

# Zion's Advocate

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

VOLUME 13

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## THE PEOPLE'S CONFERENCE

### 1936 Result of the Referendum Vote.

#### BILL No. 1.

This Bill elects James E. Yates, Leon A. Gould and Thomas S. Maley, standing Committee on Referendum matters.

Total number of votes for—400.  
Total number of votes against—9.

#### BILL No. 2.

This Bill approves the official release from the Quorum of Twelve of four brethren whose release had been made necessary by reason of resignation from office in one case, action of a church court in another, withdrawal by a third, and a practical withdrawal by the fourth.

Total number of votes approving this Bill—371.  
Total number of votes against—24.

#### BILL No. 3.

This Bill provides that our Referendum Committee shall serve for one, two, and three years respectively.

Total number of votes for—399.  
Total number of votes against—14.

#### BILL No. 4.

This Bill provides for the personnel of the Committee on "Working Harmony" as provided for in "Majority Report" of 1935.

Total number of votes for—348.  
Total number of votes against—48.

#### BILL No. 5.

Approving a recommendation from Wales concerning our Epitome of faith, and making it clear that the Church of Christ believes in God the Father and in Jesus Christ His Son, whom the Father sent to this earth for the redemption of mankind.

Total number of votes for—390.  
Total number of votes against—6.

#### BILL No. 6.

This Bill provides that the several members of all standing committees shall serve for one, two, and three years, etc., so that there will always be some experienced persons on said committees.

Total number of votes for—397.  
Total number of votes against—9.

#### BILL No. 7.

A Bill providing that as Bro. Trapp in England had withdrawn from the Church, that there would be no necessity to demand a Court action, unless the brother, of course, desired it.

Total number of votes for—368.  
Total number of votes against—36.

#### BILL No. 8.

This Bill provides that brethren John G. Jenkins and Samuel Beecham be left in missionary charge in the British

Mission when Bro. Flint and wife return to America, subject, of course, to the Apostle in general charge.

Total number of votes for—403.  
Total number of votes against—3.

#### BILL No. 9.

This Bill provides that the matter of missionary appointments should be acted upon by the Twelve before the Conference makes definite appointments. This because of the fact that a missionary's family should be cared for when the missionary puts in all his time in gospel work, and the general Conference is not always in a position to know whether funds are available.

Total number of votes for—403.  
Total number of votes against—17.

#### BILL No. 10.

This Bill declares that some of the Fetting Messages have been proven to be unreliable, and that therefore the Church does not consider itself bound by them as being the word of the Lord in their entirety, even though some of those so called messages may contain a measure of truth.

Total number for this Bill absolving the Church from any supposed allegiance to those messages as being the word of God—313.

Total number of negative votes—99.

#### BILL No. 11.

Brother E. E. Long had felt that in view of the action taken on the messages, that it would be best for him to resign. Brother Long has served in the Apostle office with distinctive courage, at a time when courage was needed, and with great efficiency. The Church regrets to lose the services in this capacity of so worthy and capable a man; but when our brother tendered his resignation what could the Church do but accept?

Total vote of acceptance of the resignation—305.  
Total vote in the negative—72.

#### BILL No. 12.

This Bill provides that until the Church is financially able to provide our own Sunday School literature and lessons, we may do the next best thing and use the un-denominational Cook Literature.

Total number of votes for—352.  
Total number of votes against—36.

#### BILL No. 13.

This Bill recognizes that young people who are received into the Church of Christ as members thereof shall also have the right of voice and vote in the Church. Young people are not eligible for membership in the Church until they reach the age of Eight years.

Number of votes for the Bill—381.  
Total number of negative votes—50.

## BILL No. 14.

This Bill provides that in order to avoid misunderstandings as to any of the dimension readings of the blue print plans for the Temple, the readings and interpretation of the Architect shall obtain.

Votes approving this Bill—345.

Votes against—26.

## BILL No. 15.

This Bill provides that the Temple construction work may proceed when at least the sum of \$5000 is accumulated in the Temple Fund Treasury.

Votes approving this Bill—302.

Negative votes—58.

## BILL No. 16.

This Bill elects Sr. Sheldon, Nicholas Denham, Arthur Smith, C. L. Wheaton and J. R. McClain as a Committee on Church statistics.

Votes approving this Bill—388.

Negative votes—7.

## BILL No. 17.

This Bill elects Sr. Sheldon, Bro. H. E. Molar and Bro. A. M. Smith as a Committee on checking obsolete Conference enactments.

Votes for 372.

Negative—2.

## BILL No. 18.

This Bill approves that the matter of providing a Vault for our Church records, etc., be referred to the Bishopric.

Votes in approval—357.

Negative—5.

## BILL No. 19.

This Bill provides that transfer of membership to the Church of Christ may be had when two or more Elders, one of whom shall be the Missionary in Charge, shall have signed said recommendation.

Votes in approval—359.

Negative—45.

## BILL No. 20.

Approving an Auditor's report.

Votes in approval—358.

Negative—4.

## BILL No. 21.

General Auditor's Report.

Votes in approval—349.

Negative—9.

## BILL No. 22.

This Bill elects Sr. Sheldon, Bro. A. S. Wheaton, Bro. J. R. McClain, Sr. Wm. F. Anderson, and Bro. Arthur A. Yates as our Board of Publication.

Votes approving—385.

Negative—8.

## BILL No. 23.

This Bill sustains Brn. C. L. Wheaton, A. S. Wheaton, and A. O. Frisby, as our Board of Trustees.

Votes approving—390.

Negative—6.

## BILL No. 24.

Electing on the Plans Committee for the Temple, C. L. Wheaton, Jas. E. Yates, A. M. Smith.

Votes in approval—361.

Negative—21.

## BILL No. 25.

This Bill elects as our Building Committee, Bro. J. E.

Bozarth, I. C. Pierce and J. R. McClain.

Votes in approval—361.

Negative—13.

## BILL No. 26.

Approving allotment of Missionary fields as made by the Twelve.

Votes in approval—403.

Negative—8.

## BILL No. 27.

This Bill appoints every Seventy, Elder, and Priest holding such license throughout the Church, to serve as missionaries in their localities as circumstances may permit, and without expense to the Church.

Votes in approval—372.

Negative—10.

## BILL No. 28.

This Bill refers to the call of T. J. Jordan to the office of an apostle.

Votes in approval—297.

Negative—70.

## BILL No. 29.

This Bill refers to the call of Leon A. Gould to the office of an apostle.

Votes in approval—314.

Negative—57.

## BILL No. 30.

This Bill refers to the call of J. E. Bozarth to the office of an apostle.

Votes in approval 312.

Negative—56.

## BILL No. 31.

This Bill refers to the motion to give Bro. Maloney a year in which to consider his call.

Votes in approval—277.

Negative—83.

## BILL No. 32.

This Bill refers to the recommendation that Bro. Aleck Warner be ordained to the office of a seventy.

Votes in approval—352.

Negative—15.

## BILL No. 33.

This Bill provides certain correcting of typographical errors in the publication of our General Referendum rules, together with minor improvement of the same, as specifically published in said Bill.

Votes in approval 387.

Negative—6.

## BILL No. 34.

This Bill elects Elders A. Warner and Wm. Postma to fill vacancies in the General Conference Court.

Vote in approval—381.

Negative—5.

## BILL No. 35.

Provision was made that all monies which had been collected by individuals on the Temple Fund, be turned over to the Bishopric.

Votes in approval—381.

Negative—14.

## BILL No. 36.

This Bill elects as our General Sunday School Officers, Bro. A. M. Smith, Superintendent; Bro. Thos. S. Maley, Assistant Supt. and Louise P. Sheldon, Secretary.

Votes in approval—364.

Negative—17.

J. R. McClain, General Office Manager.  
 Nicholas F. Denham, General Church Recorder.  
 Louise Sheldon, Editor Zion's Advocate.  
 James E. Yates, of the Committee.  
 Leon A. Gould, of the Committee.

Brother Thomas Maley, the third member of the Committee, was not in a position to attend this First of August meeting of the Ministry and Committee.

#### COMMENT ON THE REFERENDUM VOTE.

The returns on the Referendum vote shows that each and every measure which was adopted in the Conference of the Ministry in April has been approved by a remarkably strong majority vote by the voice of the people.

Also, the returns show that more and more our members in the Church of Christ are coming to take an active interest in voting, in helping to transact the business of the Church in general. This is a good indication. It is as it should be. We therefore have reason to look to the future with confidence that the Church will continue to make progress in righteousness, as well as in numerical strength and power to achieve those great things to which God is calling His people in these the last days before the coming of our Lord.

May we keep our hearts humble and contrite before Him, in order that as a body the Church of Christ, in these our days, may become a polished shaft in the hand of God for the achievement of his great purposes among men, is our prayer.

James E. Yates, of the Referendum Committee.

#### TWO ORDINATIONS TO APOSTOLIC QUORUM.

Sunday morning, August 2, immediately after the sacrament service from 11 to 12 o'clock, in charge of Jas. E. Yates and the pastor, Chas. Derry, Bro. Yates called the entire priesthood present to seats upon the stand, then, with becoming solemnity, the ordination of two of the brethren called at the general conference of the ministry and approved by the Referendum vote of the membership was performed. Apostles C. L. Wheaton, A. M. Smith and

James E. Yates laid their hands upon the head of each brother. Brother Wheaton was the spokesman in the ordination of Bro. Gould, and Bro. A. M. Smith was spokesman in the ordination of Bro. J. E. Bozarth.

A good, humble feeling prevailed throughout the sacrament and the ordination services.

#### THE FLINTS RETURN

Apostle and Sister B. C. Flint arrived in this country the latter part of July. They are returning from their missionary trip to Wales, where they have been for a year. They reported a pleasant voyage, without mishap. We are glad they made the trip in safety and are both feeling well. Bro. Flint is still in general charge of the British mission. He leaves Elder John G. Jenkins and Bishop Samuel Beacham in local charge, and feels that the work will be well taken care of over there by the local brethren.

Naturally, Bro. and Sr. Flint are glad to be back home, but it is plain to be seen there is a longing in their hearts for the brethren and sisters in the gospel they have left behind. We feel that the mission has been blessed with a better acquaintance between the membership of the church in this country and Wales, and that a warmer, closer sense of spiritual relationship exists.

Bro. George Allen has been appointed correspondent, and in the Advocate last month it will be seen he gets right to work. While we shall expect Bro. Allen to keep us in touch with the work over there regularly, that does not mean that he is to do all the writing. The Advocate belongs to the membership of the church everywhere, and we shall expect to hear from many of our brothers and sisters in Wales.

We are glad that Sister Buck and others are taking up the Sunday school work, and we are sending Quarterlies to Wales.

The Welsh people have a grand place in the history of the Church of the Restoration in the past, and we shall hope that they will be as prominent in the future for their love and zeal in the gospel work.

## THE SATURDAY SABBATH DELUSION

By James E. Yates.

(( Continued from last month ))

Ques. 23. May this man who has bought a slave wife, marry another?

Ans. Yes. "If he take him another wife, her food, her raiment, and her duty of marriage he shall not diminish."—Ex. 21:10.

Ques. 24. If a master beat his servant till though he linger a few days he dies as a result of the beating, would the master be punished?

Ans. No. "Notwithstanding if he continue a day or two, he shall not be punished; for he is his money."—Ex. 21:21.

Ques. 25. Are all these terrible laws given in connection with the Ten Commandments?

Ans. Yes. Exodus 20th Chapter gives the Ten Commandments and provides for the ownership of servants. And in the very next chapter all these terrible laws concerning these same said servants are given, and by the same authority which gave the Ten Commandments.

Ques. 26. Is it any wonder that Christ abolished this

whole Sabbath slavery law with its provisions for polygamy and cruelty?

Ans. It would have been incomprehensible if in the Gospel this faulty law had not been explained to be imperfect and to have been abolished.

Ques. 27. In the light of these facts from the Scripture doesn't it seem foolish for people who believe in Christ to still cling to the old Jewish Sabbath and to those old laws in connection therewith which the Scripture plainly show to have been abolished?"

Ans. Paul thought it foolish for believers in Christ to try to do so even in his day. He says: "O, foolish Galatians, who hath bewitched you" \* \* \* "Christ hath redeemed us from the curse of the law."—Gal. 3:1.

Ques. 28. Did some who had united with the Church in Paul's day, turn back to the curse of the law of bondage?

Ans. Yes, "But now after that ye have known God, or rather are known of God, how turn ye again to the

weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years." They were sticklers for the old law. Then Paul says: "I am afraid of you (or for you) lest I have bestowed upon you labor in vain."—Gal. 4:9-11.

Ques. 29. Do our modern sticklers for the old law, our good Seventh Day Adventist friends, deny that we are delivered from the Ten Commandment law?

Ans. Yes, they try to prove that we are still under that old law. One of the main doctrines of their theory, the Saturday Sabbath, can not possibly be sustained if they admit that the Ten Commandment law is abolished,—hence they cling to it tenaciously.

Ques. 30. Why is it that those good people insist in clinging to the old Ten Commandment law?

Ans. It is because their interpretation of certain fundamental features of the Scripture is erroneous, and they have built a faulty doctrinal structure upon their foundation of error.

Ques. 31. When Paul says "We are **delivered** from the law" (Rom. 7:6) how do our Adventist friends answer that?

Ans. They make a vital mistake here. They lay a wrong foundation for their creed by interpreting this Scripture incorrectly. They merely reply that when Paul here says "**We are delivered from the law**" that he did not mean the Ten Commandment law. They say Paul meant the "ceremonial" law.

Ques. 32. Is there any way to prove that they are wrong, and that Paul meant to teach and did teach that we are delivered from the Ten Commandment law?—with its faulty Sabbath doctrine and its approval of human slavery?

Ans. Yes. Their faulty argument can be completely refuted in showing what law Paul really referred to when he said "**We are delivered from the law**", simply by reading his language in the very next paragraph. Here Paul says: "I had not known lust, except the law had said: **Thou Shalt Not Covet.**"

Now what law was it that said: Thou Shalt Not Covet? Everyone knows that is a part of the Ten Commandment law. It is therefore proven by the plain word of the Scripture to be the very law which Paul declares we are delivered from. Thus our Adventist friend's theory upon that point is entirely exploded and they are shown to be wrong. And being wrong upon that point, their whole Saturday Sabbath theory collapses, with no valid, interpretation of Scripture left for them to stand upon.

Ques. 33. Again, what law said "Thou Shalt Not Covet?" See Rom. 7:6-7.

Ans. It was the Ten Commandment law, and that is the only one he mentioned where he says **we are delivered from the law.**

Ques. 34. What escape can our Sabbatarian friends make from the conclusive Scriptural arguments herein made with Bible evidence?

Ans. There is no escape, and no proper doctrinal structure can be built upon a creed founded in such fundamental error as their position discloses.

#### BEGINNING OF THE DAY.

Ques. 35. In order to strengthen their Saturday Sabbath theory, at what hour do Adventists begin their day?

Ans. At sundown. Because they read where the old covenant law says "From even to even shall ye celebrate

your Sabbaths." Celebrating their Sabbaths from even to even had nothing to do with the fact that the day began at midnight.

Ques. 36. But what is the correct Scriptural hour for beginning the day?

Ans. The day began at midnight the same as we reckon it now.

Ques. 37. Do the Scriptures show that?

Ans. Yes. Please follow quotations.

Ques. 38. What day of the month was it when the Israelites ate the lamb of the Passover prior to leaving Egypt?

Ans. It was the 14th day of the month. Ex. 12:6. "And ye shall keep it until the fourteenth day of the same month, and the whole assembly of the congregation shall kill it in the evening."

Ques. 39. When were they to eat the Passover lamb?

Ans. The night of the 14th—"And they shall eat the flesh in that night, roast with fire."—Ex. 12:8.

Ques. 40. How much of the flesh was to be left till the morning?

Ans. None. Verse 10.

Ques. 41. What is said of this **night** of the 14th?

Ans. It was a night long to be remembered, for the Israelites went out from Egypt in the night.—See Ex. 12:42.

Ques. 42. Were any of them allowed to go out of his house before the morning?

Ans. "None of you shall go out at the door of his house until the morning."—Ex. 12:22.

Ques. 43. At what hour of the night did Pharaoh command Moses to get his people and go?

Ans. At midnight.—Ex. 12:29-42.

Ques. 44. Was it still night when the Lord brought them out?

Ans. Yes. "A night to be much observed for bringing them out."—Verse 42.

Ques. 45. What day of the month was it when **during the night**, and after midnight, they went out?

Ans. It was on the "morrow", the next day after the Passover. They went out on the FIFTEENTH! Thus they began the Passover feast on the evening of the Fourteenth, went out just after midnight on the Fifteenth. This proves that the day changed from the fourteenth to the fifteenth at midnight, just as the day begins at midnight now, and not at sundown as our friends declare.

Ques. 46. Where do the Scriptures say that they went out on the 15th?

Ans. "And they departed from Rameses in the first month of the Fifteenth day of the first month, on the MORROW after the Passover.—Num. 33:3. What could be plainer than that the day began at midnight?

#### THE LORD'S DAY.

Ques. 47. Now since the Scriptures teach so plainly that the old Ten Commandment law, and the old Sabbath law belong to the "Covenant which gendereth to bondage", and which Paul says is "abolished," what day is it which becomes the greatest of all to the Church of Christ to observe as a day of memorial and a day of worship?

Ans. It is the Lord's day,—the day on which the Lord broke the bands of death and rose triumphant from the tomb. This is preeminently **The Lord's Day** as spoken of

by St. John in Revelation 1:10. The day upon which the early Church of Christ met to partake of the Sacrament and to worship, as we read: "Now upon the First day of the week, when the disciples met to break bread", etc. (See also 1 Cor. 16:1-2). This because the great day most fitting to be observed by the Church of Christ, as it was so recognized in New Testament times.

Ques. 48. Can we not now see why Christ and his disciples broke the old Jewish Sabbath and disregarded it by passing through the fields and plucking the corn on the Sabbath day?

Ans. We should have no difficulty in seeing the superiority of the teachings and example of the Lord in these things, above that which had been practiced under the law which was "added because of transgression."

Ques. 49. What claim do Sabbatarians make concerning the Roman Emperor, Constantine?

Ans. They claim that he issued an edict which changed the day from Saturday to Sunday. But the facts of history are: Constantine became a convert to the Christian religion. After his conversion and baptism he very naturally desired to establish the worship upon the

day which he found being observed in the Church of Christ. The fact that he issued an edict approving of Sunday or the first day of the week as a day of worship, is added evidence that the Church was observing the First day as the Lord's day, at the time of the conversion of the Emperor.

Ques. 50. After Paul had found some members of the Church trying to turn back to the "beggarly elements" whereby they desired to be again in bondage to the old law by observing "days", etc., and after he had warned them saying, "I am afraid of you lest I have bestowed labor on you in vain", why did he then charge them to "cast out the bond woman and her son", referring to the covenant from Mt. Sinai?

Ans. It was in order that they might: "**Stand fast in the liberty wherewith Christ hath made you free.**"—Gal. 5:1.

Ques. 51. Is there any other way for us to stand fast in the liberty of Christ, than to accept His law given in the Gospel as superior to all, and to obey it?

Ans. None. All other ways than Christ's way, lead to bondage.

## ANGELS

### Angels of Light

For some time I have thought to write an article for the Advocate, and have wondered just what subject we could use to interest the readers of the paper.

I finally decided that perhaps we could say something about the ministrations of angels—good angels as well as bad angels. We are going to treat the subject by asking and answering questions as we proceed.

By what name are those composing the family in heaven commonly known to us?

"And I beheld, and I heard the voice of many angels round about the throne." Rev. 5:11.

Did angels exist before the death of any of the human family? "So He drove out the man; and He placed at the east of the garden of Eden cheurbim." Gen. 3: 24.

Note—There are different orders of angels: "Cherubim," Gen. 3:24. "Seraphim" (Isa. 6:2, 6), "Archangel" (1 Thess. 4:16; Jude 9). Some of their names are "Michael," "Gabriel," "Uriel," "Ariel." Michael means, "Who is like God," and hence is a fit title for Christ. Gabriel signifies "The strength of God," an appropriate name for the angel or being who stands next to Christ. Dan. 10: 21. Uriel means, "The light of God." Ariel, "The lion of God. Angel means Messenger. In Mal. 3: 1, Christ is called "the messenger of the covenant."

What description is given of Gabriel in Daniel? "His body also was like the beryl, and his face as the appearance of lightning, and his eyes as the lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:6. Similar descriptions are given of God, the "Ancient of days," in Dan. 7, 9, and of Christ "the Son of Man," in Rev. 1: 13-15.

What was the appearance of the angel that rolled away the stone from the sepulcher at the resurrection of Christ? "His countenance was like lightning, and his raiment WHITE AS SNOW. Matt. 28:3.

In what work are angels engaged "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation. Heb. 1:14.

What shows that the actions of men are recorded? "And the Lord harkened, and heard it and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16. It is reasonable to infer that the angels are the ones that make the records of our lives. Then when the books are opened and examined, they will of necessity be present, to minister before God. Dan. 7:10.

What does Christ promise overcomers? "He that overcometh, the same shall be clothed in WHITE raiment; and I will not blot out his name out of the book of life, but I will confess his name before my father, and before His angels." Rev. 3:5.

I believe this will suffice for the description of the good angels, those who represent the workings of Christ and the Father. We have pictured them to you as the scripture reads, as ministering spirits whose countenances are as lightning, whose eyes are as flames of fire, whose raiment is white as snow. A description denoting purity in every instance. Lightning, fire, snow—all these mean purification. (Such was the description, I believe, of the angel that appeared to the latter-day prophet, Joseph Smith.)

### Angels of Darkness.

Let us find the picture of the dark angels, the deceiving spirits.

To what place were the angels that sinned cast? "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Pet. 2: 4. What is Satan himself called? "The God of this world." 2 Cor. 4: 4. "The prince of this world." John 14: 30. "The prince of the power of the air." Eph. 2: 2.

How numerous are these wicked spirits, or fallen angels? "And He asked him, What is thy name? And he answered,

saying, My name is Legion; for we are many." Mark 5: 9.

Note—In undiminished possession of their intelligence and strength, they constantly assault us in every weakness, through every avenue, by every means, by methods foul or fair \* \* \* Whom they cannot destroy they cease not to worry and torment. They inspire evil tempers, arouse dark passions, instill ill will; beget malice, envy; impose care, fear, distrust: suggest deceit, fraud, and all the forms of crime." They foster falsehood, arson, further divorces, plain default, instigate all kinds of crime. He is also the author of old grudges, intemperance, pride, foolishness, too much levity and anger. We should suppress anger, be sober and watchful, and nip every prompting of sin in the bud.

The devil and his angels are well acquainted with the laws of nature, for they raise storms and scatter disease and death as far as lies within their power; as enemies of God, they likewise pervert the truth and disseminate error as far as possible. Far better than the inhabitants of the world, do they know that the end of all things is fast approaching, and that their time to work is short.

One of the devil's deceptions today is Spiritualism. Many are of the belief that departed ones hold communion with them, directing them in the pursuits of life, as well as in their spiritual affairs. N. F. Ravlin, Spiritualistic lecturer, says, "The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form. Also F. F. Morse, in "Practical Occultism," says, "The phenomenal aspect of modern Spiritualism reproduces all essential principles of magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating." Dr. C. Williams, of London, England, states, "I am perfectly certain that the whole movement known as modern Spiritualism is in the hands and under the direction of the father of evil spirits; in other words, is thoroughly and unmistakably diabolical. Another author says, "Spiritualism comes in that moment, when we are all worn out by watching and worrying over something; worn out in body, mind and soul and says, 'This is the solution, this is the way.'"

The apostle John tells us in 1 John 4: 1, "Beloved, believe not every spirit, but try the spirits whether they are of God."

1 Tim. 4: 1—"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

2 Cor. 11:14—"And no marvel; for Satan himself is transformed into an angel of light." Verse 15. "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."

Rev. 13: 13, 14—"And he doeth great wonders, so that he maketh fire come down from Heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast, which had the wound by the sword, and did live." Thus we see the great and terrible power that the devil and his angels are able to exercise, and to deceive. Is it any wonder that poor mortals so often go astray from the truth? But those who have an earnest desire for truth and righteousness are never content to sit idly by and not continue to make constant and thorough investigation of anything and everything that is purported to be the teachings of Christ.

Thus we oftentimes discover the misleadings and errors and can adjust our lives and spiritual affairs to the path of right, provided we are not too stubbornly determined not to concede the thing which we see and know to be right, for fear it would gratify someone else. You know we can either be led by the good angels or the bad, and to be able to detect an angel of light from an angel of darkness, we cannot hold old grudges, nor malice, for that shuts out the light we could and should enjoy.

I have given you many scriptural references regarding both angels of light, and the devil's angels. Since we have a definite description of each kind, and of the law by which we can be guided to determine which is which, I feel we should be careful how we accept personages who represent themselves as being ministers for Christ. The angel that came to Joseph Smith was clothed and answered to the description of those spoken of as angels of God—clothed in white, his countenance like lightning, etc. A Messenger coming in any other way, whose clothing is not pure white, or "white as snow," as one writer expresses it; whose countenance is not as lightning, whose every character does not represent purity; whose instructions cannot be substantiated by the Word of God, is not a Messenger for Christ, nor an angel of Light.

As a climax to our article let me again quote from 1 Tim. 4: 1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." We must be on the watch-tower continually, living so that God's Spirit can help us to detect the workings of the aversary and his angels, for remember, he is going to transform himself into an angel of light and work mighty miracles to deceive.

Your Sister,

Ollie Derry-DeLong.

Kinderpost, Mo., July 27th, 1936.

For some time "Madam rumor" has come to me regarding the prophecy which came through me Oct. 4, 1929, informing me that said prophecy was being more or less used in defense of the Fetting Messages. I have passed the matter by, considering it of little consequence, until recently when I again heard a statement to the same effect. So I believe, in justice to the work and the enlightenment of all, I may reasonably present the truth so that you may recognize it. In the first place the prophecy has no bearing upon the Messages, or any of the working of the Fetting Church. The prophecy was sent to the Church of Christ (Temple Lot), and has reference only to them, and their works and actions. I was not a member of any other faction, nor did I have any intention of severing my membership from the Church of Christ, of which I am a member at present writing. Had the prophecy been read by all with a careful and prayerful consideration, they would have no doubt understood it, and not rejected the words and counsel given therein. When I was told how some had thrown it to the floor and walked on it, I felt sorry indeed, and afterwards when some of the brethren asked me if I knew how it had been treated, I said, "Yes, but I have done what I consider was my duty; the rest remains with the Lord; let any and all interpret it as they choose." It reads thus.

"Hearken, O ye people of My Church, saith the voice of Him who dwells on high. My eyes are upon you, and there is none to escape."

Note—(In the first words, the church was recognized by the Lord as His Church, and to it as a church and people He was speaking, none other.)

My heart is pierced with much sorrow because of the iniquities I see among you, and the voice of warning is unto My People. (I believe you will have to admit that there was certainly iniquity prevalent.) "I have given commandment to My Servants, that they should teach the things of the Spirit, (Were not some of the brethren silenced because they were not teaching what was considered the "Things of the Spirit?" or true doctrine?)

Yea, I have pleaded that ye put away envy and strife. What is this thing ye are about to do to some of your brethren? Do ye not know that the devils prompt these acts? Do ye not know that the hour is nigh when peace shall be taken from the earth, and the devil shall have power over his dominion? Yea, verily ye will be his instruments unless ye cease to contend one against the other. (Can any of us deny that envy and strife were not paramount at the October conference of 1929, and that many unkind acts and underhanded things took place by brethren against brethren? There is no need to try and deny the facts for they were too true. And we know the evil one always influences such things.) "Have ye not read in the scriptures, "For behold the day cometh that shall burn as an oven; and all the proud, yea, and that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of Hosts. (Does not scripture bear this same record of truth?)

"I have called and set apart my ministry. It is not for thee to judge whom I have called, but look to yourselves and see that ye are not out of the way. I God giveth, and I God, taketh way. (Signifying merely that God calls whomsoever He chooses, and if the ones called prove themselves unworthy HE, not man, will remove them, for HE gave the office so can HE take it away by any means HE CHOOSES.)

"He that is not obedient, he who is high-minded, he who would strike at his brother to wound him, and in your headiness would try to remove him from his labors before me, (At that conference, were all obedient? and was there no exhibit of high-mindedness? Didn't any one wound his brother or brethren? Was there any manifestations among any of them to hinder some in doing the Lord's work? These things may have been more or less unintentional, but nevertheless, they existed.) "I say unto you take counsel and do not these things, for these things displease and grieve me. Behold therefore the GOODNESS and SEVERITY of God—but toward thee, GOODNESS. if thou will repent and be cleansed of your mistakes, otherwise if ye do not hearken you shall be cut off.

Note—(Many believed this to be in support of rebaptism, but in that they were mistaken again, as this part of the prophecy was speaking expressly to the ministry of the CHURCH of CHRIST, and in Isaiah the exhortation then, as now, was, "BE YE CLEAN THAT BEAR THE VESSELS OF THE LORD." Paul also speaking to the saints in his day said, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of GOD." The same counsel was given in the prophecy; merely a different expression of words, and had no reference to baptism.

"Hearken unto me, oh ye people, saith the Spirit, for many blessings have I in store for you. Many things of importance are to take place. My Zion is soon to be redeemed and great work lies in your hands. The angel that restored my gospel is still at work with thee, and will continue to have charge. (Some have also taken

this to mean the "messenger" that our departed brother claims visited him. But we cannot feel that the "messenger," or angel that came to Joseph Smith was the same who visited the other brother, for the angel who restored the gospel, was clothed in white, answering the description of the angels of light in the scriptures. The angel whom the brother claims visited him had on a grey robe. The scriptures give us to distinctly understand that MESSENGERS OF LIGHT, are representatives of purity in every way.)

"But ye must keep my commandments, and inasmuch as ye do this, righteousness will prevail. Pray often in secret in the humility of your souls, not only for the SPIRITUAL LAW to be fulfilled, but the temporal law as well. I will bless thee, and ye shall receive more of my SPIRIT. (This was and is a promise provided the commandments of God were kept.)

"Yea, the time is at hand that blessings will be poured out upon my Lamanite brethren; (DID NOT ONE OF THE ELDERS OF THE CHURCH OF CHRIST GO AMONG THE LAMANITES, AND BY HIS OWN TESTIMONY DO A VERY GOOD WORK? I believe we are all aware of this.) The time is here for my house to be built. The Lord is mindful of this work. HE has seen the efforts to erect a house unto Him, and if you are humble this thing shall be accomplished. (Thus signifying that a house will be erected, but in a time when humility amongst His people existed, and when all lyings, deceivings, envyings, strifes and priestcraft were done away. Because until such a time He will not place a sacred work of that kind into hands that are not worthy neither will He manifest His will regarding the plans for it until there are men and women with stability, who are not led about by men's opinions, but are being daily directed by GOD, and CHRIST alone.

"But it is needful that you are faithful, for it must come to pass that all deceivings, and envyings, strifes, and priestcrafts, yea, lyings, MUST BE DONE AWAY, for saith the Lord whosoever will not repent and hearken unto my words, whosoever hardens their hearts, the Lord will remove them, and they shall have no part in helping to establish MY CHURCH. (This needs no analysis, for we are all familiar with the facts outlined in this latter part.) "BE YE FAITHFUL ONE AND ALL, AND THE LORD'S SPIRIT WILL ABIDE IN YOU, AND YE shall be blest.

I trust one and all will be able to understand the words of the prophecy more clearly, in its true light, and not misrepresent its meaning in order to support something which they desire to substantiate, and which has no relationship to what is given herein.

I remain sincerely your sister,

Ollie Derry DeLong.

Bro. J. C. Chrestensen, of Ava, Mo., copies the following from the catechism of the Baptist church, and sends to us:

"We believe that there is but one God; we believe that God is revealed to us as the Father, Son and Holy Ghost, each with distinct personal attributes, but without division of nature, essence or being."

—Mamuel of Baptist Church, Colbourne Catechism.

The weather—It is just a continued story. Same thing. Hot, and no rain. Been getting hotter in August. Yesterday, the 14th, was said to be the hottest day for this part of the country in the history of the weather bureau. The thermometer went to 112. By our thermometer, today is as bad, or worse.

## FROM THE MAIL SACK

Cranston, Rhode Island, August 11, 1936.

Dear Readers of the Advocate: It has been quite awhile since Rhode Island put in an appearance on the pages of the little paper that we love, but we are still on the map and still in the work of the Master. We are "about our Father's business," even though the clouds of discouragement hang heavy at times, and threaten to destroy the labor that we have put so much time into.

Last Sunday, the 9th of August, our little white church was the scene of a stirring event. Our young sister Evelyn Samson presented her baby to the giver of its little soul for blessing, and truly the portals of heaven opened in response to following the teaching, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

The most outstanding blessing out this way is the answer to prayer. How often of late have we been drawn nearer to that "rock that is higher than I" because of the goodness of God in hearing the praises and pleadings of His children. How consoling to our troubled and vexed spirits is the realization that our bended knee and silent pleadings are not cast aside or caught up by the wind to be lost in the air. We are assured that God hears our prayers and answers them according to His own infinite wisdom.

Another blessing is the leadership of the Holy Spirit. As we gather together to pay our vows to the Most High we know that if our hearts are in tune we will certainly find the spiritual rest that we seek. An aged sister once said that the church was a resting place by the wayside. How many times have we proven this to be true!

Brother and Sister Johnson were visited recently by their son and daughter from New Jersey, both members of the church. We were blessed by their presence at prayer meeting, and feel sure they were benefited, also.

The harvest season of the year is just ahead of us and it makes us conscious of the greater harvest. Reapers are few, but we know that His work cannot fail. Faith is "the father of miracles," and prayer is the fruit of faith. So let us unite our prayers in behalf of this latter day work, and strive to "move the arm that moves the world." "Universal strength is success."

May we always be faithful.

A sister in bonds,

Mary E. Smith.

### THE REUNION AT REGINA, SASK.

Dear Sister Sheldon: Just a few lines to let the readers of the Advocate know of the reunion we had here July 17 and 18. We had a good time, both spiritually and socially. All expressed their gladness at being present. There was a fine feeling in the sacrament meeting Sunday morning. There were some present from Viceroy, Lumsden, Kennedy and Crestwynd.

We were disappointed that none of the traveling missionaries were able to attend. However, our presiding elder gave us some good sermons on the gathering, tithes, and equal rights. Had a round table for a short time. Discussed how a group of saints could get homes around Zion and live as they did in Book of Mormon times—how it could be managed. I think the most of us would like to make a try, but we can not see how it can be accomplished yet, for most of us have what we have worked

hard for tied up in property of some kind, and as things are here at present, there is not much demand for property, so we will just keep a-going and trust that the way will open up.

If this letter is too lengthy boil it down.

Love in gospel bonds,

Mrs. Agnes Myers.

Not a bit too lengthy, Sister Myers. So glad you gave us some news of the reunion. We have been thinking of you, and were looking for a report. Yes, we will hope and pray for the way to open, and it will in the Lord's time, for He has commanded his children to gather to the land of Zion. Perhaps we have a work to do where we reside, yet, for a time, but we may be sure when we have done that work, that the way will open for the true and the faithful to come to Zion.—Ed.

### MARRIAGE ANNOUNCEMENT

Miss Lovita Gould and Mr. Harvey Seibel were united in marriage on June the 10th at 2 o'clock in the afternoon, at the home of a friend, Miss Dell Miltmore, in Janesville, Wisconsin. Elder Rollo Addie, of the Church of Christ, officiated. Sister Lovita is a daughter of Apostle and Sister Leon A. Gould, and is well known by the membership in Independence. The young couple will make their home in Milwaukee, Wisconsin, for the present.

This announcement should have been made earlier, but the items reached us only a few days ago. The Advocate wishes these young people a long and happy voyage together on the sea of life.

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INDEPENDENCE ITEMS.  
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The speakers on the Temple Lot since last report have been E. E. Long, Chas. Derry, J. R. McClain, Wm. F. Anderson, J. E. Bozarth, and James E. Yates.

Bro. R. B. Trowbridge, the "Stickster" from Kinderpost, Mo., was in town a few days, and worshiped with us Sunday, July 19th.

C. L. Wheaton, Jas. E. Yates and A. M. Smith, of the Twelve, came in for the ordination of Leon A. Gould and J. E. Bozarth Aug. 2nd, to fill vacancies in that quorum. T. J. Jordan was not able to get here.

Accompanying Bro. Gould was Bro. Winegar and a friend, Mr. Holmes, who is interested.

Following August 2nd, a week's preaching services were held on the Temple Lot. The speakers were Leon A. Gould, the first night, followed by J. E. Bozarth, Wm. F. Anderson and James E. Yates. Bro. and Sr. B. C. Flint, accompanied by their son-in-law, Bro. Julian Smith and his wife, Sister Edna, stopped off a few days in Independence, and Bro. Flint spoke one evening. By request, he was followed by Sr. Flint. Both devoted much of their talk to experiences abroad, which was what every one wished to hear. The Flint-Smith party was on their way to visit the family of Bro. A. M. Smith, at Ava, Mo. Bro. A. M. Smith accompanied them to his home. He is the father of Bro. Julian Smith. We should not forget to state that young Alexander was in the party, also, and a very fine boy he is getting to be.



## Editorial

July 20, 1936.

Dear Mrs. Sheldon:

I thank you for your letter and wish to express to you my appreciation for your presence last Sunday night.

I note what you say about Sidney Rigdon having no association with Joseph Smith in any way until December, 1830. But Rev. McNiece in the accompanying pamphlet says that it was in 1827. Dr. Biederwolf, the famous evangelist and others say the same thing.

You say that you were quite surprised to hear me associate the Book of Mormon with the Spaulding manuscript. I did not do so, I read where Dr. McNiece says about it and I could quote many other authorities who say the same thing about the Spaulding manuscript and the Book of Mormon.

I am not an authority on the subject and have not given enough study to it to have a strong conviction upon the matter. I therefore, desired to let the people whom I serve know what a man thinks after twenty years investigation and a long Pastorate in Salt Lake City.

Frankly, I could believe in the validity of the Book of Mormon and in Joseph Smith as a Prophet of God if his latter revelations harmonized more with his early revelations. I have read articles written by your own writers who expose fearlessly and completely the revelations of Joseph Smith that gradually but surely gave to him the power of a Pope of the Roman Catholic Church. I therefore could not follow such a prophet or leader. I think the branch of the Church to which you belong is much nearer the truth than the others. At least you do not accept the dictatorial powers of the leaders of the Church.

I assure you that I have the utmost respect for you and all others who CAN believe in the Book of Mormon and in Joseph Smith as a prophet of God. As for myself the only revelation from God that I find I need is the Holy Bible and the only prophet I can safely follow is the Christ, who said: "I am the way, the truth, and the life."

The only head of the Church to my mind and according to the Word of God is Jesus Christ. I accept no other.

I thank God that all branches of your faith place the miter of deity on the head of the Christ and preach and believe that only by Faith in Him can the soul be regenerated. May all of us sing—"All hail the power of Jesus name; Let angels prostrate fall; Bring forth the royal diadem, and Crown Him Lord of all."

Sincerely yours,

Alvin G. Hause.

July 29, 1936.

Dear Dr. Hause:

Your letter of the 20th inst was appreciated.

Yes, I know it is quite general in anti-Mormon literature to find Sidney Rigdon associated with Joseph Smith in the first years of the latter's work, when as a matter of fact Oliver Cowdery was the man. The late E. L. Kelley, Bishop of the Reorganized Church, gathered a list of items from public records of marriages performed by Sidney Rigdon, of funerals and meetings conducted by him from November 1, 1826, to January 1, 1831, inclusive. These are published in the Church History issued by the Reorganization, Vol. 1, pages 145-151, and can for most part be verified by any one wishing to take the time and trouble to do so. The

history has this to say by way of comment:

"The life of Sidney Rigdon was that of an active minister and his whereabouts can be determined by public records so frequently as to make it impossible that he could have made the long and tedious journeys to New York for the purpose of conspiring with Joseph Smith in those days of slow transportation."

The history of the Restoration movement shows that Oliver Cowdery, Martin Harris, John and David Whitmer, as well as the Pratts, were in the church before Rigdon. Rigdon was, in fact, a convert of Parley P. Pratt's.

As to how this Rigdon story gained such prevalence among anti-Mormon writers I do not know unless it was the way such things usually go; some one starts the story and it is kept rolling by persons who do not take the time or the trouble to ascertain the facts for themselves.

Years ago, back in Macon, Mo., my home town, I assisted my sister in reporting the state convention of the Epworth League which met in the Baptist church of Macon. We took great pains to acquaint ourselves with everything pertaining to the League by conversing with the officers and reading the literature they furnished us. At the close of the convention we were given a rising vote of thanks for "the most accurate report," the motion said, that they "had ever received." I guess this circumstance illustrates the point. The difference between our report and those published by others was simply that we did not copy or take heresay. I have done considerable research work in my life, and I can sympathize with you in the difficulty of getting at facts, even where prejudice and bias do not enter in.

Thank you for sending me the McNiece tract, which I herewith return. Dr. Joseph Luff of Independence debated with him in Salt Lake City, years ago. I am at present reading the "Memoirs" of the late Joseph Smith. I notice he speaks of a public occasion, on one of his missionary trips to Salt Lake City, when he was invited to the stand by Governor Murray, where a number of ministers of different denominations were seated, among them the Rev. R. G. McNiece. (The name is spelled McNeese in the "Memoirs".) The account says: "As I stepped upon the platform Governor Murray introduced me to some of these men and would have done so to Elder McNeese but was prevented by the action of that reverend gentleman who rudely turned his back upon me." This shows something of the make-up of the man.

In their efforts to "down" Mormonism too many writers have passed by those branches of the Restoration movement that have kept their records clean of false doctrine and evil practices, and have drawn from Utah sources because it has better suited their purpose to do so. But to obtain a correct view of the Restoration movement it is necessary to go back to the beginning of the movement. If that seems a laborious undertaking, there is a shorter cut—the Bible and the Book of Mormon. The Restoration movement means the restoration of the old Jerusalem church, in full, according to the pattern in the New Testament, which we find duplicated in the Book of Mormon. Anything foreign to the teachings of these books must be adjudged apostasy. Should the human at any time be manifested in even a prophet, it must be tried by the same standard and rejected. The late Joseph Smith said

that if his father ever taught anything that was wrong, it "would be wrong just the same as if committed by any other individual." This will cover your remarks relating to some revelations or any revelations that careful analysis will show to be out of harmony with "the law and the testimony."

May I suggest, however, that Joseph Smith be accorded the same treatment as Moses, Abraham, David and even Peter and Paul. We do not accept their mistakes, and yet we all acclaim them as men of God, and prophets. It is human nature to want to deify our spiritual leaders. That is where those poor people out West got off. They thought the prophet could not err, so it was easy to obtain their consent to anything if they could be made to believe the prophet had commanded it. We can not condemn them if we expect a prophet to be a God, for only Divinity never errs.

We accept the Book of Mormon not only because it is in complete accord with the teachings of the New Testament, but because it strengthens our faith in God when we see how it fulfills prophecy in the Bible and is supported by the findings of American archaeology; because it enlarges our conception of God as an impartial Being, revealing the way of life and salvation to his creatures in the western part of the world as well as to those in the eastern part, and giving to his children in these latter days of skepticism and wickedness the benefit of both witnesses, by bringing forth the record of the ancient Americans to go hand in hand with the record of Judah of old. It reinforces the weapon with which to combat the unbelief of the Jew by providing the testimony of another people, separate and distinct from the writers of the Bible, yet declaring with the New Testament that Jesus Christ is truly the Son of God; that he died for the sins of men and rose triumphant over the grave, making resurrection and uniting of spirit and body possible for all men. Can there be too many witnesses to these vital truths, upon which the welfare of the human family depends?

I notice in the McNiece tract that he suggests that there may have been other writings of Spaulding besides the manuscript in the library of Oberlin college, and challenges proof that there is none other. The burden of proof rests with him. It is for him to prove that there were other manuscripts. The controversy has all been about the manuscript in the Oberlin College library. It has been charged that the Book of Mormon plagiarizes from it. The best way to settle the question is to compare the Book of Mormon with Spaulding's "Manuscript Found." If you never saw the latter, I shall be pleased to lend you my personal copy. I do not know where to obtain a copy for you to keep, as the book is out of print at the present. Just drop me a line, or let me know through Mr. Bingham, if you would like to read my copy, and I will see that you get it.

I appreciate your expression of gladness that all branches of the Restoration faith believe in the divine Sonship of Jesus Christ and acknowledge Him as the Savior of men. I am sure that is the spirit that should be cultivated more and more by all believers in that Christ who loved all men and taught the fellowship of all good and truth. I am deeply interested in seeing a better understanding brought about among Christian believers. Surely we are living in a time when all the forces for good should be co-operating against the self-destructive forces that threaten civilization. Instead of fighting one another, we should be fighting evil, only. We can be friends though we differ, and be one in spirit and aim. The reason we Christians

have not been more effective against the enemy is because we have used his methods too much instead of following the example of the One who told Peter to put his sword up and healed the ear of an enemy, and I take any share of blame that may be coming to Restoration people. I do not think we have always been as considerate and as kind as we should have been. We have been persecuted, and we have not always said, "Father forgive them, they know not what they do." It takes time and patience to get to understand one another, and often we have bias to overcome that we inherited. But notwithstanding the evil in the world, I do truly believe that the forces of good are making progress; that men are becoming broader and churches are becoming more charitable. Coming home from Chicago three years ago I chatted with a lovely woman, a Baptist, who was returning to her home in Kansas. By and by she turned to me with her eyes moist and asked, "Why can't we all be in one church." I, too, was touched, and I answered as I felt, that some day, in His own way, the Lord would gather the pure and true into one fold and there would be a union of all who are His.

In the hope of that happy time,

Very sincerely,

(Mrs.) Louise Sheldon.

#### A Picture of The Last Days

"And in that day shall be wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge, for a desolating sickness shall come over the land, and shall not be moved; but among the wicked, men shall lift up their voices and curse God, and die. And there shall be earthquakes, also, in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another.

"And now, when I the Lord had spoken these words unto my disciples, they were troubled; and I said unto them, Be not troubled, for when all these things come to pass, ye may know that the promises which have been made unto you shall be fulfilled; and when the light shall begin to break forth, it shall be with them like unto a parable which I shall show you; ye look and behold the fig trees, and ye see them with your eyes, and ye say, when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand; even so it shall be in that day, when they shall see all things, then shall they know that the hour is nigh."

Doctrine and Covenants 45:4, 5.

Sister Alice Greenwell, of Ogdon, Utah, sends five dollars to pay up on the Advocate. (That sum pays in advance, as a matter of fact.—Ed.) She refers to the paper as the "dear little Advocate," and says, "I have enjoyed so much the piece written this month by Bro. Trowbridge. It was beautiful. Wish we all had that spirit with us."

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**SUNDAY SCHOOL DEPARTMENT**  
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Lessons for September	
Lesson 10	September 6
Turning to the Gentiles	
Acts 14:8-13, 19, 20, Romans 10:8-13	
Lesson 11	September 13
The Council in Jerusalem	
Acts 15:22-29; Galatians 2:1, 2, 9, 10	
Lesson 12	September 20
Christian Living	
Romans 12:1-3; 9-21.	
Lesson 13	September 27
Review	
The Spread of Christianity in Western Asia	

**NEEDS OF THE HOME.**

Extracts from a sermon delivered in the Church of Christ at Phoenix, Arizona, by Elder Hubert A. Yates.

The nation's greatest asset, its greatest wealth, is its young. Upon their shoulders will rest the burdens of tomorrow. Their preparation for their task rests upon you and me, today. It's **our** business to give them every advantage possible and make those little hands capable of big things tomorrow. It is our business and our duty to teach them in the home, the difference between good and bad, between the counterfeit and the genuine. Teach them to do good because it is good, and not because some one is watching them. We hear a lot of talk about gambling and drinking and the red light district. They have always been here and always will be—until we educate our young away from them. We can't just refuse to let them have these things. We tried that with the 18th amendment. If a faucet leaks we do not just keep moping the water to keep it from running over the floor, but we put in a new washer and stop the leak. The drippings of sin have been falling into the pool of iniquity and running over into the dance halls and gambling dens since time began. There is only one way to stop it. Put a new washer in the education of our young, and by having a correct understanding of truth and right the desire to do wrong will be reduced.

No education along these lines can take the place of the home. It is the foundation of all schooling. But the American home, largely because of poverty, has become the greatest buck passing institution of our time. We have the boy Scout, the Y. M. C. A., the Y. W. C. A., the Campfire Girls, etc. Now these may all be good and have their place, but they just can not take the place of home, yet the home seems to be losing its grip upon the young.

The bringing up of our boys and girls is left too much to the night clubs. Like death the night club is a great leveler. It is high time for the American people to resurrect the standards of the homes—the type of home that gave so much to this country in rugged, stalwart, honest, forward-looking citizens. Of course we have to give the young people something to do—occupation and opportunity, for if we do not they are apt to give us heart aches in their restless, discontented search for work. When we think of the four or five million boys and girls of this country who are neither going to school or working, we must realize the grave danger involved. It is bound to have its damaging effect on morale. If they are continually disappointed and cheated out of their

life's ambition, they will soon lose the enthusiasm that is so necessary for success. Instead of eagerness and hope, there comes carelessness and indifference that breeds dishonesty and crime. The crime wave of today points to the young, the average age being from 19 to 23 years. The fault lies largely with society, by neglecting to provide these boys and girls with the proper outlets and upbringing; they have been greatly neglected. We are now paying for that neglect.

The ultimate solution of this problem rests upon the home, and its training and education. The man or woman with good home training, where ideals have been implanted, will be the builder of tomorrow. Tomorrow will yield its greatest rewards and dividends to the intelligent and learned,—the products of good homes. Every child is entitled to a good education. And not just the kind they may find between the lids of a book, but the practical kind that you and I can help them with in the home. There is our responsibility again. We are responsible for a home where good entertainment and training and encouragement can be had.

Just last week, at our state prison at Florence, a young man only twenty three years old, sat in the gas chamber and paid with his life for the murder he had committed. Now this young man could neither read or write. Think of it. In this day and age when education and instruction are so free and easy to get. Yet this young fellow could neither read nor write.

Some one, some where, shirked their responsibility and must shoulder part of that young fellow's guilt. I do not say that the educated never commit crimes. But I do say that with proper home life and teaching, in a home where we do not try to alibi and deceive, but encourage and strengthen; where the little ones are prepared for the tasks of tomorrow—such homes will lessen the crime wave.

We must teach our children that good things are accomplished by doing right, and that nothing is ever gained by quitting; but that every great and noble battle has been won by those who persevered. That some one must continue to stand and fight for truth and right and better principles; that we must never let down, for evil is always carrying the fight to us, and the unlearned and untrained are most always easy marks. No one should expect the going to be easy always, for it's rough at times.

What we do want is trained and capable men and women to cope with the distressing problems of our times, that conditions may be better for our young. It is good to remember that after the night, with all its illusions, comes the day, when we see things as they are; after the storm there comes the calm. After the winters no matter how cold, there comes the spring. For those who keep trying, after the hardships, the reward is success and happiness. Isn't it worth working for?

But for those who quit and go wrong, there is only defeat and sorrow. There is no denying the fact that God gives added strength to those who seek after it and keep trying. There will come to every man and woman trials and heart aches and falls, but keep trying and climbing, and God will give you and you and you strength and patience to go on to success. Lean on Him. He will not fail you, though all others do. As you look about you and view the lives of those who have made a success of themselves you will find they did so by surmounting many an obstacle. Struggling against all manner of handicaps, poverty and poor health, perhaps unlearned, but they kept going and trying.

*Continued on page 112*

## ZION'S ADVOCATE

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Send all subscriptions for the Advocate, Tithes, Offerings, Consecrations and Donations to the Temple Fund and Storehouse to Bishop J. R. McClain, Office Manager, Box 472, Independence, Missouri.

### TO THE MINISTRY IN THE WESTERN STATES.

Bro. C. L. Wheaton and the undersigned have been given joint charge of the Pacific and Western and North Western States mission. The Church not having sufficient funds to send out more missionaries and take care of their families, asks that all of our Brethren of the Seventies, Elders, and Priests of the Aaronic ministry, throughout the whole church in all countries, devote just as much time to missionary work as they possibly can wherever they are, or wherever they can find opportunity. The field is white to the harvest. Let us all thrust in our sickles and reap while the day lasts, that we may reach many souls with the life-giving power of the Gospel of our Lord Jesus Christ and thus each and all of us together be approved of Him, our heavenly Master.

The Conference provided, and the Referendum vote approved this arrangement for all our ministry to labor thus as circumstances permit. Certificates of appointment have been provided accordingly. Every Seventy, Elder, and Priest, in the whole Church, who will thus give what time he can to missionary endeavor, either in a public or private way, should send in to his Missionary in charge for a Certificate of Appointment. Some of these Certificates have been issued, but not to all yet; but each minister who is in a position to render service in this way should have his Certificate. Brother C. L. Wheaton and the undersigned hereby request that all of our ministers included in this Conference action who are located in the Western and Pacific States, who may not as yet have received their Certificates of Appointment, please write to us for the same.

Address Apostle C. L. Wheaton at Box 472, Independence, Mo., or, address the undersigned at 2036 North Dayton St., Phoenix, Arizona. May the spirit and power of Christ attend the ministrations of each and every one of you in your ministrations, to the glory of God and the salvation of precious souls, is our prayer.

Sincerely your brother and colaborer,  
James E. Yates.

### PRINING

Prices for the Printing of envelopes, cards, letter-heads, booklets and Tracts, will be furnished upon request, for deliveries any where in the United States

A. S. Wheaton  
1101 West Orchard St. Independence, Mo.

### A NEW TRACT.

It gives us pleasure to announce the tract by Apostle A. M. Smith, entitled, TEMPLE LOT DEED. This is one of the most important contributions to our church literature of recent years. It treats upon a subject that has been much misunderstood and misrepresented. It is the duty of every member of the Church of Christ to make himself and herself familiar with the information contained in this tract that they may be prepared to enlighten those who do not have a correct understanding of the history of how the Church of Christ came into possession of the Temple Lot. Get your friends to read the tract, for so many have erroneous ideas upon the subject, and surely no honest person wishes to be misinformed. Ignorance on this subject is no longer excusable when the facts have been assembled in the convenient form they are in this tract. Original sources are given, even to the page, so that any who wish to do so may check up on the tract. Not only should every member of the church have this tract, but it would be doing real missionary service to give it as wide circulation among the membership of other factions of the Restoration as possible. We suggest that presiding branch elders lay the matter before their respective congregations and that steps be taken to supply the membership of each local church, and in addition, have a supply for sale or distribution among members of the Restoration not of the Church of the Temple Lot.

The price of this tract is 15 cents per copy, or 2 copies for 25 cents. Send your orders to Office Manager, J. R. McClain, Box 472, Independence, Mo., or to A. M. Smith, Ava, Missouri.

### NEEDS OF THE HOME.

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Because of all these great pioneers for truth and right, this old world is a better place to live today. Why? Because they kept going with a will and a courage to do or die if necessary. They made use of that extra strength that is promised to us all. All those great and noble men and women have been boosters of good homes, a place where the children, while they are yet young, can be taught to keep faith in themselves, and in God above all.

### DESIRE

The greatest success of a lifetime  
Is based on a tiny desire  
That is carefully planned for advancement,  
And kindled by hope's flaming fire.

It is born in a mind that is active;  
By a persistent will it is fed;  
It is nourished and strengthened by courage,  
And to heights of maturity led.

'Ere long it is welcomed by many,  
As a hope that is sure to progress;  
And if properly handled and modeled,  
It will shape itself into success.

Look back o'er the roads of achievement;  
See the paths where you hopefully tread;  
Where once was that tiny desire,  
There is honor and victory instead.

Mary E. Smith.

"You can give without loving.  
You can not love without giving."