

# 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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## NOTICE TO ALL LOCAL CHURCHES AND SCATTERED MEMBERS

All pastors are to call a business meeting the second week in June to consider the Referendum Bills for 1936, which have been sent out. The total number of votes cast for and against each bill must be mailed to the General Office Manager, Bishop J. R. McClain, Box 472, Independence, Mo., *in time to reach the office by July 31st.* The polls will be closed on that date.

The presiding minister and the secretary of each local church should sign the Ballot report and send to the general office.

The general church Recorder and the Editor of The Advocate are the Polls Committee to count the votes and publish the results.

The Referendum committee of three are to verify the count.

All scattered members, or members who, for any reason, do not cast their votes in a meeting of their local church, should send to the General Office at once for their ballots, cast their votes upon the same, sign, and return to the General Office, without delay.

JAMES E. YATES,  
For the Committee.

## STRIDES IN PROGRESS

The Church of Christ is making progress. We are going forward. We now have established the best system of Church government ever applied in any division of the latter day restoration.

The early revelations to the prophet Joseph Smith show it to be the will of the Lord that church government, within Divinely revealed constitutional law, shall be by the voice of the people. A Theocratic Democracy.

That marvelous delineator of our holy faith, the Book of Mormon, teaches the same thing. The Church of Christ is now in a better position for conducting its business affairs more nearly in accord with the revealed will of the Lord, namely: that the voice of the people shall govern, within the law of God, than any division of the latter day Restoration has ever been before.

The real voice and will of the people is not obtained by the delegate system. That is a most noted method for the positive defeat of the will of the people and for the miscarriage of justice. The delegate system of the government has always been so. Every well informed and thoughtful student of history knows that.

### Monarchy

Under the monarchy system in political government the people must submit to whatever may be handed down to

them by the King. If by chance he be a good ruler, it is moderately well with the people. If he be a pawn to wicked powers, or a tyrant, the people have only to submit with such grace as may sanctify in a sense, their sufferings, or else war and bleed and die in uprisings and rebellions.

### Government by Ecclesiastical Council

If secret and supposedly holy conclaves of select bodies of Ministers or Priests direct and control all the affairs of public business for the people and the people have only to sit in conference annually and vote consent, and that, too, without informed, intelligent, public analysis of all measures, then that people so governed suffer much and make but little progress. They become mere contributors of their labors and substance to a rulership which provides a certain "unity," but not the kind of unity most constructive in justice and righteousness.

The Church of Christ now transacts all its business in the following manner: A Ministers Conference is held in Independence, Missouri, convening April 6 of each year. This Conference is composed of all Pastors, Elders, Priests, Teachers and Deacons who can attend. The Conference sessions are public. The rights of the floor are free to all members of the Church. Then during the second week in June the People's Conferences meet in all



local churches to approve or disapprove of all the enactments of the Conference of the Ministry. Here is an open road for progress in righteousness, such as has never been before in any division of the latter day restoration of the Gospel.

But we all know that progress for the body, beyond the **average** standard of intellectual and inspirational heights that may develop within the body, would be impossible. In other words, **we** must all go forward together. For the majority, action must dictate the terms and items of our progress, or our lack of it. How important then, that we all labor diligently to establish those standards of righteousness and of individual holiness in the lives of us all, and beyond the mass standards of which the church can not go higher till that standard is first made higher for the body in majority development. By this present form of government in the Church of Christ, our individual and collective righteousness becomes more and more the prime and most important thing. **That is of first importance all the time.**

Let all the local churches and all our scattered members

in all lands now study the measures that are sent out to them in ballot form in *The Advocate*. Study them prayerfully. Seek to be led of the Holy Spirit in your voting. No arguments for or against any measures were sent out with the ballots. Free discussion of all questions must be allowed in all local churches, and in all intercourse and all correspondence from now until the vote is taken. Local church officials should endeavor to obtain the vote of all their members, a yes, or no, upon each referendum measure being sent out from the Ministers' Conference. Scattered members, or those who find it inconvenient to meet with their local church at the time of taking the vote, should send to the General office in Independence, Mo., for their ballots.

The Conference has done its work faithfully. The issues are now in the hands of the people. Let each member do his or her part in this matter with prayerful, thoughtful care, and when the votes are counted it will be seen that the Church of Christ is marching on in progress and under the blessing of heaven.

Sincerely your brother,

James E. Yates.

## Editorial

We enter upon another conference year with faith in God and, we hope, determination to improve our opportunities and privileges in the service of the Lord. We are living in momentous times, when things are changing and prophecy is being fulfilled all about us, and we may expect to see developments that will hasten the progress of the Lord's work. May God give us strength to work, watch and pray, and never yield to the seductive wiles of the adversary to discourage, but when we feel like "giving up," say, "Get thee behind me, Satan." The true believer in Christ and the triumph of his power can not think of falling out of the race.

A lot of business was done at the late conference. We mean that decisions were reached, so far as the ministry were concerned, on a wide range of subjects. In our past church experience we have known grave issues to consume days before a vote could be taken, and we have seen earnest men tense and worn under the strain. Our conference was marked by the speed with which decisions were reached and the good nature that, with few exceptions, prevailed. An examination of the conference minutes will show the unanimity there was in voting. On a number of questions the vote was unanimous, while the majorities were always proportionately large, either for or against a proposition. There was evidenced a oneness of mind that often surprised us.

### THE GOSPEL A JOYFUL MESSAGE

In a personal letter to us the writer says: "I sat in the sacrament service Sunday, the first of the month, and I wanted to speak, but hesitated because I felt so blue. I hate doleful testimonies. While I was hesitating the impression came, 'The gospel is a happy message; if you can not speak a happy testimony, better not say anything.' I determined to shake the depressed feeling off before I tried to speak, and I guess I did because several spoke to me afterward about how much good my remarks did them. The testimonies that followed mine seemed to catch the spirit and we had a lively, cheerful meeting."

This is a case that shows that we can rise above the forces that seek to weight us down if we will make the effort, and in doing so benefit ourselves as well as others. Suppose the sister had yielded to the despondency that held her; her gloom might have been transmitted to others and the meeting become a dull, draggy one. She would have gone away feeling worse than she came and others, perhaps, would go home thinking, "Oh, what's the use of coming to these meetings."

We are to a considerable extent our brother's keeper. We do not always appreciate the extent of influence we have over others. Every one exerts some degree of influence; some more than others, of course. The minister is regarded very much as the father of a family. So much depends upon him. He can cheer the flock, or he can discourage them, and make them feel as if they do not care whether they go to church or not.

We are not living up to our privileges when we talk pessimism and reflect pessimism. We have been commanded to have Faith, Hope and Charity. We have been told to "cease to complain," and to be "cheerful in our warfare." The Lord has commanded his ministers, "If ye have not the Spirit, ye shall not preach." We have no right to take people's time to listen to us and give them a stone instead of bread. We heard a brother in a testimony meeting one time say it is our duty to make it easier for people to live their religion. We are not doing that when by our words and our influence we discourage people and shake their faith. A well known brother in a sister organization wrote once: "Early in our council meetings I went home one night very much discouraged, very despondent. It has been my policy when down and out physically and discouraged mentally to go off by myself and keep my mouth shut and not infect others with my discontent until I could return with a smile and a word of encouragement to those who needed it."

Every one feels despondent at times. Sometimes it requires prayer and fasting to conquer the forces that seek to hold us down. When one can see only the dark side of things and has nothing constructive or encouraging to say it is pretty safe to conclude that one is spiritually sick,



or spiritually poverty stricken, and needs to get in closer contact with the source of spiritual renewing. When we feel the touch of the divine, confidence takes the place of fear, and the soul is filled with joyous hope, the mind is quickened with creative thought and great sermons are preached, great books are written, and great works of creative art are produced.

We should avoid extravagant expressions that are neither wise or consistent. We sometimes hear it said that the Restoration is a failure; that it has gotten nowhere. Some such instance was under discussion a short time ago when a young man spoke up and said, "Well, what is he preaching for; bread and butter?" People can not help looking for an explanation when a man represents a thing in which he seems to have lost confidence. One of the first rules of good salesmanship is to have confidence in the thing you are selling, and if you can not radiate confidence others are not going to be encouraged to buy. The rule will apply equally as well in our gospel efforts. The reason the work made such progress in the early years of its history was because the members were full to overflowing of enthusiasm and zeal for the treasure they had found; and they wanted to share it with every one. We can not expect to impress people with our religion or our church if we make them think we are getting no joy out of it ourselves. Let us remember that the gospel "is a happy message." If we can not present it in that way, there is something the matter with us, and let's not preach at the other fellow, but begin work on ourself. People get enough of the dull and the drab and the ground every day. When they go to church they want to be pointed to the stars. If men can be lifted out of themselves and led to contemplate the hope and promise of ideals beyond they are renewed in spirit, mind and body, and can take up their daily tasks with fresh courage. We can not be too careful about breaking down the spiritual morale of people; when that is gone, there is nothing for us to build upon. It should be the aim of every worker for Christ to inspire confidence, to strengthen faith, and to stimulate greater effort in the work of building up the kingdom of God on earth, and you can not do it by lashing with a whip; it can only be done by planting a spark of energizing fire in the heart, and causing the soul to thrill with new hope and consecrated resolve.

**WHAT WE OWE LORD ALLENBY**

On May the 14th, in London, Lord Allenby, the famous English hero, who wrested Palestine from under the heel of the Turk in the World War, died at the age of 75. The time will never come when Christian people will not thrill to the story of how this noble general walked beside his horse through the streets of Jerusalem with his hat in his hand and his bared head reverently bowed. That was the beginning of a new era for the Holy Land. Under the protection of the British government the Jews have been gathering back to their promised land and wonderful developments have taken place in the nineteen years since the capture by General Allenby. Mr. A. L. Floyd, who was born of American parentage in Jerusalem, speaking before the City club of Independence in the last month, "recalled with enthusiasm that recently he listened in Independence to a radio broadcast from Jerusalem over the new radio station, which is a very recent innovation in that country," the Independence Examiner reported. Lord Allenby was an instrument in God's hands of opening the way for the fulfillment of the prophecies regarding the

restoration of the "chosen people" to their own land. We talk about the moving of God's hand. It is moving all about us, and no people can feel to pay a warmer tribute to the memory of the departed general than the alert Latter Day Saint who is tracing God's hand on the pages of latter day history.

**LOCAL CHURCHES**—Do not forget your people's conference the second week in June.

For the rules governing the People's Conference, see the reprint of those rules in the May Advocate, pages 57 and 58.

A careful reading of the Conference Minutes will be helpful to an understanding of the Referendum bills.

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**INDEPENDENCE ITEMS**  
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From April 6th to April 15th was a busy time for Latter Day Saint people in Independence with two conferences, that of the Church of Christ and of the Reorganized Church.

Prayer services were held every evening in the Stone Church from March 30 to April 3 inclusive, to which the Church of Christ members were invited, and as many as could, at this busy time, responded. It is needless to say that the invitation and the spirit of it were appreciated.

Sunday morning, May 3, the infant daughter of Mr. and Mrs. Farion Stafford was blessed by Brn. J. R. McClain and C. Derry and the name, Iris, was given the child.

Mothers' Day, May 10, Jas. E. Yates in the morning, and C. L. Wheaton in the evening, paid fitting tribute to the mothers. Bro. Yates had time only for a short talk because of other features on the morning program. After a solo, sweetly sung by our young sister, Marion Denham, H. E. Moler and Mrs. Annie Whiteaker were united in marriage by C. L. Wheaton. The ceremony was prefaced by a few well chosen remarks by Bro. Yates, who also offered a prayer that divine blessing might attend our lonely brother and the companion he had taken. Bro. Moler is well known to all, and his companion, while not a member of the Church of Christ, has been a member of the Reorganized Church for many years. The Advocate hopes this union will prove of mutual comfort as these two travel down the western slope of life.

Following the wedding the young son of Bro. and Sister A. M. Smith was blessed by James E. Yates and J. R. McClain, and named Joseph Frederick.

Sister George Nephi Derry, mother of our pastor, Bro. C. Derry, passed away at her home in Kinderpost, Missouri, April 25th, at the age of seventy-nine.

Word was sent us by Bro. B. C. Flint that Sister Elizabeth J. Dingle, of Cornwall, England, passed over to the other shore April 17th. Our readers will remember that she and Bro. Dingle had gone to Wales to visit the missionaries, Bro. and Sr. B. C. Flint, and get acquainted with the Welsh saints. While there she contracted cold, and being subject to bronchitis, the weather proved too much for her. The particulars will be found in the obituary sent by Bro. Flint.



The Advocate extends sympathy to the bereaved relatives of these two esteemed sisters, but we feel as has been expressed by another, "Death means simply the beginning of life, the end of a time of probation of mostly sorrow and anguish and suffering."

Brother Flint sends the blessing certificate of little Bessie Marlene Morgan, born March 15, 1936, in Garden Village, Wales, and blessed by Apostle B. C. Flint and Elder John G. Jenkins April 12, 1936. Blessings on you, Bessie Marlene, and may you, when you reach the years of accountability, consecrate your life to God, and follow along in the path your good parents have thus early sought to plant at your feet.

After Conference the family of Bro. A. M. Smith came to Independence for a week's visit and to meet Bro. Smith's eldest daughter, Elizabeth Marie, familiarly called "Beth," who came from Minneapolis, Minnesota, to Independence, to be married by her father to Mr. Edwin L. Pearson. The ceremony took place at the home of the bride's uncle, Joseph G. Smith, 714 S. Liberty Street. The couple will make their home in Minneapolis. Mr. Pearson is a public accountant there.

Church of Christ people everywhere will wish Bro. Smith's daughter and the man of her choice abundant happiness.

Our young brother, Roland Sprague, who came to attend Conference from Rockford, Illinois, has stayed on, and we are making good use of him. He assists in the meetings, having had charge and assisting in charge of several prayer and preaching services. He is prompt in testimony. It touches the older ones to see the young preparing to take their part when the responsibility of carrying the work forward shall shift to their shoulders.

It was announced from our pulpit recently that since Conference two have transferred to the Church of Christ in Michigan, seven have transferred at Collings, Mo., Mr. and Mrs. Sarratt, their three daughters and two sons, and Mrs. Everett Martin of that place was baptized while Bro. James E. Yates and C. L. Wheaton were holding meetings down there a few weeks after conference.

May 11-15 inclusive Apostle James E. Yates conducted a series of meetings in our little white church on the Temple Lot. He preached, as he promised, "old fashioned gospel sermons," with plenty of scripture to back them up. The sermons were instructive, and we enjoyed them. What the result of the services will be we may not at this time know fully, but one applicant for baptism has presented himself, a member of a party that has been attending the meetings from Kansas City, Kansas. He said the sermon one evening was preached "right at" him. He had heard other preaching, but that sermon brought him to decision.

The subjects have been, "The Stick of Ephraim," "God's Marvelous Work and A Wonder," "Our Final Inheritance," "Christ's Victory Over Satan," "The Two Covenants" and "Joy in the Holy Ghost."

We enter upon another Conference year with faith in God and, we hope, determination to improve our opportunities and privileges in the service of the Lord. Perhaps many of us would like a glimpse of the "distant scene" and the steps leading up to it, but it is God's will that

we shall take them, one at a time, and may we have the trusting resignation of the poet who wrote that beautiful hymn, "Lead Kindly Light," and feel to say, as he did, "One step enough for me," trusting God to safely lead his work out of the mists and the fog of human incompetence to final victory. The Lord knows the hearts of his people, and if they are right, his power will make up for what they lack in wisdom or judgment. Let us be especially on our guard against the seductive wiles of the adversary to discourage, and when we feel like giving up because everything does not go as we think it should, say, "Get thee behind me, Satan." The true believer in Christ and the triumph of his mission can not think of giving up. We must resolutely fix our eye on the motto, Christ is going to draw all men unto him, and we are asking Bro. Yates to furnish our readers with his faith building sermon on that subject.

We have appreciated your letters and reports, but there are many who have not contributed their bit to our columns. Now we want to hear from you. You have enjoyed reading from the others. They will enjoy hearing from you. Some have promised contributions. Don't forget. We would like our "Mail Sack" department to be bigger and better this year than it has ever been. When you feel good, sit down and tell the Advocate readers about it, won't you? Help us to make the Advocate a more welcome visitor in the home of its readers this year than it has ever been. Through our united efforts, our faith, our prayers and our works, it is possible to make 1936 the best year in the history of the Church of Christ. If each one of us resolves to have it so, it will be done. God is always ready. Long ago he promised.

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost." 1 Nephi 3: 187.

### EXTRACTS FROM LETTERS

Bishop McClain, the office manager, thinking Advocate readers would be interested in his letter from an Indian gentleman who is an Herbalist, kindly furnishes us the same, from which we give the following extracts. The letter is written from Canada, and is dated April 29th of this year.—Ed.

Dear Bro. McClain: Received your most welcome letter, and I want to thank you for sending me Bro. Wheaton's testimony. It is truly wonderful. It brought tears of joy to my eyes when I read it. I took it over to a dear brother and read it to him. He, too, was overjoyed, and said it was marvelous.

"I have Church History, Book of Mormon, Doctrine and Covenants, Marvelous Work and A Wonder, Parson's Text Book and the Instructor, so you see I am going in for a great study. I will lead as many as I can toward the true church, especially the Lamanites, as I believe God will do a special work among them in the near future, and it behooves us who have the truth to let our light shine that those who are in darkness may see and learn the beauty and wonders of the restored gospel and thereby be numbered with those who are working to the end that the kingdom of God may be established on earth. What a wonderful privilege we have to be co-workers with Him.

May God continue to encourage and bless the faithful is my prayer. I wish I could meet you and have a heart to heart talk with you. Enclosed find postal note for \$1.50 for book and postage. Yours respectfully,

Levi Wesley.



## GLEANINGS BY THE WAY

Following the late conference of the Church of Christ, Brethren James E. Yates and Clarence L. Wheaton decided to make a brief missionary trip together to Collins, Missouri, and vicinity, spending one week at the Vine Hill School House, close to the home of Brother James Martin and family. Another week at a school house north and west of Dunnegan, Missouri, close to the home of Brother and Sister Chas. N. Denham.

On the first Sunday at Collins a very beautiful baptismal service was conducted by these brethren on the banks of Panther Creek, about three miles south of Collins. Brother Yates opened the service at the water's side, with the singing of that beautiful hymn, "The Old, Old, Paths," by the congregated friends and members of the Church of Christ. The hymn is an inspired composition by "Aunt Vida" Yates. After the singing of this hymn, Brother Yates quoted a portion of the 3rd chapter of St. John, and made a few appropriate remarks based upon this scripture.

The invocational prayer was offered by Apostle Yates, the candidate for baptism, Mrs. Gussie Lucille Martin, was then conducted to the water's edge by Clarence L. Wheaton, where the following questions were propounded to her:

"Sister Martin, do you fully realize the seriousness and importance of this covenant which you are about to make with God, in the waters of baptism; that it is for the purpose of fulfilling the requirements of our Heavenly Father for the remission of sins?"

Answer: "I do."

Brother B. C. Flint, who sends Sister Dingle's obituary, gives the further information.—Ed.)

Since there is no church of this faith in Pendeen, Cornwall, Bro. and Sister Dingle were isolated and denied church privileges with those of their accepted faith. When Apostle and Mrs. B. C. Flint arrived in the British Isles to take charge of the work of the Church of Christ they immediately made contact with the Dingles with the result that this fine couple of saints soon made arrangements to get in touch with the nearest local congregation, and came to Tonyrefail, Friday evening, April 3rd, 1936, for a few days' visit. Sister Dingle, however, was sorely afflicted with bronchitis, and this very damp weather was too much for her, so following a few days of unspeakable joy in the association of the saints, she was stricken and took to her bed, from which she was never again to arise. Everything that loving hands could do was done our dear sister, but God saw fit to call her from this present evil world, into that Paradise of God prepared for the faithful in Christ, to await the resurrection of the righteous. Mr. E. R. Dingle, of Plymouth, England, brother of our Brother John, came immediately to be of assistance to his aged, bereaved brother. Our sister will be buried by her own church people in the local city cemetery at Tonyrefail Wales. Apostle B. C. Flint, of Madison, Wisconsin, U. S. A. in charge. A noble woman has gone to her well deserved rest. She leaves to mourn, besides her devoted husband, and his brothers and sisters, three sisters, and a host of friends on both sides of the Atlantic.

B. C. F.

(Brother Flint wrote an old neighbor to acquaint her

"Do you pledge that you will always keep in your memory this covenant you are thus making, and strive to so conduct your life that you may ultimately be worthy of eternal life?"

Answer: "I do. I will try to do my best to that end."

Elder Wheaton then announced that the candidate was acceptable for baptism, and as the congregation sang, Sister Martin was led down into the water.

Coming to a pause in the midst of the clear, cold water of the creek, whose banks were carpeted with verdant green, and overhung by budding trees, canopied by the blue heavens above, Elder Wheaton had the candidate cross her hands on her bosom, and as he raised his hand to heaven in invocation, pronounced these words of the ordinance of baptism:

"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and the Son, and the Holy Ghost, Amen."

Sister Martin, in the midst of the solemn, sweet silence, was immersed in the watery grave of baptism, thus being buried with Christ, to come forth to newness of life in Him.

At the close of this ordinance, Brother Yates pronounced the benediction, invoking God's blessing upon His newly born child in Christ Jesus.

Confirmation took place at the opening of the evening preaching service, held at the Vine Hill School House, with Jas. E. Yates in charge, assisted by Clarence L. Wheaton.

of Sr. Dingle's death. The following letter was received in reply.—Ed.)

Elder B. C. Flint: Cornwall, England, 4-20-36.

Dear Sir:

It is with deepest sympathy and gratitude, I wish to thank you for your kind letter to me which I appreciate very much.

It was with sorrow all received the sad news of dear Mrs. Dingle's death. I was not surprised myself, knowing how her health suffered before the journey. I also know how she longed to be in the Church of Christ once more to take sacrament with brothers and sisters again, was her one desire. She lived for the faith which was so much to her and to all who are trying to tread the same pathway. I have lost a good neighbor and friend, which I have missed very much, and now never to see again on earth, but hoping to meet some day where there will be no parting.

You can quite understand how she will be missed here by all who knew her, for she was a friend to many. She told me in her last letter how ill she had been and of the kindness of everyone, and I am so glad to hear of all who were with her and of her peaceful passing away.

Poor Mr. Dingle: Every one here feels sorrowful for him. I shall be glad to see him and yet sad.

Once more I thank you. With kind love and regards to Mrs. Flint and yourself, although strangers, I hope friends.

Mrs. S. A. Martin.

P. S.—Will you kindly excuse letter writing. One isn't up to date at seventy-five.



## A Testimony Meeting

The following are transcriptions of shorthand notes taken at the sacrament meeting on Sunday, March 3, 1935, at Phoenix, Arizona.

We wish to thank the sister who so kindly took the trouble to prepare this fine report for the Advocate, and feel sure that the pleasure the readers will experience in purusing the beautiful thoughts will repay her. Our isolated members will be especially appreciative, we imagine. We have been holding this report for a year, but it is as good as it was when it was written. Such thoughts are never old; they never go out of date. Thank you again, Sr. Evelena, and we wish to testify to our own enjoyment in reading your splendid account.—Editor.

From the testimony of Leon Yates:

"I recently heard a story over the radio which brings out a point I would like to express here. It is about the master violin player. It brought to my mind what we as human beings forget. The story is this. 'One time there was a master violinist who was to play one evening. People for miles around came to the appointed place to hear him. There was a large crowd. He came out on the stage, and began to play. His music touched the people. He could express all kinds of human feelings. He expressed love, joy, sorrow. His music touched their very souls, and brought out their deepest emotions. When the master violinist had finished, every one was quiet for an instant, and then they broke into loud clapping. They showed their appreciation by clapping, and clapping, until the master appeared again on the stage, and taking the violin upon which he had just finished playing such inspiring music, he smashed it to pieces before the vast crowd. The people were aghast. It took them by surprse. Then he told them that violin had cost but \$2.65.

"'It isn't the violin,' he said, 'it is the touch of the master.'"

"He wanted to prove that it was his art of playing, not the violin. I would like to put this interpretation on that story: That is that we are like the \$2.65 violin. People don't amount to much until they have God, the Master, to control and handle their lives. People forget this. I was reminded of this when I heard this beautiful story. If we could remember that we are cheap violins! It takes the touch of the master to produce harmony in our lives. We will enjoy more of the finer feelings if we remember that.

"My prayer is that I can always remember that in myself I do not amount to much. I hope that I can always be in such a mood that the Master can use me, and that he can commune with me, and that I may be able to make something of beauty, at least to myself. It is impossible for us to live a good life without touching those with whom we come in contact. We have a great responsibility. We have an influence, whether good or bad. We can produce something beautiful that other people will pattern after. I hope that I can always be in a susceptible mood that the Master might be able to touch my life."

From the testimony of Keith Rogers:

"The illustration that Leon mentioned, of the violin, is very apt. It brings the lesson clearly. I believe we can take the illustration farther. The violin does require the

touch of the Master to bring out its best. Individuals are different in that they can say whether or not they will be touched by the Master. Individuals can either accept the opportunities that are placed before them or they can reject them. We are responsible whether we will be as the \$2.65 violin, or a more expensive one. He who accepts, the Master will come in and sup with him. Otherwise he will not. Also, I believe there is another thought to be gained in this story. While there are cheap violins, there are also different ones. We might use this: The Master might play and use me for one thing and use some one else for some other thing. Each one has different talents, and by the touch of the Master, we may have these talents developed. It is a beautiful illustration, and is true in all its parts. My desire is that I may always be true, that I can be used in our church here and among my associates in the world."

From the testimony of Oren Caviness:

"I feel that the illustration that Leon and Keith drew this morning is very much the way that I have been feeling. It seems that they have been putting into words the thoughts that I have been trying to express, and to make myself think. The reason I say that, is because it seems to me lately that it has been awfully hard for me to have the proper humility of spirit. It seems that I have got to fight with myself in order to break my spirit, and put myself in a susceptible mood that the Lord might be able to use me in the way that He might choose to do.

"I keep feeling that there is something wrong within me that I can't seem to reach out and to grasp as I should be able to grasp. I know that it is not the fault of the Master. I know that it is my own fault, and if I can find out what it is that is making me feel this way, I will be able to do better, and to serve the Lord better.

"It seems that there is something in mankind that desires and needs to feel the touch of God before that life can completely be called a life, before it has completely awakened to all the possibilities that life contains. Go back and use the illustration of the violin. We have heard many violins. We have heard many people who think they can play. And then again we have heard the violin that really vibrates to the touch of the master hand, and that is the way our lives can be, if we will follow the words that Leon and Keith gave us,—if we will submit ourselves to the Master,—if we will allow that master violinist to play upon the strings of our lives. If we will do this, I know that there will open up before us avenues of service and thoughts and feelings that we have never been able to feel before. There will be a touch that will bring into being within ourselves things that we never dreamed we possessed, and a beauty and harmony of spirit.

"It is my prayer that I might be able to make my life and my church into the sort of violin that the Master would like to play upon; to make it one that will be acceptable to his touch, and one that will answer to the feeling that comes with his touch. I know that there are many things in life that we, all of us, have to be thankful for, because of that touch, and that if ever that touch should leave our lives, we would be of all people the most miserable. But once having felt that touch, we are lost and clumsy without it. I ask your prayers that you will



pray for me in my life that I may be able to contrch humble and sincere in the work that the Lord might not for me to do. Be it big or little, doesn't matter. Its thing that does matter to me is that I might have of humble spirit, that the people with whom I come in contact may feel that I am not only trying to serve myself, but that I am trying to serve whom I am called upon to serve."

From the testimony of Frances Yates:

"I am glad to be here this morning, and I feel the responsibility that we have as a church. There was a sentence sermon in the paper the other morning which I just can't remember in full, but the thought was, why have faith if we do not have works. Why have a big house if you do not have enough to fill it? And I have been thinking,—why have a superior church if our lives aren't superior? Why have Christ's gospel, if it doesn't make us nearer like Christ?

"I was thinking of an instance in the Bible. Peter was going into the temple, and as I understand, the temple was owned and run by the people who crucified Christ. They weren't thinking, "Oh, I won't go into that church. They are the ones who crucified our Lord!" Instead, they went into the temple, and worshipped, and undoubtedly they gained much good. And as they were going through the gates, they met a lame man. They had no money to offer him, but such as they had they gave unto him, and the Lord healed him. Then they lifted the man to the street, and helped him along.

"Our greatest work is by living a superior life, by lending a helping hand wherever we go, and by that sort of life, we really will do more, perhaps, than by our preaching and other ways. And I feel more than ever before in my life the necessity of treating every human being on earth with the same consideration, regardless of whether they are worthy or not. Christ went among the worthy, and the unworthy. I ask an interest in your prayers that I might have a desire to live nearer to Christ."

—Submitted by Evalena Campbell.

Sr. Mary J. Jones, of Skewen, Glam, Wales, in a letter to the secretary of the Sunday school association says: We are very pleased to have Brother and Sister Flint amongst us. We all think they are hard workers in the cause of righteousness, and it won't be their fault if their journey here is in vain. But it will not be. God is blessing their efforts.

I hope the church is prospering in America. We all hope, too, that none of the saints have suffered by the terrible floods of which we have read in the papers. May God guard and bless you all over there.

We wish you people who saw Independence during Conference could see it now. Everything looks luxuriantly green and beautiful after the fine rains we have been having, and the people through the country are feeling much encouraged, for the prospects of good crops are fine, now.

#### CORRECTION

In the Auditors' Report given on page 5 of the Referendum ballot supplement, the bank balance that was "100 March 15" should have been for 1936, instead of 1935.

Another error occurs in the obituary of Brother Edwin Beacham on page 48 of the April Advocate. The date of his birth should have been 1862 instead of 1962.

of Christ? In answer we call your attention to Revelation 12: 1-6, where it is plainly indicated that the flight of the woman, or the church, into the wilderness, was limited to a definite period.

Christ, telling his disciples of his second coming and the end of the world, speaks of "wars and rumors of wars," "famine," "pestilence," etc., that would be in the last days, and then he says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Christ had said that the violent would take the church by force, and now he tells his disciples that **this gospel** which he had taught them should be preached unto men again before the end should come, showing that He would set up His church again as it was when he made his ascension into heaven.

Peter, in Acts 3: 19, 21, speaks of when the "times of refreshing shall come from the presence of the Lord"; when there will be a "restitution of all things." This is a sweeping statement, taking in the entire program of God, which would have to include the reestablishment of His church, the preaching of "this gospel," the gathering back or the restoration of the Jews to their own land, the redemption of Zion as it was in days of yore, the bringing forth of the stick or record of Joseph, spoken of in Ezekiel 37: 15-20, which includes the story of Ancient America and the origin of the American Indian; the building of a temple to the house of Judah, in Jerusalem, and also one to the house of Joseph, in America, and all other things that would come under the "all things spoken by the mouth of his servant." "AL beginning of the world."

Then we had Southern states missions, I take this means "or making an appeal to the ministry and membership of the church in the various parts of those missions to help me in getting the message of the gospel before the people. It will be impossible for me to reach all points in the territory assigned me, but I will make every effort to respond to calls that may come. The Southern mission is all new to me. I have not been in that part of the world, and would appreciate it very much if those of the ministry in this territory, and especially the elders, would write me a few lines expressing a willingness to co-operate in getting the gospel before the people. I would like very much to hear from all.

I would also appreciate letters from the membership, especially where there may be opportunity for holding meetings, or doing constructive work. I am unable to play a lone hand. I need the help of all. Will you please respond as soon as possible?

Be not unduly disturbed over conditions that have or may arise. Remember this is God's work and He cannot fail. His purposes will be consummated, so let us have faith in God and keep our eyes fixed on the goal.

Please let me hear from you as to opportunities in your locality. Your brother in Christ.

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

#### BOOKS FOR SALE

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

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







ized ministry. The members who came into the church came in the right way, converted to God's plan, and not some dogma of men. In other words, the early saints were blessed with testimonies of God's power because of their obedience to the Truth. Hence, their sick were healed, the dead were raised; they spake in unknown tongues and prophesied; they received the visitation of angels, and the gospel was preached in convincing power that turned men by the thousands from paganism to Christ. Christ's commission to his apostles before his ascension into heaven was:

"Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved; but he that believeth not shall not be damned. And these signs shall follow them that believe; in my name, shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16: 15-18.

These blessings were not for that day, only. They were contingent upon continued adherence to the correct plan of doctrine and organization. In Matthew's account of Christ's last commission to his servants he places the time limit to the end of the world—"Lo, I am with you always, even to the end of the world." Matt. 28: 20.

Peter declared that the promise was "to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 39.

These blessings remained with the early church so long as it continued faithful. Paul speaks of the spiritual gifts as being fixtures in the scheme of Christ's church, the same as its officers or its doctrine. In 1 Cor. 12: 1-11, he enumerates the gifts of the Spirit, which he indicates give evidence of the spiritual life in the church.

The fact that we are told that the church of the New Testament was constructed "as it pleased" God, denies the right of men to manipulate or change the divine order. The absence of the gifts of the Holy Spirit in the modern churches furnish further evidence of a departure or falling away, and the need of a restoration.

New Testament writers gave warning that there would be an apostasy. Christ, himself, said, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11: 12.

Paul told the Ephesians—"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 28-30.

In his letters to the Thessalonians (2 Thess. 2) Paul declares: "For that day shall not come, except there come a falling away first."

In the Book of Revelation, 12th chapter, John saw the church symbolized by a beautiful woman, and she fled into the wilderness for a period. This was the period known in history as the "dark ages." It is described by the prophets of old as the time when "Darkness covered the earth and gross darkness the people," Isa. 60: 2, or when there would be no prophets or seers—see Isa. 29: 10; there would be "famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8: 11.

Now what promise does the Scripture contain relative to a restoration of the primitive order of the Church

of Christ? In answer we call your attention to Revelation 12: 1-6, where it is plainly indicated that the flight of the woman, or the church, into the wilderness, was limited to a definite period.

Christ, telling his disciples of his second coming and the end of the world, speaks of "wars and rumors of wars," "famine," "pestilence," etc., that would be in the last days, and then he says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

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Then we have the statement of Daniel in his interpretation of King Nebuchadnezzar's dream. He says that the dream shows "What should be in the latter days." Dan. 2: 28. When he comes to the last part represented by the toes of the image, he says:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

In the last days, then, according to Daniel, God is going to set up his kingdom or church again. This agrees with what John saw on the Isle of Patmos. After the woman, or the church, went into the wilderness, where she would be for a period of time, John says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and 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," etc. Rev. 14: 6, 7. Notice the language, "the hour of God's judgment." Certainly in the latter days, just preceding the end. This is when the angel would come from heaven with the everlasting gospel to commit unto men on the earth.

An examination of God's dealings with men in the past will show that he has always employed heavenly messengers. He does not come to earth himself. Only once has Divinity moved among men, and that was when the Son of God was born in Bethlehem, grew up and ministered unto men. Amos says "God will do nothing, but He revealeth His secret unto his servants the prophets." Amos 3: 7. The Scriptures show that angels visited Abraham, Jacob, Moses and others. Angels announced the birth of both John the Baptist and of Christ, so we would expect that



when the time should come when God would set up his church or kingdom again in the last days that he would send an angel to the prophet whom he would choose as his instrumentality, and that is exactly what we read in Zechariah 2: 1-6. An angel is sent to a young man to tell him that Jerusalem is to be inhabited again as a town "without walls" etc.

This was the astounding news that the lad, Joseph Smith, announced to an incredulous world over a hundred years ago. Palestine was a barren waste then, and the literal return of the Jews was generally believed impossible. But Zechariah's prophecy has been actually fulfilled, and Jerusalem is indeed inhabited today as a city without walls for the multitude within and without its ancient confines. The prophet Joseph Smith is the only religious leader of modern times who fulfill the prophecy of Zechariah and the vision of John on the Isle of Patmos, and it is too late now for any other to rise up making these claims. None of the religious reformers taught that Jerusalem would be rebuilt; none other than Joseph Smith ever claimed that an angel had come to him with the gospel in its fullness; no other great religious leader of modern times claimed to be a restorer, and yet, the Church of Christ could not be established by any one who did not fulfill the prophecies of the Scriptures. God's work is always a fulfillment of prophecy. The coming of Christ into the world was in fulfillment of prophecy, and of no other dispensation in the world's history has there been so much prophecy as of this latter day dispensation, when God designs to bring about a restitution of "all things."

Now a few extracts from the great reformers who, we are glad to concede, were used of God to prepare the way for the restoration of the gospel in its fullness by breaking down the shackles of religious bigotry and superstition that had bound the minds of men in chains of darkness during the dark ages.

John Wesley says: "The times which we have reason to believe are at hand, if they have not already begun, are what many pious men have termed, 'the Latter Day Glory;' \* \* \* And yet the wise men of the world, the men of eminence, the men of learning and renown, cannot imagine what we mean by talking of any extraordinary work of God! They cannot discern the signs of these times! They can see no signs at all of God's arising to maintain his own cause, and set up his kingdom over the earth." Sermon 71.

Roger Williams, founder of the Baptist church in America, says: "In the poor, small span of my life I desired to have been a diligent and constant observer, and have been myself many ways engaged in city, in country, in court, in schools, in universities, in churches in old and New England, and yet cannot in the holy presence of God, bring in the results of a satisfying discovery that either the begetting ministry of the apostles and messengers to the nations, nor the feeding or nourishing ministry of pastors, and teachers, according to the first institution of the Lord Jesus, is yet restored and extant. \* \* \* The apostasy of anti-Christ has so far corrupted all that there can be no recovery out of that apostasy, till Christ shall send forth new apostles and plant churches anew." **Struggles and Triumphs of Religious Liberty**, pages 238, 239.

Sir Isaac Newton: "About the time of the end, in all probability, a body of men will rise up and turn their attention to the prophecies, and insist on their literal interpretation in the midst of much clamor and opposition." Totten, in **Our Race News Leaflet**, for June, 1898, pp. 325, 326.

We quote further from the same author: "There must be a stone cut out of a mountain without hands before it can fall upon the toes of the image and become a great mountain, and fill the earth. An angel must fly through the midst of heaven with the everlasting gospel to preach to all nations before Babylon falls and the Son of Man reaps his harvest. **Observations on the Prophecies**, pp. 250, 251.

Observations of other religious thinkers could be cited, but sufficient has been given to show that the reformers regarded their work as preparatory for something greater that was to come. We now wish to notice, briefly, the time when the Restoration should take place. I have called attention to two texts which Newton associates with the setting up of God's kingdom, viz., the "stone cut out without hands," in Daniel 2: 44, 45, and the angel with the "everlasting gospel" seen by John. Rev. 14: 6. When was this to be? The time limit for the woman, the church, to be in the wilderness, is given as "a thousand two hundred and three score days." Rev. 12: 6. That these prophetic days are years, we will show by calling to our support prominent Bible students of other faiths. Archdeacon Woodhouse, M. A., A. D., in 1805: "The 1260 years are not yet elapsed." **The Apocalypse**, p. 303.

Rev. G. S. Faber, B. D., A. D., in 1811: "We are living in the predicted days of anti-christian blasphemy, and the 1260 years are rapidly drawing near to their termination." **Visions of Daniel**, p. 222.

Davidson, in his **Talks on the Great Pyramid**, says that the scriptural "days" which we have been discussing are prophetic, and mean years. We find this is true. In Numbers 14: 34, we read: "After the number of days in which ye searched the land, even forty days, **each day for a year,**" etc.

We have found how long the woman would stay in the wilderness. When did she go there, or when did the 1260 years have their beginning? Daniel speaks of an "abomination that maketh desolate," and in Paul's letter to the Thessalonians he says that the "falling away" was to be characterized by some one usurping power and "sitting in the temple of God, showing himself that he is God." 2 Thess. 2: 1-4. The pope fulfilled this in 570 A. D., as an appeal to history will show. Add 1260 years to this date, 570, and it brings us to 1930, when the church was due to come out of the wilderness.

Prof. Erret Gates, Ph. D., an associate in church history in the University of Chicago, agrees with this deduction. He says: "It is apparent by the year 1830 that a new period has dawned in the movement for the union of all Christians by the restoration of primitive Christianity." **The Disciples of Christ**, p. 177.

Other authority might be cited who take the same position, but space will not permit. Enough has been given to show that 1830 was indicated as the time when the church should come out of the wilderness and be operative among men again.

It was in this year that the Restoration movement took organized form. Joseph Smith, the young prophet founder of the Church of Christ, declared that an angel had come to him giving him instructions to preach the old Jerusalem gospel and establish the church again after the pattern given in the New Testament. He was commanded to proclaim the near approach of the second coming of Christ and the return of the Jews to Palestine. It was not believed in that day that these two prophecies would have a literal fulfillment, but the entire Christian world has undergone a change of thought since then, and today all

Continued on page 76



Sunday School Department

LESSONS FOR JUNE

Lesson 10	-----	June 7
	<b>Jesus in Gethsemane</b> Luke 22: 39-53	
Lesson 11	-----	June 14
	<b>Jesus Crucified</b> Luke 28:33-46	
Lesson 12	-----	June 21
	<b>Jesus Exalted</b> Luke 24: 36-53	
Lesson 13	-----	June 28
	<b>Jesus Meeting Human Needs</b> Devotional Reading: Acts 1: 1-11 Review.	

OUR CONFERENCE BUSINESS MEETING

By permission of the Conference, the Sunday School association held its first business meeting from ten o'clock until noon Thursday, April 9th, with Supt. A. M. Smith in the chair, assisted by Thos. S. Maley, Asst. Superintendent; Louise Sheldon acting as secretary. We had a very pleasant meeting consisting of informal discussion and business. Every one enjoyed it. The same officers were elected for the coming year. A petition from Bellingham, Washington, asking for Sunday school lessons of our own, was referred by the conference to the Sunday school association. This petition was read and discussed. Every one felt the same as the Bellingham petition, that we should like to have lessons of our own, but it was decided by a vote of 17 to 1, that until we are financially able to have them, we shall have to continue using the International lessons, and the Cook Quarterlies were advised, with the helps in the Advocate. It is the intention, however, to provide lessons of our own just as soon as we are able to do so.

The secretary reported 15 schools.

A very fine report was read from Detroit, Michigan, coming from the secretary, Sr. May Frisbie.

No opposition to our Sunday school movement was offered by any one. Every one seemed to enjoy the meeting, and we feel, as others expressed themselves, that our association made a very good beginning. There was certainly a cheerful, pleasant spirit of which all seemed to partake.

Since conference a new school is reported by Sr. Mary J. Jones in Skewen, Glam, Wales. They hold their meetings at the home of Sr. Collins. There are six adults and seven children. They all meet in one class. At present they are studying the book of Acts. The lessons are explained so that the children can understand. Most of the children are over eight years of age.

Sr. Collins is the superintendent, and they choose a different teacher each month. This is done to avoid

jealousy. They are getting along nicely under this arrangement, the secretary writes.

Importance of the Teacher of Children

We handed the report from Shewan to one of our experienced Sunday school teachers and workers for her comment. Here is what she says: (Ed.)

"If there are few to study, the young can often get good out of the study with older ones, as for instance, the life of Christ—that is always good. But if we can devote a few moments to the young, it is better to give them **especial attention**. They like to feel they are getting your attention, and we can surely spend the moments happily with them.

"Take turns, if you wish, as teachers, but some one specially gifted for teaching the young is better. Take for instance Sr. Alva Wheaton. It is second nature for her, and she adds to her natural qualification by study and thought, bringing these into her work with prayer and brightness—a very fine thing with children.

"The teacher of children should not appear with her quarterly in her hand. **Keep your eye on your class**, whether composed of one or a dozen. The young are our golden opportunity. They need our best and brightest care. Teaching them is not a sacrifice, but an opportunity. Let us be glad to give them **our best**."

We shall be glad to have topics pertaining to better teaching and better Sunday schools discussed in our S. S. Department. Don't keep your good thoughts and experience to yourself; pass them out for our mutual benefit. We are glad to hear from the secretary of the Skewan school. Her report starts thought.—Ed.

For the convenience of our members we give again the prices on the Cook Quarterlies and Sunday school papers.

Prices on Quarterlies

Beginners (3-5 years of age) per quarter	-----	3 cents
Primary (6-8 years of age) per quarter	-----	5 cents
Junior (9-11 years of age) per quarter	-----	4 cents
Intermediate (12-14 years of age) per quarter	-----	5 cents
Young People's and Adults	-----	6 cents

Sunday School Papers

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

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

WHAT TO DO, an eight page paper for Juniors and Intermediates, ages 9-12. In lots of 5 or more, to one address, 12 cents per copy, per quarter.

Send your orders direct to the David C. Cook Pub. Co., Elgin, Illinois or you may send to our Church office, but it will take a little more time.

Please preserve these prices for future reference. It will save us trouble and space if you will.

NOTICE

Dear Subscribers:

We are trying to make Zion's Advocate so interesting that you will want all your friends to read it. Our mailing list should have some new members so we are appointing each of you a committee of one to find one. Will you help us?

Also our funds are low and we would appreciate renewals of those in arrears.

Sincerely,

A.S. Wheaton BUSINESS MANAGER.



