the wicked. Read in St. John 14: 12-18 the promise made to those who covenant to serve the Lord, and strive to be true to that covenant. We have no need to worry so long as we keep our faith unbroken. It may be necessary for us to be tried, but God will have a watchcare over us. The whole secret is revealed in the words of the wise men—"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man." Ecclesiastes 12: 13.

THE CRYSTAL FOUNTAIN OF LIFE

By Apostle James E. Yates

(Continued from last month)

THE HEART

The center of pure religion must ever be the heart, through love. As a man thinketh in his heart, so is he."

"The Lord looketh upon the heart."—1 Sam. 16: 7. This people have removed their heart far from me."—Isaiah.

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Paul. The Apostle Paul found some of the saints lacking of love. They were judging each other harshly on points of doctrine. After rebuking them he goes on to say: "For the kingdom of God is,—righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable unto God and approved of men."—Rom. 14: 17-18.

The heart of true religion is love. When a man's religion loses that quality it becomes soulless. "Let your heart be perfect before the Lord."—1 Kings 8: 61. "My heart crieth out for the living God."—Psa. 22: 26.

There is more saving power in one touch of Divine love than in all the arguments ever made. There is more destruction of true values in harsh mandates wherein man tries to set his neighbor right in belief, than in many wrong beliefs together.

LOVE WILL WIN

In the work of the Lord, love will win. Nothing else can. A sham pretense of love avails nothing. The nature of pure love is such that it can not be counterfeited. The kind of love that will win, is the kind that knows many to be in error and sin, but loves them still.

CHRISTIANITY VS. CHURCHANITY

Doctrine must be distinctive and specific, or it is meaningless.

Right theology must be neither blind to the doctrine of Christ, nor to the doctrines of men.

The doctrine of Christ must be seen clearly if we are to obey it.

Doctrines of men must be detected clearly if we are to avoid them, but bitter arguments over doctrine do not help.

Christ lifted the light of love to be the highest light. Neither the light of reason nor of any other mental quality can approach in saving brilliancy, the light of love.

The superiority of pure love over all else is the superiority of Christianity over churchanity.

This old world is cursed with churchanity, which thinks itself to be Christian. Neither the Church of Christ nor any other is entirely free from that terrible impediment.

The nature of love is to preserve life. The nature of hate is to fight. The nature of fight is to destroy, and fighting never fails in that. Fighting by war of words with lack of love has destroyed more life than all the bullets from all the guns on all battlefields.

Churchanity perpetuates fighting with teeth and nail for it's creeds. It thereby destroys much of the spiritual life which it assumes to promote. "For all the law is fulfilled in one word, even this; Thou shalt love thy neighbor as thyself."—Paul. "But if ye bite and devour one another, take heed that ye are not consumed of one another."—Gal 5; 14-15.

"Charity suffereth long, and is kind." Churchanity makes great pretense of love for Christ, but practices very little of it. Churchanity is more interested in fighting for the creeds of the church than in living for the love of Christ. It was churchanity in aspiring leadership which divided the church of the Restoration. It is churchanity

which keeps us apart.

Excess emphasis on the idea that our doctrine is the only true doctrine, runs easily to churchanity. A desire to be "loyal to my church" may be very good, but to be loyal to Christ is better. Sometimes one must renounce certain church theories in order to be loyal to Christ, but he dare not forsake his kindness and love, if he expects to remain in the favor of God.

Christ's people should be doctrinally sound, but doctrinal superiority alone, will not win the prize of eternal life. Even sound doctrine, if mixed with unkindness and hatred, may become as poisonous in its final effects as the most faulty creeds of heresy.

Are we deficient in Christian tolerance? Do we have a "holier than thou" attitude toward other groups? If so, we need not be surprised if the power of God is lacking with us. Some of us are convinced that it will be pleasing to God for a temple edifice to be built unto Him in the place appointed long ago by revelation. Until the peoples desiring to have part in that work can learn to put applied Christianity before selfish churchanity the temple building can not go forward acceptably to Him. God waits on his people. Love will win. Nothing else can. But, we repeat, the winning love will be that kind that can see the error but love the erring one.

The peoples of the Restoration feel confident in having superior doctrine, true theology, correct faith foundations, right spiritual philosophy, continuous revelation, a great historical record, an Auditorium in Missouri, the sacred Temple lot site, great buildings and achievements in the West, and church membership in every land. We have about everything needed to conduct the work of God to final success and the redemption of Zion except—applied Christianity; we have brotherhood, but not brotherliness, except in a restricted way. We are each anxious for the redemption of Zion provided we can be the main spoke in the wheel. Otherwise, we seem willing to stop the wheel entirely. We have about everything needed except practical Christianity. Let us increase our supplies of that; then, love will win. Brother, let us lay hold upon the crown of Life in God's own way; then by his grace all his people shall have great rejoicing together in his love.

We send this message out in humility, with a humble prayer, pointing you, dear reader, to the "Crystal Fountain of Life" which is divine love.

Whoever you are, or wherever you are, or whatever your creed and sincere belief, we here wish to extend the hand of love for mutual helpfulness, to every one who will accept it.

May the Holy Spirit witness the seal of this pledge between our hearts to the Glory of God and to the salvation of many souls, and for the Redemption of Zion.

This is the desire and prayer of your brother in the faith that love's way is Christ's way, and that HIS WAY IS BEST OF ALL."

Sincerely,

Elder James E. Yates,
2036 North Dayton St.,
Phoenix, Arizona.

Will you assist in circulating this Message of Love and Good-Will to all? If so, please write us at the above address for copies.

Contributions from those who can assist even a little in this, are solicited. We have no other way to issue this message, or to spread this word of God's eternal truth.

FIRST FRUITS

By William F. Anderson.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord and depart from evil.

It shall be health to thy navel, and marrow to thy bones. Honor the Lord with thy substance, and with the first fruits of all thine increase:

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Proverbs 3: 5, 10,

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets." Matt. 22: 37, 40.

"I am the Lord I change not." Malachi 3: 6.

We say that God deals the same with his children in all ages, yet we manifest a lack of trust or confidence in Him, and as Isaiah says, "We have turned every one to his own way." Isa. 53: 6.

The Lord in these last days has committed unto us the great task of gathering together in one all of his scattered people, yet we have not really taken it seriously.

In early times the people were admonished to "honor the Lord with their first fruits."

The first and great commandment was to love God, give Him the first fruits of our love, our best love, then our neighbor as ourselves. Do those directions mean anything today? Surely God has not changed, and will keep his promise today as surely as He did in years past.

As a Restoration movement we can attribute our failure to accomplish that which has been intrusted to us, to our failure to "Honor God" in all things. Instead of rendering to God the first fruits of our substance, even of our love, we have honored ourselves first, both in love and substance, evidencing to God, at least, that we love ourselves first and take to ourselves the first and best fruits; that is, **our** needs come first, and if there happens to be any left, then maybe the Lord will get a little.

God said to the Jews, "Ye are cursed with a curse; for ye have robbed me." Mal. 3: 9. I am wondering if it would not be well for each of us to do a little figuring, and see if possible just what our standing with God is, for after all, the most important thing in life is to please the Lord.

There are some who seek to excuse themselves by saying. "I do not believe in tithing." Another will say, "I cannot pay tithing because I have nothing; I do not get enough to live on, and if I give the Lord anything I will not have enough for myself." Another may say, "Well, I am making a home for one of the church folks, or I keep the missionary when he happens in, and therefore do my part." Thus excuses are made for not rendering to God the things that are God's. Why strain at a gnat and make excuses? If we do right we will not need to make an excuse. The fact that excuse is made shows that we are evading the issue.

It matters not whether you call it tithing, freewill offering, or even consecration, the big thing is, are you willing to "honor God" first, and put him to the test? He has made a promise, and if He is unchangeable as he says, that promise reaches to you and me. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing; that there shall not be room enough to receive it." Mal. 3: 10, Nephi 11: 9, 14.

Dear reader have you put God to the test, have you "proved Him?" To the Church of Christ has been committed the trust of building the Temple, and preparing the way for the gospel to go to the House of Israel. We will never do it only in God's way. We cannot do it by condemning those who are not with us, neither can we if we are turned by every wind of doctrine. We must be constant, and steadfast for the original faith that was delivered us.

God will hold each individual responsible for the way he or she responds to the call to obedience in all things. The Temple cannot be built without money; what are you doing to help? Time is passing, and the work must be done. Do you want to have a part in it?

There are those who tell us there is no need of a material temple and much is said in opposition. If the Temple is not needed, and God has not commanded it, why so much opposition? If God did not want it I hardly think Satan would be wasting so much energy, stirring up opposition against it.

I drift back through memory's lane, and there comes to me the many conversations with and among the saints of thirty and forty years ago, when their hopes and desire was to see the Temple built and Zion established. The Temple and Zion were always associated together. There were none in those days who said, "We have no need of a material temple." All looked forward to the time when it would be built.

We need to awaken and focus our attention on the big task before us and get to work in earnest. We need to come together in a solemn assembly of fasting and prayer and call mightily on the Lord to direct us as to how to proceed with the work with which we are intrusted. Divisions have come and divisions will come in the future if men listen to the whisperings of Satan, and seek to bring in new, strange ideas to the confusing of the minds of the people. Why not heed the council of the Lord; put Him to the test, even though for a time it may mean self denial and sacrifice, going without some of the actual necessities of life? Excuses will not avail much if we fail in doing our part.

We suffer today because we have not honored God in all things. "Return unto me and I will return unto you saith the Lord of Hosts." Mal. 3: 7. Let's go to with all our might, and forget the unpleasant things of the past. Our mites will do much if they are all put together, even a penny a day. One cent from each member would bring us in at least \$15.00 per day, or about \$450.00 per month. Will you give all you can? Pay your tithing, be it little or much. Make your offering out of your nine tenths. Honor God. Your favor with Him depends on it. May God help us to do.

THOUGHTS TO REMEMBER

By J. E. Bozarth.

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

Kindness is stored away in the heart like rose leaves in a drawer; it scents all around it. Kindness brightens life, gladdens the sad heart, and is a perpetual benediction to the sorrowing one. There is something that goes with it by which those who give it to others become the more endowed with it themselves. Here, then, is a case where giving does not impoverish the giver. Brotherly kindness is said to be one of the Christian graces. It costs very little to be kind, yet kindness is priceless. It is a leverage by which you may elevate the conditions of those who perhaps are far beneath you. How often do we neglect to brighten the lives of those about us by kind deeds and words. How often are people thoughtless of those around them till death calls the neglected one away; then they would give their all if they could recall the past, but it is too late. There is many a wife or a husband who would almost faint if their companion should meet them at the door with a kind word and a loving kiss. There are people who have never thought of a bouquet of flowers since their wedding day, and there may not be any thought of such a thing again until death. Too late again.

I am reminded of a little poem that was found under the pillow of one after the corpse had been removed. The words had been written between agony and sobs.

"Love me now while I am living; do not wait till I am gone,
And then chisel it in marble; warm love words on ice cold stone.

If you wait till I am sleeping, never to waken here again,
There'll be walls of dirt between us and I could not hear you then.

I won't need your kind caresses when the grass grows o'er my face.

I won't crave your love and kisses in my last long resting place."

Charity envieth not. What is envy? Envy began with Lucifer in heaven. He found fault with everything around him, and thereby raised war, and was cast out of heaven. He drew a third part of the spirits with him. They were whipped, defeated and cast out; yet he scored a great victory. He won one third of the heavenly host in his first round, thereby weakened the nations. Then he was envious: he wanted another fight; so he entered the garden where the pure and innocent pair dwelt. He broke up their peaceful, happy home, and brought sin and death into the world. So it is said that "envy has made devils out of angels."

Envy is fixed on merit, and can't stand to see another excel. You never saw a carpenter envy a preacher or a man of some other vocation, but you will find the poor carpenter envying the good carpenter. There are those who can't stand to hear somebody speak well of a man who has labored hard and made his mark in the world. They are bound to give out insinuations to destroy confidence and bring about his ruin. This has been the case over and over again since Cain killed his brother Abel.

Faith is an outstanding characteristic essential to success. A faithful man will be diligent in his preparation for service. A faithful man will be regular and punctual in his work and be on hand at the time appointed. A faithful man will have the confidence of the people, for nothing begets confidence more than faithfulness, and nothing destroys confidence quicker than unfaithfulness. The faithful soul will grow in grace and his talents and ability will be multiplied. The man who used his five

talents received five more, but the one who buried the one, lost even that which he had. Great spiritual strength is not gained by sudden spurts, but by the steady, diligent application to the work of the Lord.

It was said that the youthful violinist looked not at the people in the music hall at all, but kept his eyes on his master, who sat in the high gallery, for the young man was not hungry for applause of the throng, but for the smiles and approval of the master. Jesus Christ is our Master, whose smile is worth more than all the honor of men. Wodship is offered to God, but service must be offered to our fellowmen, and it often happens that the higher the service we render the smaller the crowd that can really appreciate it, and so often those whom we seek most to help misunderstand and resent what we are trying to do for them.

A woman attempted to pass the gateman at the Union station without showing her ticket, and she was resentful when she had to do it. A bystander asked the gateman why he was so insistent. "If the woman wants to push through and take a chance of getting on the wrong train, why dont you let her do it?" The gatekeeper replied, "I do not know who that woman is, and I may never see her again, but in one of those offices up there above me is my superior officer who told me to examine the tickets of all who pass this gate. It is important that I please him, for my support depends upon that." Just so when our services are rejected by those whom they are intended to help, we should not become discouraged, for after all our reward depends upon our pleasing Him who said unto us, "Go."

How little we know of each other—
We pass through the journey of life
With its struggles, its fears and temptation;
Its heart-breaking cares and its strife,
We can only see things on the surface,
For few people glory in sin;
And an unruffled face is no index
To the tumult which rages within.

How little we know of each other—
Of ourselves too little we know.
We are all weak when under temptation;
All subject to error and woe,
Then let blessed charity rule us;
Let us put away envy and spite,
For the skeleton grim in our closet,
May some day be brought to light.

THE POWER OF PRAYER

A remarkable circumstance is related in the Memoirs of the late Joseph Smith, in the installment published in the Saints' Herald for February 18, 1936, which shows the power of prayer. A brother in the church who was highly esteemed by the membership for his splendid character died while the local elders were all away, and a clergyman of the Episcopal church was chosen to conduct the funeral services. One good sister feared he might not do justice to the departed brother, so she got other sisters to join her and they decided to go in a group, sit as near the front as possible, and engage in silent prayer that the clergyman would be moved upon to "deliver an appropriate address." Bro. Joseph says:

"The result of their devotion was that when the minister arose to speak, after the opening prayer and song, he stood for a moment as if confused and uncertain, and then, raising his head, he said:

'Friends, I do not know what has happened, but I feel strangely led upon this occasion—' and proceeded to deliver a most excellent and praiseworthy sermon, in which he paid high tribute to the character of Bro. Patton."

Every one was greatly astonished by the discourse except the three faithful sisters, who had earnestly prayed "for just such an outcome."

Recollections Of Easter

By Mary E. Smith

After months of cold winter weather,
Through weeks that were gloomy and drear,
We welcome again the glad springtime
With its message of joy and good cheer.

Through the woodland our feathered friends gayly
Announce the awakening of spring,
As they call to the shy little violets
"Wake up! Tune your voices and sing!"

Each tree, though apparently lifeless,
Breaks out with an echo of delight;
Each limb bears buds of promise
Each rejoicing in God-given light.

To replace the wearisome covering
Of white comes the grass, fresh and green.
Simplicity mingled with joys of it's own,
Yet beautiful, calm and serene.

But hark! I think I hear a robin!
I wonder what it has to say.
Let us listen and catch it's sweet music,
Sent out in it's own melodious way.

"Oh April, sweet April, I greet you,
With your promise of summer once more.
You bring on your wings the story
Of Easter, the same as of yore.

You bring to my vision the Master.
Ah! how pitiful it seems to me
That the Savior should suffer such torment
Just so mankind from death could be free.

There was no condemnation upon him;
His only desire was the right;
He labored to scatter the Gospel
In the moral vineyard, day and night.

Blest Redeemer! How humbly He bore it!
"Forgive them, Dear Father," He prayed,
And then they despised Him and mocked Him;
By Judas He was wrongly betrayed.

Poor Peter, how weak was he, faithless:
Not able to uphold his Lord;
Denied Him three times 'ere the cock crowed.
(Of course, 'twas to fulfill the word.)

In yon garden, in exquisite purity
Are lilies, descriptive of Him;
Just see how they proudly exhibit
Their Easter clothes, radiant and prim!

My heart is as light as the sunshine
That brightens this clear Easter air;
'Tis the same as the day He was risen;
But let me explain it with care.

Let me tell of the burden He carried
To Calvary; suffering the most
As He hung between thieves on the cruel cross,
And how meekly He yielded the Ghost.

Alas! how dark grew the once radiant heavens!
How the earth shook! the temple was rent
In twain; and the saints who were sleeping
Arose from their graves exultant.

He was laid in the tomb in the evening;
The stone at the door was sealed tight,
And soldiers were stationed to guard Him,
Lest His body be stolen by night.

But no power could keep Him from breaking
The bands that were chaining Him down,
No mortal could keep Him from going
From death to all-power's crown.

Blest morning, when Mary and others
Appeared at the door of the tomb;
The stone blocking entrance had vanished;
Nought was there but a large empty room!

"Fear not, for your Savior is risen!
Behold, see the place where He lay!"
Thus spake the angel that met them;
Rejoicing, they went on their way.

The Savior, o'er death was the victor!
He had conquered! How mighty His power!
How bright was the day; how the sunlight
Shone forth from that day, yes, that hour.

Thus the great Maker's only Begotten,
Gave His life to conquer death's sting.
Rejoice, mortals, sing of your Savior!
Rejoice in your great, risen King!"

The Thief On The Cross

By Charles L. Sessions

Some think the thief on the cross was saved and taken to Paradise without being baptized in water, and thus reason that baptism is not essential to salvation. But is this true? Let us see. This man was crucified because he was convicted of being a thief, and he acknowledged that he was receiving the due penalty for his deed. This being the case, one can hardly blame people for thinking that Jesus made an exception to the law of adoption into His kingdom and granted the thief a special privilege. If he did that for this thief, might not others have the same privilege? Let us see.

Acts 10: 34, says: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him." In Psalms 19: 7, we read: "The law of the Lord is perfect, converting the soul." The mission of Christ

was to teach that perfect law. Jesus declared: "The Father which sent me, he gave me a commandment, what I should say, and what I should speak." St. John 12: 49. This being conceded to be true, as that disciple whom Jesus loved wrote it, the statement to Nicodemus, recorded by the same author, must also be true. That says, "Except a man is born again he cannot see the kingdom of God." John 3: 3. In the 5th verse he reinforces the statement by saying, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." That statement by Christ would bar the thief from Paradise without baptism.

We are told by some that it can not be proven that the thief on the cross was baptized. Would Jesus disregard his own law which he had taught? In his last instruc-

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From The Mail Sack

Word came from Sr. Vida E Yates too late for publication in the last Advocate. She says Bro. Yates baptized five nice young people in Detroit, Michigan, on the 22nd of February. There were three Hart boys, and Marion Edith and Robert Housh. It was a pretty baptism in the front of the Central church of the Reorganization of which Bro. J. W. Davis, a son-in-law of Sr. Vida, is pastor. The water was warm and so were the rooms, making it pleasant for the little company who gathered to sing and pray and assist Bro. Yates. The friendly kindness of the Reorganized pastor is appreciated by the Church of Christ people. How fine is such a spirit of cooperation. Would there were more of it in other places, but we are hoping there is going to be.

Sr. Vida writes that she has had some delightful times with the membership of Detroit. The place where they meet "is sacred to the memory of Elder Ray Bennett, and the rostrum, the pulpit and table are the work of his skill. His words speak to the worshippers in the motto that hangs upon the wall—"Whosoever thou art that entereth this church, remember it is the house of God. Be reverent. Be silent. Be thoughtful, and leave not without a prayer to God for thyself, for those who minister and for those who worship here."

Speaking of the temple workers, Sr. Vida says, they meet each Thursday; spend the forenoon in study, the afternoon in hand-work and visiting. A general good time is the result, and there is considerable interest in the study of the scriptures.

Brother Yates sends us a letter he received containing thoughts he believes will be enjoyed by our readers. We quote:

"It takes life to teach us many things, and one of them is to value our friends, especially our brothers and sisters in the faith. Why is it we can believe in this restored gospel for years and feel we are living as God would have us and then suddenly wake up to the fact that we haven't even begun to realize the power of God in our lives? It is such a wonderful experience, this spiritual waking up. During the past year I have learned more of what this gospel means to a person, and I have not learned it from man. In fact, I have come to the place where it is God I am looking to for guidance in my thinking, living and acting. It was a wonderful experience I had last winter. It has helped me over more than one discouraging place. I know for myself that it was the Spirit of God. That is one of the beauties of it; you know, and though others may criticize, it does not trouble you. God wants us to know and to know that we know, so that things from the outside cannot shake us.

If people could only learn to let God direct in their lives! I am a long ways from the goal, but I am learning what it means to go to God in every problem. He knows so much better than we do what is best for us. If the whole church would only get down on their knees without prejudice, fear or hatred, and pray, "Thy will be done even if it knocks some of our own ideas," God could show us what is right, and each would be glad to forgive the other, and work for God and the church, forgetting self. In this day of uncertainty and trouble, when men do not know which way to turn, when their hearts are failing

them because of the things they see coming on the earth, there is indeed great need for truly consecrated workers, wholly dedicated to the Master.

I read Sr. Yates' letter in the December Advocate. I enjoyed it very much. I'll never forget her visits to Minneapolis, and the talks she used to give. I remember one thing she said, that it wasn't things on the outside she feared for us, but from the inside. She must have been somewhat of a prophet when she said that

Later, we are in receipt of a letter from Bro. Yates, in which he gives us an account of a birthday party given him by the Ladies' Society of Church of Christ branch in Detroit, Michigan, on the evening of March 12th. He says it was a delightful social affair in honor of his 62nd birthday; that he was born in Johnsville, Ohio. The occasion included Sr. Vida, also, who was born January 16th, in Nauvoo, Illinois. The happy gathering was at the home of Bro. and Sr. Housh, and their pleasant home was filled to capacity with church members and friends. Elder James W. Davis, pastor of the Reorganized church in Detroit, and a son-in-law of Sr. Yates, sang. Those who know him can appreciate the enjoyableness of that contribution to the occasion. Bro. Yates says that his pleasure was increased by the presence of Apostle A. M. Smith, Sr. Vida's youngest brother, who dropped in on them from his mission field. The banquet table was spread the full length of the basement room, which was beautifully decorated, and there was a huge birthday cake, studded with lighted candles. Birthday gifts were presented, and altogether we get a picture of light and warmth, cheer and fellowship, as we read the letter, that makes us feel we wish we had been there, too.

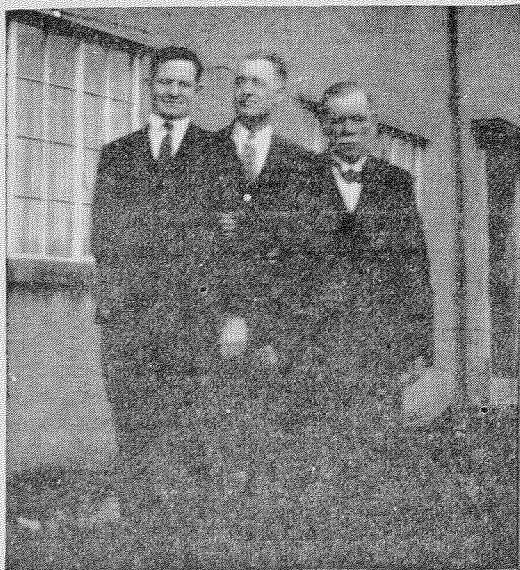
A brother sends the following excerpts from a letter he received from A. A. Yates of Independence, Mo.—Ed.

I have been thinking how badly the church needs instructions at all times. The gospel invitation which we are to publish is to be given in simplicity and plainness, but with persuasiveness, accompanied by warning and promises as found in the Bible and Book of Mormon. It is an obligation to pray for the erring, always, that they be pardoned, cleansed, healed, not harshly condemned, falsely accused, abused and slandered. We may fast, but unless we are right before God, our prayers are not only hollow, but an offense. I am fasting today, myself, for I can at least do that much, and I have a desire to be worthy, and to be led by the unerring hand. But this I know: that God requires of his worshipers inner purity, true motives, good lives, emancipation for the enslaved, and a helping hand to the unfortunate.

Outward friendships are too often maintained between brethren, without genuine regard for each other, when wire-pulling and deceit are indulged in.

If the heart of a nation or the heart of a church is white, he would be a traducer who daubs it with reproaches, but if there is rottenness at the core, he is a traitor who blinds the people by a false optimism.

Some one asked Dr. Cadman why we are not producing great works of art, music or literature today. The answer was, because this is an age of doubt and skepticism. No great creative works are produced from such mental and spiritual soil. This is food for thought.



Bishop Beacham, Missionary Flint, Elder John Jenkins.

LIGHTS AND SHADOWS

February 18, 1936. Fifty-six years ago we had the good fortune, or the supreme misfortune, according to how we may evaluate circumstances, of first seeing the light of day on this old mundane sphere.

Forty years ago, and that was on Sunday, too, we experienced our "birth" into the kingdom, being baptized into Christ on our sixteenth natural birthday. So February 16th is a double natal day for us. Because of these facts, we had the pleasure of being the guest of honor at a social tea and birthday party of this splendid group of saints in the mission hall last evening. The early part of the evening was occupied with serving refreshments of which about fifty partook. Many are not yet baptized members of the church, but a number have openly declared their intention of obeying the gospel in the near future. There was the most beautiful birthday cake in the center of the table that we ever beheld. It was decorated with fifty-seven candles; fifty-six for ye missionary, and one for our wonderful little grandson, Alexander Hale Smith, of Minneapolis, Minnesota, whose first birthday occurred on yesterday. After the party the balance of the evening was devoted to an impromptu entertainment of speeches, songs and recitations. This gave us a splendid opportunity to not only take stock of what had so far been accomplished through our efforts since coming to this field, but it gave us an excellent chance to give due recognition to the splendid co-operation that has met our every effort to promote the cause of Christ since coming here.

The event was one of the bright spots in our life's experiences and will be ever remembered with gratitude through the coming years, and should this mission close our earthly association with this splendid band of saints, we wish them to know that they will ever be held in kindly remembrance and love, because of their very evident desire to not only assist in our work, that it may in every way be a success, but that our material well-being shall not suffer loss. Their evident love for us and desire to see us well caerd for touched us deeply. Bro. John G. Jenkins was master of ceremonies throughout the evening.

At 7:45 P. M. on this 16th of February, 1936, the gentle spirit of our dear old brother, Edwin Beacham, took its flight from his mortal body. So following the beautiful

light of social fellowship in Christ that was enjoyed together last evening, there followed the dark shadow of sorrow and death, and the little Gilfach Goch local Church of Christ suffered a loss that they can ill afford. Bro. Beacham was a teacher and was well qualified for his office. His wise and kindly counsel has done much among our people here, especially for those whose feet were straying into by-paths. He was a man of few words, but one who was loved and respected by all who knew him. We American missionaries feel that our lives have been enriched by our contact with our kindly old brother. His aged companion survives and should be remembered in the prayers of the saints, that our kind All Father may give her the cheer of which she now stands so sorely in need. In the church, our brother was the father of Bishop Samuel Beacham, and Sister Louisa Jenkins, wife of David Jenkins, the pastor here, and with whom they lived. There are a number of other children, with whom we have only a slight acquaintance.

Since a regular obituary will be read at the funeral service to be about next Thursday, we will refrain from giving details here which belong in that. Suffice it to say that while we mourn the passing of our brother, his life of virtue and integrity are a legacy above price to those who remain. Our brother suffered great physical incapacity without murmur. A life-long coal miner, he was a victim of the abominable system under which they must work in the Welsh coal fields. He was twice buried under a "fall," when tons of rock and earth made him a prisoner for hours, during which time he suffered torture because of the way his body was being mangled before he could be dug out. He carried his broken body with him to the grave, and it was an indirect cause of his death. His story of how he escaped death goes far into the realm of the miraculous and shows God's protection over his children when dependants need them. When finally age and his injuries rendered him unfit to carry on longer as a miner, he was thrown into the discard with brutal indifference, without support of any kind from the mine operators whose interests had profited by his labors. When we take a retrospect of the prophetic outlook in the world's affairs, we are led to wonder if our loved ones who are released from the trials and cares of this life are not, after all, the ones to be envied. So why should we mourn? In the case of our kind old brother we cannot mourn as those without hope, because we feel confident that his rest is sure. May God kindly lift the shadows for those who mourn.

B. C. Flint.

A HAPPY EASTER

Shout o'er all the earth the story,
Christ is risen, risen now!
Unto God's name be the glory,
Before His throne all mortals bow.

Foretaste of the heavenly vision,
Christ, our Lord, now gone before;
Foretells the day when all are risen,
All of His, to die no more.

When we'll sing the old, old story,
Of the Christ, who made us free.
Sing it with the saints in glory,
Gathered 'round the crystal sea.

—Gertrude Walker.

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.

FROM BROTHER DAER

We believe the Bible to be written by holy men of God who were moved upon by the power of the Holy Ghost, and that the Holy Ghost forms the third power in the Godhead, equal in power and glory—Father, Son and Holy Ghost, all powerful and unchangeable in their nature; always was and always will be.

Acts 4: 11-12, speaks of the stone which was set at nought by the builders, which is to become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

When I was sixteen years of age my first religious worship was with the Presbyterian faith, and being acquainted with the Bible at school, I expected to receive a knowledge for myself as taught by Christ in John 7: 17. But no evidence came to me, and I was much disappointed. I said, "Lord, I have done all that I know to do, but have not received the knowledge that I have obeyed your law." After coming to America I tried the Wesleyan faith, but with no better results. The minister claimed to be called of God, but preached that the canon of scripture was closed, and that God did not communicate with men now. This was in about 1891 or 1892. In 1905 I first became acquainted with the Latter Day Saints. I went to Plano, Illinois, to a reunion of the Reorganized church, where I was baptized. I received evidence that I had obeyed the law of God. Like others, I thought everything must be all right, because the gospel was so good. I was anxious to tell everybody, and that feeling has never left me, and I hope it never will. My attention was drawn to the Church of Christ, Temple Lot, in 1918. I accepted the statement of our brethren that they had lived in righteousness and had authority as well as we. After the conference of 1922 I began to investigate all that I had taken for granted when I accepted the fullness of the gospel of Christ. It was in 1926, the last Saturday in March, that early in the morning, after a good sleep, I awoke, much troubled in mind about the church, because of the way things were going. I asked the Lord if it were possible that things had come to extreme conditions. The moment I made that request the Spirit came over me in power, and a voice spoke and said to me, "Keep back no words of knowledge, that human hearts should know; be faithful to your mission and service of your Lord, and then a home in glory shall be your great reward."

The next day being Sunday, and I being the speaker, I told the members the message I had received. Only one of them ever mentioned it to me, and he said, "Brother John, if you preach like that you will be put out of the church." I replied, that it was the Spirit of the Master that told me to do as I had done.

I have no reason to regret the change I have made in coming to the Church of Christ. I am very thankful to all the different churches which have assisted me to obtain the experience I have, but I am especially grateful for the leading of the Holy Spirit, that leads to all truth. I believe the Church of Christ is nearest right; they have kept the original name and teaching of the 1829 church.

In Doc. & Cov. 83: 8, given Sept. 22, 1832, we read:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the

Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay."

Now this repenting has not been fully accomplished to this day. The opinions of men have taken liberties with the commandments of God. Only two years after the above warning was given, they began changing the name of the church, and why, when the Bible, the Book of Mormon and latter day revelation all agree on the name of the church?

Again, we find that Christ's first move in church organization was to call twelve apostles, and he gave them power over unclean spirits and all manner of sickness, telling them that whatsoever they should bind on earth should be bound in heaven, and whatsoever they should loose on earth should be loosed in heaven. See Matt. 10: 1, and 18: 18. Paul tells us that Christ set some in the church, first apostles, etc. See 1 Cor. 12: 28. That He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. They were "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," and were to continue in the church "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," etc. Eph. 4: 11-14.

In chapter 15 of the Book of Commandments, section 16, Doc & Cov., there is a revelation given to Joseph Smith, Oliver Cowdery and David Whitmer making known the calling of the Twelve in these last days. Again, in Church History, Vol. 3, page 114, we read:

"The great Elohim Jehova, has been pleased once more to speak from the heavens, and also to commune with man upon the earth, by means of open visions and by ministration of holy messengers. By this means the great and eternal high priesthood, after the order of the Son (even the apostleship) has been restored or returned to the earth. This high priesthood or apostleship holds the keys of the kingdom of God, with power to bind on earth that which shall be bound in heaven, and to loose on earth that which shall be loosed in heaven; and, in fine, to do and to administer in all things pertaining to the ordinances, organization, government, and direction of the kingdom of God; being established in these last days for the restoration of all things spoken by the prophets since the world began, and in order to prepare the way for the coming of the Son of Man."

Now the preface to this volume of Church History claims that it will lead the reader to correct conclusions, and it led me to believe that apostles were the highest office in the church. The New Testament and the Book of Mormon teach the same thing.

I am very much surprised that people of the Restoration movement can think that Zion can be redeemed before the temple is built. Is not the temple the starting point of Zion, the place to which the Lord is coming to set the church in order? How can we be one with Christ in this scattered condition? We have got to unify in order to do the Lord's work. In unity there is strength, and especially when we unite with Christ.

Dear saints and friends, do not be led by your own opinions, but submit your will to the will of God as revealed in his Word and by the Holy Spirit which guides into all truth.

Continued on page 48

Sr. Ella Paschall, of Puryear, Tennessee, writes: It has been some time since I wrote to the Advocate, so thought I would come again. Just a year ago Bro. A. M. Smith was with us and we would have welcomed him back again if he had been sent to us. We are looking forward for some one to be sent to us in the future. We are isolated from Church of Christ people but are praying that the time will come when we can worship with them. It will not be long, now, until general conference. We attended in 1930, and how we long to go again. We are weak, but am trying to overcome my weaknesses, and ask that the members will remember me and my family in their prayers that we may try harder to do the things we should, and that we may have health and strength to do more for the Master. Before I transferred to the Church of Christ I dreamed I was on the Reorganized boat (and I was at the time) but was not satisfied, and became discouraged. My husband had transferred some time before, and I thought I would join him and get on the boat he was on, which I did, and seemed satisfied. I have transferred to the Church of Christ, and I want to remain. Oh, how I would like to attend a prayer meeting in the little white church that stands on the sacred Temple lot.

DeKalb, Illinois.

Dear Readers of the Advocate: I have often thought of writing to the Advocate, but for one reason and another, it has been put off from time to time. I surely enjoy reading the Advocate, and can hardly wait until it comes. The letters from the brothers and sisters give me added strength, and I hope I may be able to say something to help others, though I feel my weakness. This winter I have had my trials, but by going to my Heavenly Father, not once daily, but often, for guidance, he has not forsaken me. What a blessing it is that we have Him to lean on. In Matt. 21: 22, we find, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." My prayers are not always answered just as I anticipated, but always in the better way. I always say, if not vocally, deep down in my heart, "Not my will, but thine be done, O Lord!" His ways are best.

My husband and son, Clarence, have had very little work this winter, and although I am afflicted in body, I have tried to help financially. For some reason the dear Lord has not seen fit to heal my body, but I have been blessed wonderfully to continue my work up till the recent severe storms, and then I contracted a severe cold. Then my husband was able to get some work, and Clarence was unexpectedly called over to the canners. So sometimes just when things look dark the Lord comes to the rescue. Let us not become discouraged and give up in despair, but put our whole trust in God. Let us strive to be obedient and have charity, for without it we can not expect to please our Heavenly Father. In the Book of Mormon 8:52, charity is defined as the pure love of Christ. Why need we be divided if we have charity? It is my prayer that we may have this precious quality.

Saints, please remember my loved ones in your prayers that we may become more like our dear Savior, and if it be His will, that I may be healed in body, and I will continue to remember my brothers and sisters.

Your sister in gospel bonds,

Grace L. Lusha.

R. R. 2, DeKalb, Ill.

Dr. Cadman says the minority has a right to try to convince the majority, but must accept or abide by the decision of the majority.

Sr. Mary Smith, of Cranston, R. I., writes of the severe weather they have had in the east, and of how welcome spring will be. She would so much like to attend conference, but must be content with the good news the Advocate will bring her. "I say good news," she says, "because our prayers are always for the best that the Master has to give to his church. I am confident God is at the helm and that all things will be accomplished in his own due time.

"Sister Johnson has been very ill with bronchial pneumonia. She was up yesterday for the first time in three and a half weeks, through prayer we believe recovery is close at hand for her."

THE THIEF ON THE CROSS

CONTINUED FROM PAGE 41

tions to his disciples he said to them, "He that believeth, and is baptized shall be saved." "Oh well," says one, "that means baptized with the Holy Ghost." Does it? What did Peter say to the people on the day of Pentecost, at the time of that wonderful demonstration of the power of the Holy Ghost? He said, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call." Peter's statement makes the baptism of water precede, or come before the baptism of the Holy Ghost. So does the baptism of Jesus. Also the teaching of John the Baptist.

It is not unreasonable to suppose that the thief was one of the disciples of Christ. The knowledge he shows could not have been gained instantaneously on the cross. He understood the principles of Christ's teachings. He said to Jesus, "Lord, remember me when thou comest into thy kingdom." He understood that Christ was the Lord, and that he was going to establish his kingdom upon the earth. He also implies a knowledge of the resurrection, as both he and Jesus were nailed to their crosses for the purpose of putting them to death. The thief also understood that Jesus had done nothing deserving that he should be put to death. His language shows that he had previously been acquainted with Jesus and understood the gospel that He taught. Having all this knowledge he could not have hoped for or expected recognition by Christ or to be received into His kingdom, unless he had obeyed the principles of the gospel which Christ taught, and had been baptized for the remission of his sins, and confirmed a member of Christ's kingdom.

The fact of his having been taken as a thief did not bar him from being eligible to Paradise, if he had repented and been baptized, even though he must satisfy the law of the land. John, the beloved disciple, wrote in his first general epistle, 1: 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The thief confessed his sin when he said to the other thief, "We receive the due reward of our deeds." Again, John says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." The thief had direct access to the Advocate and received absolution from his sins. But this pardon is only for those who have entered in through the door (baptisms) and become sheep, consequently, subject to the care of the good shepherd. Jesus says, "I am the good shepherd and know my sheep and am known of mine." The thief knew the Shepherd and proved that he was a sheep, consequently was cared for by the Shepherd. The thief must have been baptized before he went to the cross, or Jesus violated his own teachings.

Editorial

We hear and read a good deal about cooperation and unity among the churches these days. Dr. Burrus Jenkins, of Kansas City, in one of his radio addresses recently, spoke of the disloyalty, the unbrotherliness and the factionalism that are multiplying in the world, and said that unless the churches set an example of unity, and provide a refuge where men can find peace and a spirit of helpfulness and cooperation, the church institution will go down to destruction with other things that are inadequate. Then, anticipating the question that perplexes serious minds, "How can groups holding honest differences unite?" Dr. Jenkins answered, "By agreeing to disagree where they can not see alike, and cooperate where they have aims in common."

E. Stanley Jones, in one of his books, tells of a conference of Fundamentalists and Modernists that met in Jerusalem. A fine spirit was present. He says, "They did not settle their controversy—they transcended it." The Chinese Christians issued the statement, "Agreed to differ, but resolved to love and unite to serve."

Margaret Ross Miller, who, with her husband, are missionaries to South America, in her book, "Women Under the Southern Cross," suggests that if unity is too far advanced for the churches yet, they might at least be training in that direction by cultivating friendship and cooperating. She says:

"There have been attempts to bring missions working in the same field into organized federations, with little success so far. Until some denominations show an increasing willingness to admit that others than themselves may, on occasion, enjoy also a degree of Divine blessing and even leadership of the Spirit, the best method seems to be that of avoiding efforts at organized federations and devoting time and energy to the promotion of specific, cooperative projects, and to the building up of a spirit of fellowship and mutual respect. Some of the most exclusive denominations are sometimes quite ready to help carry through a childrens' demonstration, a temperance campaign or a poor relief measure. The field for cooperation-in-the-act is wide and fruitful."

Some one asked Dr. S. Parks Cadman if religion divided or unified. He answered that it does both. It separates truth from error, good from evil, but will unite the highest and best.

The position of the Church of Christ has been that there will be a gathering together of the "honest in heart." This is just a little different way of saying the same thing.

"Time marches on." Another year has passed, and conference time is here again. Every one hopes for a good conference. Conditions in the world are such that men need, as never before, a church that will give comfort, guidance and example. What does it mean to a worried, perplexed, heart-sick man if he can go within the walls of the church and find a little bit of heaven there, and on the other hand, what is his disappointment if he finds a clash of personalities instead of patience and kindly deference.

The only hope of the world today is in Christ, and how important that the church shall exemplify Him. The church needs money, but more than that it needs men and women who sense the opportunities that lie before the church, and are big enough, unselfish enough to subordinate every other interest for the good of the Lord's work. It may

require a great deal of self discipline, but greater is the man that can rule himself, we have read, than the one that takes a city. Of course we must analyze questions, and all sides should be brought out. This calls for debate, but differing does not necessarily mean contention, and the Lord has admonished that his servants be not harsh with one another. May God help us not to forget the responsibility that rests upon us, not to forget the longing hearts that are hanging upon our actions, and help us to deport ourselves as representatives for Jesus Christ.

INDEPENDENCE ITEMS

What a contrast from a month ago! Ice and snow all gone. The grass turning green. Lilac buds swelling. The flag lilies are an inch above the ground. Robins are here, and some one said a flock of martins visited the water basin on her lawn. Spring has really arrived, and is beginning to unpack her delights and distribute her thrills.

And again we are looking forward to conference. Like spring, it always revives hope and expectation of better things. There will be other conferences besides our own. God bless them all. May the dove of peace hover near, and may the need for unity to meet the conditions in this torn and confused world today be impressed upon every heart.

Orville Garrett, a son-in-law of Apostle and Sr. Wm. F. Anderson, was baptized by Bro. Anderson Sunday, February 2nd. He was confirmed at the prayer service in the evening of the same day by Brn. Anderson and Thos. B. Nerren. We welcome this excellent young man to fellowship with us.

At the semi-annual election of branch officers March 2d, Bro. Charles Derry was chosen pastor. He is a grandson of Charles Derry, a good, true man, who was instrumental in helping to build up the Reorganization in its pioneer days.

Our readers will remember the occasion poems that have appeared in the Advocate written by Sister Minnie McBain. Her last contribution was the feeling verses that came from her heart when she heard of the death of our young brother and temple worker, Wallace Anderson. We are sad now, to chronicle the passing of Sr. McBain, February 28th. The funeral service was held March 4th. At her request, Bro. E. E. Long preached the sermon. Sr. McBain will be missed in our congregation. Her associates with whom she worked for a livelihood speak highly of her kindly virtues, expressing their respect for her by the floral offerings they contributed to her memory. She had suffered much. Life had been a struggle for her, and she desired to go. For such, death is a blessed release, and the peace and rest on the other side must seem good, indeed.

"But it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2: 9.

"He who is silent is forgotten; * * * he who does not move forward falls back; he who stops is overwhelmed, distanced, crushed; he who ceases to grow greater, grows smaller; he who leaves off, gives up; the stationary condition is the beginning of the end."

Sunday School Department

SUNDAY SCHOOL DEPARTMENT

LESSONS FOR APRIL

Lesson 1	Jesus Invites All People Luke 14: 15-24	April 5
Lesson 2	Jesus Triumphs Over Death Luke 24: 1-12	April 12
Lesson 3	God, The Forgiving Father Luke 15: 11-24	April 19
Lesson 4	Jesus Looks at Wealth and Poverty Luke 16: 19-31	April 26

NOTE ON LESSON 4. On page 20, in the second paragraph of the first column, we read, "Dean Hodges holds that 'there is no promise of a new probation, no sign of another chance.'" We think the commentator has overlooked the significance of Christ preaching to the spirits in prison. Of what use were it to preach to them if there were no opportunity for them to profit by His preaching? We would not minimize the importance of improving this probationary state, which is granted us to prepare for the life that is to come, that will have no ending; neither do we say that it will be possible for the disobedient, unbelieving, to ever attain to the reward that might have been his had he heeded the gospel message that came to him in this life; nor can he escape hell and punishment if he failed to avail himself of the terms of divine pardon through the atonement of Jesus Christ when he had an opportunity in life. There are scriptures, however, that indicate that after a man has been punished for his sins, he may be released from the prison house. "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matt. 5: 26.

"He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1.

There are other texts on this subject, but we have not space for more.

When the disobedient have paid the penalty for their sins, they will also be rewarded for the good they have done, if it were only giving a "cup of cold water," they will be assigned to one of the lesser glories. But they must be punished first. We repeat only those who obey the gospel and live it receive pardon for their sins, and escape punishment. There is promise that the wicked may get out of hell or the prison house, but not until after they have paid the full penalty for their sins, and then they can never attain to the highest glory, which is the privilege of only those who repent and obey when they hear the gospel message in this life. Those who never heard it, of course, will not be accountable and subject to the condemnation of the law they never knew. Other provision will be made for them.

EXTRACT FROM A REPORT. Sr. May Frisbie, in her report of the Detroit, Michigan, Sunday school, says that their Sunday school pays most of their local expenses.

They are working under this system: They give 5 merit points for attendance, 5 for home study, 5 for class recitation, 5 for class behavior, and 5 for bringing a new scholar. At the end of the quarter a new Bible is awarded the one

having the highest number of merits. Honor roll diplomas are given to those children who qualify on all points. The classes seem to enjoy the merit system.

A birthday card is sent to each attendant on his or her birthday.

NOTICE!

SUNDAY SCHOOL CONVENTION

To all who are interested in the work of the Sunday school, Greeting:

In order to complete the work started last year relative to a general Sunday School Association, it has been thought necessary to appoint a time and place where those who are interested in this phase of our church work may meet and discuss the various topics pertaining to Sunday schools. April 4th has been selected as the best day for this work, and we earnestly wish that all who are planning attending Conference will try to be there at this time.

April 4th falls on Saturday; the next day will be the sacrament day of the Conference, and surely all will want to be there. The meeting will be called to order at 10:30 A. M. Careful consideration will be given to the many questions that confront the workers in our Sunday school. The question of quarterlies; how we shall finance our school work; discussions on the best methods to use in teaching, and all the many questions that are related to this kind of work. At this time we hope to complete the organization, select officers for the coming year and outline their duties.

Let us come praying for divine guidance, not only in our Sunday school work, but that the spirit of the Divine Master shall rule and overrule throughout the entire Conference. We shall be watching for you April 4th, 1936.
A. M. Smith.

Count it one of the highest virtues upon earth to educate faithfully the children of others, which so few, and scarcely any, do by their own."—Luther.

Delightful task! To rear the tender thought, to teach the young idea how to shoot, to pour the fresh instruction over the mind, to breathe the enlivening spirit, and to fix the generous purpose in the glowing breast.—Thompson.

To know how to suggest is the great art of teaching. To attain it we must be able to guess what will interest; we must learn to read the childish soul as we might a piece of music. Then, by simply changing the key, we keep up the attraction and vary the song.—Amiel.

The teacher should encourage the pupil to go to original sources and read for himself; in other words, do not tell him what is in the lesson text; have him read it for himself, and preferably from the scripture, instead of from the Quarterly. Quarterlies are to be used in connection with the scripture being studied; not to take the place of the Bible, itself. Burke says, "For my part, I am convinced that the method of teaching which approaches most nearly to the method of investigation is incomparably the best."

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

ZION'S ADVOCATE

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PASSED ON

Brother Edwin Beacham, was born September 5th, 1862, at Somerset, England, and departed this life February 16th, 1936, at his home in Gilfach Goch, Wales.

Brother Beacham was, during the active part of his life, a coal miner, and lived the hard life of the Welsh miner, having twice been buried under tons of rock, where he had to lie for hours before he could be liberated. From this he sustained injuries which finally resulted in his death. He was a man loved and respected by all who knew him. He loved the church and gave his full support to all of its activities, and was always found at his post of duty, unless hindered by ill health. He held the office of teacher, and discharged his duties in that office in a kindly and Christ-like manner.

On the 2nd of February, 1887, Brother Beacham married Miss Elizabeth Ann White, and to them were born twelve children, of whom four, with their aged mother, remain to mourn the passing of a devoted husband and father. They are Mrs. Harriet Hawkins and Thomas Beacham of Gilfach Goch; Bishop Samuel Beacham, of Tonrefail, and Mrs. Louisa Jenkins, of Gilfach Goch, wife of the pastor, David Jenkins, of the Church of Christ, there. There are also eighteen grandchildren living.

Brother Beacham obeyed the gospel of the Restoration, being baptized by E'der John G. Jenkins, August 5th, 1923, then of the Reorganized church. Transferred to the Church of Christ, Temple Lot, June 10th, 1928. He never wavered in his loyalty to the cause of Christ.

The funeral was from the home, and was in charge of Elders John G. Jenkins and Wm. Crouch. Apostle B. C. Flint spoke briefly to the assembly.

Interment was in Glyn Ogwr Cemetery, where the usual form of Welsh service was held at the grave side, Apostle Flint being the speaker.

B. C. F.

O death, where is thy sting? O grave, where is thy victory? 1 Cor. 15: 55.

"The religion of our Lord not only appeals to the heart but meets all the intellectual demands of the honest truth-seekers.

LOOK UP

Discouraged and weary I sat me down
On my porch, the other day,
Weary of life and its ceaseless toil,
Too weary to sing or pray.
I saw not the beauty of earth and sky,
But all seemed as somber gray;
"And heaven is far, far off," thought I,
"And the angels—where are they?"

"Why do my burdens heavier grow?
Why am I so oppressed?
Where is the promised rest?"
Ah! doubts were crowding thick and fast,
My cares seemed heavier to be;
And faith, and God, and all things else,
Seemed slipping away from me.

But all at once there seemed to stand
By my side a Shining One:
His raiment was pearly and glittering white,
And his face shown like the sun.
"Why art thou so anxious, weary one,
To lay the burdens down?
For only those who wear the cross,
Shall wear the victor's crown."

"Dost thou know that only those
Who faint not by the way,
Shall rest at last with Christ's weary ones,
Through one long, endless day?"
And then he seemed to float away,
And up through the azure blue.
And I was left sitting there alone,
But life wore a different hue.

For I was discouraged no longer,
And heaven seemed nearer to me;
Again I arose to life's duties,
Feeling both happy and free;
Knowing that if we are faithful,
And bear what God gives us to bear,
We at last shall sit down in His kingdom,
And be resting with Jesus there.

—Selected.

Morris Rothenberg, president of the Zionist organization in America, estimates that there are sixteen million Jews in the world. Three million of these live mostly in central and eastern Europe, and are homeless and economically insecure. Thirteen million Jews, which includes four and a half million American Jews, live under tranquil conditions.

Kansas City Jews contribute \$20,000 annually to the Palestine rehabilitation funds.

The strength of the Zionist movement lies in the spiritual idealism that is drawing the Jews together. This is their answer to those critics who see only extreme nationalization in their movement.

FROM BROTHER DAER

CONTINUED FROM PAGE 44

Question. What do the Scriptures teach principally?
Answer. They teach man what he is to believe concerning God, and what God requires of man.

May God help all who believe in Christ and in the Restoration movement to see and know the truth.

John A. Daer.

1532 Benton St., Rockford, Illinois.