

# 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

INDEPENDENCE, MISSOURI, OCTOBER 1936

NUMBER 10

## AWAKENING AMONG THE JEWS

Nothing indicates more plainly that we are nearing the end than the stirring among the Jews, and the interest that is being manifested in them. In this connection we quote from an article in "The Alliance Weekly," published at 260 West 44th St., New York, N. Y., in the issue for June 6, 1936, as follows:

"One of the most positive, and at the same time thrilling, of the prophetic signs of the present time is the reviving of the fig tree. 'Israel shall blossom and bud, and fill the face of the world with fruit,' was the prediction of the seer who foresaw most clearly the coming glory of the nation under the sway of Messiah. In our days the springtime of Israel is at hand. There is being manifested the awakening of an intense national spirit, combined with a fresh recognition of the reality of the promises to Abraham regarding the land given by covenant to his seed. A new sense of solidarity, and the vision of a great future have seized the imagination of the Jewish leaders, and they are seeking to spread the fire among the widely scattered sections of their race."

The writer goes on to say that Israel is not yet ready to bring forth fruit, "even obedience to his Son," but even in this respect there are encouraging signs of awakening. Thursday, September 10th, we went to Kansas City to hear Dr. David L. Cooper, president of the Biblical Research Society, the headquarters of which is at present at Los Angeles, California. This society seems to be making the printing and distribution of Christian literature among the Jews its chief objective, and Dr. Cooper is calling the attention of Christian believers in all churches to the responsibility that rests upon them to take the gospel to the Jews. He is also giving special attention to the instruction of missionaries for that work. In his talk in Kansas City he said, "You can not approach a Jew as you would a Gentile; if you do, you will accomplish more harm than good." Dr. Cooper bears testimony that he has been called of God to instruct the ministry as to how to take the gospel to the Jews. He is qualified to do this by reason of his knowledge of the Hebrew, and is widely known as a Hebrew scholar. Dr. Cooper is on his way to Palestine to establish an office there, where he will spend a year. He is accompanied by Mrs. Cooper, a son, and two daughters, also by another Hebrew scholar like himself. It is the intention to do research work in Palestine, and supporters of this mission movement have been urging him to go. On their way they will stop off in England for the purpose of going through the 30,000 manuscripts in the Oxford library, in search of information bearing upon the Jews.

While in Kansas City Dr. Cooper was requested to give a series of talks over the radio on how to present the gos-

pel to a Jew. We understand that he is going to write a series on this subject, which will be read over the radio each morning from 7 to 7:30.

We heard Dr. Cooper at the Tabernacle Baptist church at Thirtieth and Holmes streets, in Kansas City, and we were much interested in what this church is doing for the Jews of the city. It was stated that there are 25,000 Jews in Kansas City. The Baptist church to which we refer has a group of workers who meet regularly to wrap and mail out literature to these Jews. We had quite a talk with one of the workers. She told us that four years ago they became interested in mission work among the Jews. They first organized as "Friends of Israel," but two years ago they aligned themselves with the Biblical Research Society under the leadership of Dr. Cooper. They now maintain a fund for the purchase of literature for distribution among the Jews in Kansas City, and have set their goal at nothing short of reaching every Jew in the city. Once a month these workers devote a day to fasting and prayer on behalf of the Jews and beseech God's blessing on their work.

Dr. Cooper was greatly rejoiced over the promise of an influential Jew in Kansas City, who said that when Dr. Cooper returned next year he would obtain entrance for him in any of their synagogues or institutions where he might wish to speak. They have stationed in Kansas City, as special representatives of the Biblical Research Society, a fine young couple, Mr. and Mrs. Orrin Smith. They will seek to engage other churches in the work. The young man is a student of Hebrew and teaches in the Bible school of Kansas City. He is an inspirational choir leader, and his wife plays the organ or piano. They are stirring leaders. The singing was most enjoyable.

We were pleased to learn that notes on the work of the Cooper party in Palestine will be printed in the Bulletin of the Biblical Research Society which comes to us. Now the work that this society is doing in Kansas City they are doing all over the country. They are organizing in every state and in all the leading cities. They are trying to carry their work to wherever there is a Jew. When we stop to consider that this is only one of the movements that is organized to bring the Jews to a knowledge of Christ, it becomes apparent that God is moving for the fulfillment of his promises to his ancient people. Indeed, the work really began over a hundred years ago, when the boy seer of Palmyra announced that the time had come for the redemption of Israel; that the gospel must first go to the Gentiles to gather out the honest in heart, Israel among the Gentiles, that they might be prepared for the second coming of Christ, and that when the Gentile times were fulfilled, the fullness of the gospel would be

taken to the Jews, who are simply that portion of Israel who have preserved their national identity through the centuries. The fact that good men and women are being led to interest themselves in the conversion of the Jews, and the further fact that the Jews are beginning to manifest a more open mind, are hopeful signs that the time is near when the Restoration will be called to take the fullness of the gospel to them.

But first, the Restoration people must be prepared. Others are laying a groundwork, but when the Restoration message is taken, **it must go in power.** The Jew must see evidences of the divine that he has not seen in the others. We shall need all the information that men like Dr. Cooper can give us, and we should be studying now, but that is a subject to itself, and we can not say more upon it at this time. Years ago we heard a Restoration minister say in his sermon one Sunday morning that when we went to the Jews, we would have to make the right contract. The brother must have spoken by the suggestion of the Spirit of God, for he had not obtained the information in any other way. We shall need all the information we can obtain, we repeat, but we shall need more. We are not appointed to go to the Jews until we have received the great endowment that God has promised, and in precisely the way he has specified.

We have heard speakers on this subject generalize, and fail to call attention to the specific requirements involved. To be sure a high standard of spiritual attainment is required. The people who receive the endowment will be a people that have lived for it, but that is not all. God has commanded that a certain thing must be done. The ancient disciples were told to "tarry at Jerusalem." We have been commanded to build a temple in the place appointed for Zion, and there is no promise that the latter day Pentecost will be given in any other way or in any other place. The revelations that promise the endowment command the building of the temple for the endowment to be given in. Destroy one, and it takes the other.

The endowment is to be a collective affair. It is not to be given in a scattered condition. Just as the ancient disciples were gathered together in one place, so will the disciples of latter days have to gather themselves in the temple that will be prepared. Could the endowment be received individually, anywhere, any could claim it, and there would be no protection against false claims. It could not be told what people the Lord had chosen, or through what church he was working. There would be no sign to draw the people together and unify them. Had God left the way open, the adversary would not be slow to improve the opportunity, and there would be a Bable of confusing claims. It would be "lo here!" and "lo there!" As it is, the Lord has safeguarded the matter by providing for just one way and one place.

"Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high," etc. Doc. & Cov. 92:2. The temple is to be builded in the place appointed for the New Jerusalem. See Section 83, paragraph 2.

The spot was pointed out by the prophet Joseph, and the location was dedicated. This is a fact of history, as was attested when suit was brought to obtain the particular piece of ground familiarly known as the "Temple Lot."

Let our Christian friends go on with the good work they

are doing. God is calling them to it, or they would not feel the urge that is moving them. Were we to enter the field with them at the present time, we should have no more power than they have, and we are not so well equipped with means as they are to publish translations and make distribution to the Jews of all nations. In the meantime, let us be getting ready to receive the endowment, for when the Jews are ready for the personal ministry of God's servants, "then cometh the day when the arm of the Lord shall be revealed in power—For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ." Doc. & Cov. 87: 3, 4.

To get ready for this we have two things to do; there must be repenting and humbling upon the part of the church and the individuals composing it; a drawing apart from the world and coming nearer to God; secondly, the Temple must be built.

Let the servants of God exhort and plead for personal righteousness, but let them not evade or ignore the specific requirements to build the temple on the exact spot that was designated by the prophet of the Lord and dedicated for that purpose. Let them state that the endowment is not to be given to one here and one there, but that the disciples will be gathered together in the house of the Lord prepared for the purpose. This does not preclude preparatory endowments that may be bestowed upon individuals to help them to prepare the people for the outpouring of God's Spirit in fulfillment of his special promise. It means that we have to recognize the definite requirements the Lord has made, and that no part of his plan may be treated lightly or passed over.

When we get to talking about the Jews, it always leads to the temple and the endowment, because we, of the Restoration, have to take the fullness of the gospel to those people, and we have to go in a different way than others. God does not design that his church shall be confused with others. Its supremacy must shine forth so that the Jews will recognize the authority of Jehovah in it, and be led to accept Jesus Christ as their looked for Messiah.

L. P. S.

## THE LOVE OF GOD

Love is the key to the richest of life,  
Whether received, or from our hearts given;  
Love is the Latch for banishing strife  
From souls by evil riven.

Love is the light that can never fail,  
Wherever shadows deep are falling;  
Love is the voice of surest hail,  
When treacherous sounds are calling.

It is Love for fallen man's estates,  
Christ's sacrifice supreme impels;  
It is Love that opens the gates  
Where God the Father dwells.

Whatever else may betide us, or go,  
In all this fateful world, my brother,  
Salvation comes to high, nor low,  
Till we have learned to love each other.

James E. Yates.

# FAMINE

By James E. Yates

**"For the Earth Was Smitten That It Was Dry."**—Heleman, 4: 8.

Famine has been sent upon nations in past ages because of their wickedness. This terrible drought in the United States of America is not a mere freak of nature. It is a curse upon the people because of their wickedness.

**"I Have Withholden the Rain From You."**—Amos 4: 7.

God does not withhold the blessing of rain, or send the curse of floods and too much rain in other places, without a cause. The word of God declares that cause to be wickedness. Even many of our church people, who should know better, have come to the point where they seem to think they can have their heads filled with worldliness, and their hearts filled with righteousness at the same time. Such a mixture of worldliness and piety, or, in fact, such a mock Spirituality may be made, or foolishly allowed within our hearts; but when such a mixture is made, it becomes more poisonous and even more deadly to all that is noblest in spiritual life than is worldliness alone and unmixed with that which makes the whole mess a deadly hypocrisy.

God will not be mocked. When a nation is ripened in sin and iniquity, the harvest of destruction follows.

"Hear this word, ye kine of Bashan, \* \* \* which oppress the poor, which crush the needy, \* \* \* The Lord God hath sworn by His holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your prosperity with fish-hooks. \* \* \* **And also I have withholden the rain from you,** when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city; (Flooded Denver, and parched Independence, Mo., for example,—J. E. Y.) One piece was rained upon, and the piece whereupon it rained not, withered."

"So two or three cities wandered unto one city, to drink water; but they were not satisfied; yet have ye not returned unto me, saith the Lord."

"I have sent among you the pestilence after the manner of Egypt: \* \* \* and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord."

"I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked from the burning: yet have ye not returned unto me, saith the Lord."

"Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel."

"For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning and the darkness, that treadeth upon the high places of the earth, the Lord, the God of hosts is His name."—Amos 4: 1-13.

Then in the fifth chapter the prophet Amos goes on to say:

"Forasmuch, therefore, as your treading is upon the poor, and ye take from him the burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink the wine from them. For I know your manifold trans-

gressions and your mighty sins: they afflict the just, they take a bribe, they turn aside the poor in the gate from the right. Therefore the prudent shall keep silence in that time; for it is an evil time."—Amos 5: 11-13.

This "evil time" is to be brought about by wickedness, and by the Lord withholding the rain as He says, and by famine and pestilence.

Such calamities came upon the wicked before, according to the prophecy. They are now coming upon the earth again; and for the same reason.

**"I Will Command the Clouds That They Rain Not."**—Isaiah 5: 6.

When God gave His people the gospel, they became a favored people when they accepted it, and were likened unto a "Choice Vine."

But when the church so far embraces worldliness that it becomes difficult to distinguish between the disciples of Christ and the people of the world, then it is that wickedness is ripening, and the judgments of God must follow.

Worldly minded members of the church may excuse themselves in the thought that God will wink at a little sin, or at a little indulgence of worldliness, but if we do so, we but deceive ourselves, and at the last we must pay the price for our folly.

**"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God."**—Jas. 4: 4.

When we of the church look upon the parched and suffering lands in this terrible crop failure year of 1936 here in the United States of America, and read the word of God pertaining to these things, should we not examine ourselves whether we are free from the contaminating elements of sin and of worldliness?

For God is no respecter of persons, and if we who know the better way of obedience unto righteousness, should live by a lesser light than we know, how can we hope to escape the sufferings of, and with the ungodly?

"For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."

"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth."

"In mine ears saith the Lord of hosts, of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah. Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night till wine inflame them!"—Isaiah 6: 7-11.

Thus warns the prophet Isaiah, and it is in the sixth verse that the Lord speaks to say: **"I will also command the clouds that they rain no rain upon it."**

In similar forecast the history of the Nephite Record gives us the following plain paragraphs; as well as many other similar prophecies concerning our present time in the history of the world, and concerning this present government in the land of America:

**"For the earth was smitten that it was dry, and did not**

*Continued on page 124*

## THE PURPOSE OF THE RESTORATION

By Wm. F. Anderson

"That they all might be one."—John 17:21.

To all believers in the Restoration is addressed this appeal in the hope it may help in bringing to pass an answer to the sincere prayer of the Saviour, that there might be a unified people through which he could work for the accomplishment of his purpose.

In 1820 when Joseph Smith as a lad went into the woods by himself to pray, he was troubled and confused because he did not know which of the churches represented there was right. He needed wisdom, and so followed the admonition found in James 1: 5; he sought wisdom. God had respect for his prayer, and gave to him the information that there was something wrong in the Christian world, and he was told that he, if faithful, would be used as an instrument to restore the true way to mankind.

The purpose of this Restoration was to raise up a people who would properly represent Christ among men, and in the teachings of Christ and his ministry we find that the greatest instrument is a united people. "Except ye are one ye are not mine."

It is not needful to call attention to the circumstances just immediately following that experience in the woods, so we pass over them, and come directly to the years 1828 and 1829. In July, 1828, the Lord said, "The works, and designs, and the purposes of God cannot be frustrated, neither can they come to naught," and to those who believe God, that statement is true.

In April, 1829, the Lord spoke again and said, "A great and a marvelous work is about to come forth unto the children of men," B. of C. 5: 1; and in the third verse we note, "Now as you have asked, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion." That which was most needed was a united and a pure people. The "cause of Zion" has not yet been brought forth and established. The people of the Restoration like the churches at the time Joseph went into the woods to pray, are divided rather than united. Let us seriously ask ourselves the question, 1st, should we be divided? 2nd, What divided us? Surely the answer to the first question should be, NO, and the answer to the second is very apparent; the devil, error and changes that crept in.

If we can find just how the seeds that finally brought about the division first were sown we might find our solution.

I wish now to invite you to another revelation that was given in June, 1829, and we there read where God gave instructions as to the manner of building up the Church of Christ, B. of C. 15. D. & C. Reorg. 16. Utah, 18. I would like to quote it all but wisdom directs otherwise; you get your book and read, "Wherefore you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written concerning my church, my gospel, and my rock." (Emphasis mine.) In the Doctrine and Covenants we find the word foundation inserted. It is not found in the original manuscript. A foundation is something to build on, not the full or complete structure. We are informed that the Book of Mormon contains the fullness of the gospel. If it is the fullness it could not be just the foundation. Just a little farther on we note (D. & C.) these words:

"Behold you have my gospel before you, and my rock, and my salvation," not the foundation. Surely in the New Testament and the Book of Mormon we have the pattern by which the Church of Christ was established, and the church in this day was to be built according to "Things written." We note in that same revelation that certain men were given instructions as to the manner of the building. But first let us go to the Bible, and we read where Jesus went up on the mountain and prayed all night, and in the morning he called his disciples together. Of them he chose three, and set them over His Church, calling them a Presidency; after which he called twelve and sent them forth, and when he came to this land he also set in the church first a Presidency of three, after which he chose twelve, etc.

Now dear reader, you know that this is not true, for in both instances Christ chose twelve, not fifteen. In June, 1829, the Lord directed Oliver Cowdery and David Whitmer that they were called with the same calling as was Paul. Paul was an apostle; David and Oliver were to be apostles, yet they never did occupy in that quorum. Who made the mistake, God or men? Again the Lord instructed Oliver and David to choose out UNTO twelve. The word "unto" is left out in the D. & C. and you know what is said concerning those who add to or take from the word of the Lord.

The twelve were not placed in the church until 1835, February 14th. Why the delay? Oh, it has been said that there were not men enough in the church from which to choose twelve. Strange, is it not, that the Lord would instruct two men to search out unto twelve when there were not enough to select from. It is rather strange also that God would select a committee to perform a certain work some six years before time for the work to be done. But let us take a look and see if there were men qualified to act as special witnesses at the time the Lord selected those two men. We find on the fly leaf of the Book of Mormon, the names of eleven men who claimed to have handled the plates and to have seen the characters. Three of that number were shown those plates by an angel, and adding to that number we have Joseph Smith, twelve special witnesses who could testify to the world that they had seen and handled the plates and knew that the story was true. I might say there have never been twelve men more fully qualified to occupy as apostles than those twelve men were. They were selected as special witnesses, and each of them stood by his testimony till death. They were as qualified to be apostles as were those chosen by Christ to witness to the world that he had lived, died and risen again, and had ascended into heaven. Yet because of the intervention of Satan those witnesses to the Book of Mormon were never permitted to occupy where the Lord wished them to be. The twelve chosen during the ministry of Christ on earth were men who could say "I know; we handled; we not only saw, but we placed our fingers in the wounds; we saw him ascend." When we consider the choosing of the twelve on this land in Nephite times, we find they, too, could go to the people and bear a definite testimony. So in the restoration and the coming forth of the Book of Mormon no twelve men were more qualified than the witnesses to the Book of Mormon to be special witnesses to the coming forth of this latter day work, and had those men in the early days of the Restoration given

heed to the instruction of the Lord and not gone in their own way, we might have had a different story to tell. But like many who preceded them they followed in their own way, and instead of selecting out twelve, they reversed the order, and chose a High Council, a High Priest order, or High Priests, and a Presidency of the High Priesthood, which developed into a Presidency over the whole church, thus we find the apostles were chosen last, rather than first, when Paul said, "God set in the church FIRST apostles."

During the period from June, 1829 till 1835 a number of errors crept in, and changes took place. We will call attention to one. On May 3rd, 1834, the name of the church was changed from the "Church of Christ" to "The Church of the Latter Day Saints." The name of Christ was taken off. Thus it became a man institution largely, and while the church was under the name of "The Church of the Latter Day Saints," on February 14, 1835, apostles were selected. See Reorganized Church History, Vol. 1, pp. 149, 453, 454.

I would like to call your attention to a revelation given in September, 1832, known as Sec. 83: 8, Reorganized and 54: 58, Utah editions. Just a little over two years after the church was organized, the Lord told them. "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay."

The whole church was under condemnation for treating lightly the instruction they had received. They did not rely on the things "that were written and build accordingly. They were told to keep the commandments and "seek to bring forth and establish the cause of Zion," to be of one heart and one mind; righteous, perfect. "Out of Zion the perfection of beauty, God hath (will) shined. Psa. 50: 1. Zion is to be the perfection of beauty. Zion has not yet put on the beautiful garments of love, unity, peace. Satan does not want the people of the Lord to be united; that would thwart his designs.

The Restoration has not yet accomplished that for which it was intended. The past has been marred by failures. Is it not time that we who believe in the divinity of this great work of the Restoration were putting aside strife and selfishness, and our differences, and coming together in the things on which we are agreed? Let us for the sake of Him who did so much for us, put aside for a short time our hates, and our differences, and seek God in humble prayer to set us right, and help us to unify by being able to segregate the truth from the error, and if we are honest we must admit there has been (is) error mixed with truth. Error is what has divided us. The Restoration can never accomplish that which the Lord intended in its present divided condition.

What better is the Restoration in its divided condition than the religious world was when the boy went into the woods to pray, wanting to know which of the churches was right? We cannot with any degree of consistency sing, "We are not divided all one body we; One in hope and doctrine, one in charity." We are divided, and if as a Restoration we hope to accomplish the work of, "Bringing forth and establishing the cause of Zion," we must lay aside our differences and come together on the common ground on which we all agree.

We appeal unto you our brethren of the various factions to meet with us in earnest humble prayer that God might help us, and set us right, that we might be able to accomplish the work intrusted to us.

Whosoever will, let him come, the time is at hand, and the coming of Christ is near; we must prepare the way. "We must not wait for now the time is ours." May God let his Spirit touch and quicken everyone who loves him, that they may see the signs of the times.

We have wasted much time in useless contention over the question as to who are the accepted ones, when we ought to know that only by strict obedience to the teachings of the Master can we hope to be acceptable. Again let me urge the need of asking God, unitedly, without any preconceived ideas, but with an open mind, willing to do as God directs, letting him speak through whom he will. "Where two or three are gathered together in my name, as touching one thing, behold there will I be in the midst of them." Surely God would hear us if we were to come with an earnest desire that He might have his way in the doing of the work.

"Come now and let us reason together, saith the Lord."

May God help us to see the need is the earnest prayer of the writer.

## ONWARD CHURCH OF CHRIST

Christian soldiers represent the church advancing with Christ at the head as the leader, determined to fight on until He has put all enemies under His feet. Then cometh the end when the Son of Man will become subject, himself, that God may be all in all.

God uses human agency. The church was established, and for 40 days was instructed by Christ. Even then further light and revelation were needed to convince the ministry that the word of God was to be extended to the Gentiles that they might have the gospel of repentance unto life.

We find the ministry established with a bishop, or overseer, with strict qualifications outlined in Titus 1: 7-9

and 1 Tim. 3: 1-7.

The office of elder is plainly taught in the New Testament. The office of synagogue ruler is a prototype of the New Testament elder. Both had charge of the local assembly. Acts 14: 23, speaks of elders appointed in every church.

1 Timothy 5: 17, says to let the elders that rule well be counted worthy of double honor, especially those who labor in the word and teaching.

1 Thess. 5: 12-13, Paul speaks to the church of the Thessalonians—"know them that labor among you, and are over you in the Lord—to esteem them very highly in love for their work's sake."

1 Peter 5: 1-3. Peter speaks, exhorting the **elders** to tend the flock, exercising oversight willingly, and not lord it over their charge.

We might well consider the words of Nephi that priest-crafts are that men might preach and set themselves up for a light for personal gain and praise of the world, but seek not the welfare of Zion. See 2 Nephi 11: 106.

The Articles of Faith, speaking in a more modern way, say that general church officials should not dominate or interfere with local church affairs.

The office of deacon is not given the importance it deserves, as described in 1 Tim. 3: 8-13. The record speaks of their "holding the mystery of faith in a pure conscience" that they might gain for themselves a good standing. This is distinctively a New Testament office, and the duties are as helper or assistant.

Then what is the ministry entitled to? Deut. 25: 4, says, "Thou shalt not muzzle the ox, when he treadeth out the grain." (corn—1 Tim. 5: 18). Surely the Christian ministry is entitled to as much as the ox. Well might Paul say, "Have we no right to eat and to drink?" Even so did the Lord ordain that they that proclaimed the gospel should live of the gospel. And yet, how many of the Christian ministry can say with Paul (1 Cor. 9: 18, 23.) "When I preach the gospel, I may make the gospel of Christ without charge," and he did all things "for the gospel's sake." Other scriptures on this point are 1 Thess. 2: 6, 9 and 2 Thess. 3: 8.

In Luke 10: 7, the ministry of the Seventy are told that the laborer is worthy of his hire, and are instructed, if in a house of peace, to remain, eating and drinking such things as they give.

Matt. 10: 10 tells the apostles that the laborer is worthy of his food; to search out who in the city or village is

worthy, and there abide. The teaching is plain that the working ministry should be provided for and their families provided for out of church funds. Every one of the Quorum of Twelve should be a full time missionary and the church should provide the needed support.

A forward step would be the taking a census of every member in the church to get the ages, approximate income, family expense and ability to give. The giving should not be compulsory, but willingly, and every one should be visited.

A second forward step would be a new song book. Let us appoint a music committee to select suitable songs. The plates are handy for a great many of the songs we would want. The Church of the Nazarene gives the cost of new stereotype plates around \$7.50 and \$9.00, good for 200,000 copies. On the basis of all new plates and 2,000 copies, the cost for 100 songs bound in books would be \$900.00 for plates, and \$500.00 for labor. Our new plate expense would be light because we would use many songs already in use for which plates are already made.

Then the church is going to need a suitable building for church offices or headquarters. If the church is to have a future, we should plan for this.

One more step may be called a social service provision. The Mennonites, the Church of the Brethren and the society of Friends are provided to care for the disabled, the unemployed, the ones worthy of Christian relief when unable to help themselves, and do not have to take the world's charity.

I consider these things worthy the consideration of the whole church and every member, providing for "things honest in the sight of all men."

Royson F. Bingham,  
3406 Lexington, Kansas City, Mo.

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## FROM THE MAIL SACK

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Brother Rolland Sprague, of Independence, writes that many things have happened since he last wrote to The Advocate. He thinks they have mostly been of an upward and onward nature. He regrets that some have lost interest and the church has been deprived of their support. He says:

Let us not pay attention to the words of discouragement that come to us, even though they come from one supposed to be of God. Such a spirit is not of God. Remember that our lack of interest slows up the work of God for a time, at least, and that if we are not careful we shall eventually be pushed aside or drift away of ourselves. Many spirits have gone abroad to deceive. In this connection I should like to give you an experience I had about three months ago. I had retired for the night and lay in a prayerful condition, doing my best to keep from my mind all things of the world. I desired to know for myself as to the truthfulness or not of the messages. I asked God to show me in no uncertain terms. At that moment there seemed to be in the room something dark and dreadful, filling me with fear such as I had never known before, making me afraid to even move my arms. I finally got enough courage to command it in the name of Christ to leave, which it did, and a feeling of peace

came over me. The next morning I went up to the church office and one of the first things Bro. McClain said to me was, "Here is an article Bro. Willard Smith sent in about the messages." I believe it was an answer to my prayer, because it removed forever from my mind any uncertainty about the messages. I know now that they are false and that their object is to deceive God's people, which they have done in many cases.

I believe this manuscript of Bro. Smith's should be published. It would cost nearly forty dollars (\$40.00). If there are those who would care to help, they could send to Bro. McClain.

May God's best blessings be with all his children and may we walk in harmony with his teachings.

Sister Helen Schuyler of Everson, Washington, writes a comforting experience she had. In a dream it seemed some of her family were gathered in a large living room. There was a door leading out to the front porch which faced the east. Her nephew, a young man of twenty-five or little over arose suddenly and went outside. He came in directly exclaiming, "Come and look!" They all quickly followed. In the east appeared a great mountain,

not snow capped mountain, but more like the foot hills. It stood out dark against the sky where the first streaks of early morning were just appearing. The mountain itself seemed to give off light. In the sky were a multitude of angels robed in lavender garments. From them, also, light seemed to radiate. I awoke with a feeling of peace and joy.

The sister sends two verses she composed.

Beautiful sunshine came into my heart;  
Oh, stay there forever, and never depart.  
All my dark night has gone away,  
Leaving just sunshine and brightness of day.  
I'll follow my Savior; he'll show me the way;  
Whenever I'm with him I'm happy and gay.  
My duty I'll do as best I can see,  
And go with my Savior where ever it be.

### From Some Little Folks in Wales

Dear Sister Sheldon: We, attending the Church of Christ here in Wales, would like to write you of what we do. We expect that Brother and Sister Flint have already told you about us. We all loved Brother and Sister Flint and the things Bro. Flint taught us each Sunday morning. We would like him to know that we are still attending and doing our best to carry on. In our Improvement Society which is held on Monday evening the brothers and sisters placed tickets in a hat. Each had to answer his own ticket. As there was time to spare at the end of the meeting they gave us children the tickets to see what we could do with them. My ticket said, "Who did the angel come to with the restored gospel?" The answer I gave was that he came to a young lad of 15 years of age and his name was Joseph Smith. I also recited the 14th Chapter of Revelation, the 6th and 7th verses, which were the first part of the restored gospel that I learned from Brother Flint. I have learned a lot since then. We were also in Sister Flint's Sunday school class, and we would like her to know that we still attend and Elder J. Jenkins is the teacher.

Dear Sister Sheldon, we would like to tell you more of the things Brother and Sister Flint did for us, but we'll leave that for another time. We hope that God will bless you all, and that one day we may all meet together.

From three Church of Christ children, and we are aged 11, 9 and 9 years.

Enid Griffiths  
Dily Griffiths  
Joan Morgan

Dear little Brothers and Sisters: We are going to answer your letter here in the Advocate so that other Church of Christ boys and girls can share our correspondence. I want to say that The Advocate is just as pleased to hear from the children as from the grown-ups. I think I was a little more pleased when your letter came, because I thought it was so nice that you wanted to write. I am sure Brother and Sister Flint will be very happy when they read your letter in The Advocate, and I will not tell them a thing about it before hand; we will surprise them. I hope you will keep on attending church and Sunday school and the Improvement Society. I thought that plan of putting tickets in a hat with gospel questions written on them was very interesting, and I am glad that you could answer some of them. Bro. and Sr. Flint will

be proud of you.

I hope other boys and girls will write, and we shall be glad to hear from you again some time.—Editor.

### TEN BAPTIZED

A good report from our new apostle, Leon A. Gould, follows:

Bemidji, Minn., Sept. 11, 1936.

Editor Advocate:

Just a line from the land of the North. Sunday the 6th was a red letter day for the Bemidji Local, when Elder Winegar and the writer were privileged to induct ten precious souls into the kingdom of God, through the waters of baptism.

Those baptized were Bro. Christian Holm (who accompanied us on our recent visit to Independence) and his wife; Bro. and Sr. Warren Ray, and Bernard Ray, grown son of the latter couple. Also Bro. and Sr. Harry Bunker, and three of the Bunker children, Beulah, Lloyd and Etta.

These baptisms were the result of an intensive gospel effort carried on over a period of almost three years during the seasonable weather, when meeting together was possible.

These people have been taught in everything pertaining to the restoration movement that could be covered in that length of time, not forgetting the factional aspect of the Restoration as it stands today, deplorable as it is. We have sought neither to cover up nor apologize for the failures of men, but have persistently held up Christ our Savior as our example.

One thing we are certain of, and that is it would be practically useless for factions harboring secretism at the head to labor among Lutheran people. And when the winning of souls becomes more important to the entire Restoration than hobnobbing with fraternal orders, and the promulgating of man-made secret endowments and other heresies, Zion will arise and shine, but not before.

The local church here has purchased an eighty-acre tract on which to erect a place of worship, and in time we hope to see a nucleus, where All Things Common, and Equality, will be something more than an undemonstrated theory.

The baptisms aforementioned were witnessed by a large crowd of interested saints and friends, and were so arranged that as one officiating minister was leading a convert from the water, the other was leading one in, which was a very pleasing arrangement.

The confirmation service in the afternoon sacrament meeting was inspirational, a happy and enjoyable time, with the Good Spirit present.

A united effort to push the work forward will show gratifying results everywhere. And I am reminded of a poem published in a past issue of The Advocate, entitled "Two Kinds of People," in which the poet divided the world's masses into but two classes, the "people who lift and the people who lean."

We need to lift unitedly to see the work advance. We have too many "leaners," and unfortunately some who are dragging their feet.

Lay aside and forget petty personal grievances. Christ and his work are of more importance—the only thing that really counts.

In gospel bonds,

Leon A. Gould.

### NEWS FROM ACROSS THE SEAS

Ofttimes, we missionaries and members of the quorum of Twelve, receive letters from friends and members of the church that bring us a measure of pleasure, which we feel to pass along to others, in the hope of giving them the same pleasure. The following letter from our brethren in Wales is such a letter, which we pass on to the rest of the church, as an expression of gratitude and appreciation from them for the splendid sacrifice which was made by the church in sending Apostle Flint and his good wife, Freda, over to that country.

I shall not soon forget the experiences we enjoyed in the quorum on the occasion that the question arose as to the propriety of sending a member of the quorum of Twelve from America to our brethren across the sea. During the time the matter was being discussed, one of the brethren proposed the name of Brother Flint. Immediately following Apostle Jas. E. Yates arose, and by the Holy Spirit, spoke in prophecy, and gave us to understand that it was the will of the Lord that Brother and Sister Flint should be sent to that mission, and that if it were done, they would be blessed in their work, and that a greater degree of confidence would be restored in the Church of Christ. With others of the brethren present I received the witness of the Spirit to its truthfulness. I have not regretted the effort that was made, though I regret that circumstances were such that they could not continue in that mission for awhile longer. But as we have learned, the distressing financial conditions over there are very serious, much more so than here in America, and for that reason it was almost impossible, because of government regulations, for the people there to assist them in a temporal way. So, after our missionaries had succeeded in forming encouraging contacts and establishing the work on a more solid foundation, it was concluded as a matter of wisdom for them to make their sojourn in that country shorter and to return to America, which they did the later part of August.

We are thankful therefore, for the letter which follows, which gives us an insight into the feelings and reactions of the membership in Wales toward the Church and its general officers in this land. And we share with them the thought, "trusting in the future, Zion shall be established and that we shall all gather to the little spot where we all shall sit under our own vine and enjoy the blessings and gifts of God," etc. The letter follows:

19 Wood Street, Garden City, Gifach Goch,  
Nor, Tonyrefail, Wales.

Dear Brother (Wheaton):

I have much pleasure in writing you at this time. I am overjoyed to read through our Church paper the good news and the work our missionaries are doing. Well I must say that we enjoyed the visit of our Brother and Sister Flint, because they have established a love and unity amongst us that shall long be remembered. We feel, dear brother, that you and your brethren should know that they accomplished the work God had for them to do, and the church at Gilfach Goch, Wales, passed a resolution to this effect as follows:

"Resolved, that we, the members of the Church of Christ, Wales, express our love and gratitude in respect of the work accomplished by our Brother and Sister Flint in this land."

"Also, our missionaries have established a love between you members and us that shall be in our hearts forever, as you know that the love had been severed by false

teaching and misrepresentation, but thank God, today we are united with you and all our brothers and sisters across the waters, and we feel grateful to our brothers and sisters out there for sending and sacrificing for Brother and Sister Flint to come among us. We have many interested in the Restoration. Our prayers shall be on your behalf and our brethren of the Twelve, that God shall still direct them to stand firm and faithful to the trust that has been placed in them, trusting that in the future, Zion shall be established and that we shall all gather to that little spot, where we shall all sit under our own vine and enjoy the blessings and gifts of God,—that we shall sing together:

"Glorious things are sung of Zion,  
Enoch's city seen of old,  
Where the righteous being perfect  
Walk with God in streets of gold,  
Love and virtue, faith and wisdom,  
Grace and gifts were all combined.  
"As himself each loved his neighbor  
All were of one heart and mind."

May God bless his work and ministry everywhere.

Yours in Gospel Bonds,

Bro. George Allen.

In conclusion, we would say to the brethren of Wales, may God bless you, and may we each see the day when He shall "bring again Zion," and we shall all realize the hopes we have had kindled in our hearts by the revelation of God through the Restoration. It is indeed good to see the dawning of a brighter day, when we can clasp hands with our brethren across the waters in a common cause. May we continue to enlarge upon this brotherhood, and seek to form a closer co-operation in all of our church activities as the result.

Most sincerely your brother in Christ,

Clarence L. Wheaton,  
of The Quorum of Twelve.  
1101 W. Orchard Street;  
Independence, Missouri.

### INDEPENDENCE LETTER

Well, it seems nice to be back in Independence after an absence of over five years. There is a "fly in the ointment," however. Two of our boys remained in Idaho, at least for the present. But sooner or later in every family comes a time when the young leave "the old nest." Of course we rear them with that expectation, only it came a little sooner than I expected. Perhaps it always does.

The weather here seems pretty hot to us because we came from a cooler, higher altitude, and we can't seem to get enough air into our lungs. But everyone is rejoicing because, thanks to the recent rains, it is cooler than it has been for some time. Everything is looking fresh and green again. But I notice a lot of dead trees about, silent reminders of the drouth. I hear some talking of putting in late gardens of quickly maturing vegetables, now that the rains have come. It makes me think of "the early and latter rains" of Palestine.

As you see, they have put me to work by selecting me as correspondent at our local business meeting a week or so ago. So if you don't find much news in this little column please overlook it for I haven't been here long enough to get hold of all the news.

However, I should like to digress from the purpose of this column to say to my many friends who read this, to whom I had promised to write and, so far, failed; please



consider this a fulfilling of that promise. I like to keep my promises, but I am a busy missionary wife; my time is limited and my means more so. I think of all of you often and shall always cherish the friendships made. But my husband's work requires a lot of stamps and I have felt there weren't many could be spared for me.

Here let me say that Bro. Wheaton has been elected pastor at Independence. Perhaps this requires some explanation, since he is a member of the Quorum of Twelve. At the meeting of the Twelve and Bishopric Aug. 1st, a petition came from members of the local church to the Twelve asking their concurrence in the possible selection of Bro. Wheaton. The Twelve replied that the matter was not within their jurisdiction; that Bros. Moler and Bozarth were in charge of this field. Both brethren assured the congregation here that they had no objections if the people wanted Bro. Wheaton to act as pastor. However he was given joint charge with Bro. Yates of the western states. So, for the present, at least, he is holding down both jobs, and expects to leave Thursday, Sept. 17th, for the Northwest.

The local priesthood was called together Monday night by the pastor and it is reported that a revival of interest was manifest, at which time a renewal of effort was promised by all in their respective offices.

I am informed that aside from Bro. Wheaton and Bro. Smith, who is enroute to his field, the speakers of the month include Bro. Arthur Yates, Bro. Joe Yates, Bro. A. S. Wheaton and Bro. W. O. Closson.

This seems to be almost entirely about my own family but maybe you will pardon it this time and I will try not to have it so again.

Your sister in bonds of the gospel,

Angela Wheaton.

### EXTRACTS FROM AN ADDRESS MADE TO THE PRIESTHOOD, MONDAY EVENING, SEPTEMBER 14TH, BY THE NEW PASTOR, C. L. WHEATON

Sensing the needs of the church here in the center place, I have given considerable thought to a program that would enable us to move forward towards our goal as a church, i. e., the laying of the foundation of a real Zion and making ready for the gathering of the saints preparatory to the second advent of Jesus Christ.

First steps toward that end is to establish the confidence of the membership in the ministry or local priesthood by meriting that confidence. The priesthood should get themselves in order. If there are personal grievances that prevent them from working together in a brotherly way, this condition will be reflected among the membership of the church, and there will be lack of co-operation all along the line. For this reason, as pastor of the church, I must insist that if differences exist among members of the priesthood, that these differences be adjusted in righteousness that they may be in a fit condition to serve the membership. If we as a ministry hope to magnify our calling to the highest possible degree, we must teach the truths which the Master gave by example as well as by precept. Let us exert ourselves to merit the confidence and support of the membership here and thus contribute our part toward that preparation that is necessary to establish the Zion condition toward which we have all been looking.

As touching relations between the local and the general church, Rev. Carlos G. Fuller of New York City was quoted, who makes the observation that "soon or late, all men must learn that the law of life is co-operation, both for individual relations and relations between nations. The only final alternative to co-operation among men and nations is that men shall die by each other's hand." Bro. Wheaton said that the same principles applied in church relations: that if we insisted on "rugged individualism" in the church instead of blending our efforts for the common good that we would hinder our own best interests and make the church ineffective as well.

### MOST IMPORTANT OF ALL

Necessary to the progress of the Church of Christ above all else, is the personal righteousness and spiritual life of its members.

People whose personal right living entitles them to that marvelous indwelling of God's Holy Spirit from day to day, will meet all of life's problems in a better way than could be possible otherwise.

For the Church of Christ (wherein it is now possible to have all its decisions settled by "The Voice of the People" as never before since the Nephite age) the most important factor for progress as a Church, is a spiritually illumined membership, eschewing all evil and the folly of worldliness, and daily serving God with a conscience void of offense toward all men, and with whole-hearted devotion to Christ.

This duty, this privilege, this glory, is set before us all. By the power of the Holy Spirit, only, will the people of the Church be able to see and to understand the will of God. For it is by that light, and no other, that the mind of man can discern that which will exalt life to its proper estate and unto eternal salvation.

By the grace of the Holy Spirit, only, can courage be obtained that will enable us to endure the discouragements and trials we shall have to meet, and achieve victory over the vice and carnality which are upon the right hand and the left, and which are **certain to destroy every life not thus protected**. It is therefore the real indwelling of the Holy Spirit which is most important of all. This is vital, for no spiritual salvation is possible without it, and without **personal righteousness upon our part** that Spirit can not abide with us. Let us therefore examine ourselves mercifully in the light of His word, and with repentance from every evil we can discover within, make ourselves instruments of service in the hands of God. This is Christ's way, and is the only way of salvation for all mankind.

James E. Yates.

### MISSIONARY NOTES

In a letter to Independence, Bro. James E. Yates says: Wife and I have just arrived in this part of Arizona (Phoenix) and will begin activities in the gospel work here tomorrow. While at Cottonwood, in the Northwestern part of the state, recently, I was invited by the Methodist pastor there and his congregation to preach in their church. I did so. Wife attended and took part by prayer. The Holy Spirit was present in the meeting and the people felt it's sacred touch. Friendships were established and existing friendships strengthened. Good was done.

Bro. Wm. F. Anderson was in West Virginia when last we heard from him.

Brother Bozarth passed through Independence on his way for a brief visit to his home and then on to another part of his mission. He had been laboring in the Far West country where the early saints were driven out and where prejudice is still strong.

Bro. A. M. Smith was in Independence a short time in the early part of September, working as auditor on the church books. He was on his way to his field in the northern states.

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**SUNDAY SCHOOL DEPARTMENT**  
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**LESSONS FOR OCTOBER**

- Lesson 1 ----- October 4  
**The Macedonian Call**  
 Acts 16: 6-15; Romans 15: 18-21.
- Lesson 2 ----- October 11  
**Becoming A Christian**  
 Acts 16: 22-34; Phillippians 3: 7-14.
- Lesson 3 ----- October 18  
**The Spoken and the Written Word**  
 Acts 17: 1, 5-11; 1 Thessalonians 2: 7-12
- Lesson 4 ----- October 25  
**Christianity As Love**  
 Acts 18: 1-4; 1 Corinthians 13: 1-13.

**GIVE SOMETHING TO DO.**

If you have a restless class, the probability is they need to be given something to do. Try this plan, suggested by a nationally known writer on International lessons. Tell the entire class to come prepared to give the lesson story in turn. Let one of the pupils begin the story and talk for a minute, or until something is omitted or wrongly stated. The rest of the class will listen attentively, for the one who detects a mistake will pick up the thread of the narrative and continue until he makes an error, and so on until the lesson story has been told. Different ways of handling the plan will suggest itself to teachers.

**SCRIPTURE SHOULD BE MEMORIZED.**

The same writer lays emphasis on the value of memorizing Scripture in the Sunday school, for it is rarely required at home these modern days, he says. The teacher should at least insist that the pupils in the class learn the golden text each week. "Then the thirteen texts can be repeated in concert on each review Sunday.

The writer says he will never forget when his parents required that he learn the second commandment. He thought it was "too big for such a little boy." "The parental reply was that supper could not be eaten until that commandment could be accurately repeated. That boy was on time for supper, and the Scripture memorized that afternoon has been useful ever since."

A store of apt scripture quotations is of inestimable value to the good conversationalist or the public speaker. Listen to some of our orators over the radio, or read their addresses in the newspapers, and notice how effectively they bring in scripture verses at climax points. We shall never forget a high school oration at gradua-

tion exercises, one time, or rather, we shall never forget how dramatically the young orator closed his address with, "To your tents, oh Israel."

**THE RANKING OF SUNDAY SCHOOL AND CHURCH GOERS.**

The following will be of interest to our Sunday school people. We quote from an article in the **American Magazine** for August, by Dr. Henry C. Link, Ph. D., director of the Psychological Service Center, New York.—Ed.

"I have just finished analyzing tests that I have given to more than 2,000 adolescents in the last three years, and find that, with few exceptions, children who go to Sunday school have better personalities than those who do not. Recently, as psychologist in charge of analyzing results of 73,226 tests given by the Adjustment Service Bureau of New York, I found that adults who belong to the church average distinctly higher in personality traits than those who do not. \* \* \* I believe that religious philosophy is the best philosophy—the finest fruit of man's experience. I see the truth of the great religion demonstrated in my office every day."

**THE BIBLE AS LITERATURE.**

From the London Chronicle.

Sir Arthur Quiller Couch, in his address on the English Bible at Cambridge, rightly laid stress on the priceless value of the authorized version as the greatest book of English prose. No one will dispute its title to that pre-eminence. What a marvel it is that this matchless translation, with its noble majesty, its glorious poetry, its divine simplicity, its ecstasy, its pathos, its tenderness, every chapter instinct with beauty, every verse ringing like a sweet-toned bell, should have been produced by forty-seven men, none of them, as "Q" reminds us, celebrated, outside their share in the translation, for any superlative achievement.

Some persons who set courses of study in English literature omit to take account of the Bible. It is an amazing omission, for the authorized version has had incomparably more influence on English literary style and on our English speech than any other book, or than all other books put together. Taine, that discriminating and sympathetic critic, realized how the style of the Bible had, so to say, inwrought itself into the life of England, and interwoven itself into the very texture of English literature. "Q" detects the influence of the Bible in Izaak Walton and Bunyan, in Milton and Sir Thomas Browne, in Addison and in Gibbon. Taine writes admiringly of Macaulay's Biblical metaphors; Ruskin, we know, from his own words, found in the Bible the basis of his entrancing style; the secret of John Bright's noble oratory is to be found in his habitual study of the one book. Well may Sir Arthur Quiller Couch say "it is in everything we see, hear, feel; it is in our blood."

The American Bible Society has published seventy-six millions of Bibles, New Testaments and Scripture portions. No less than sixty-nine languages or dialects have been employed. The Society is one hundred and twenty years old. As soon as their new quarters are ready, they will move from the old Bible house in Astor Place, New York, to the corner of Park Avenue and 57th Street in New York.

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**EDITORIAL BRIEFS**  
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**DID NOT ACCEPT UTAH MONEY**

Many still hold the idea that the Utah Mormon Church financed the Church of Christ in the Temple Lot suit years ago, brought by the Reorganization for possession of the Temple lots, in spite of the fact that the story has repeatedly been denied, as we are informed it has been by C. L. Wheaton, an original member and an official of the Church of Christ. For the benefit of the public we inquired if the Church of Christ accepted a loan from the Utah church at that time, and we were told they did not. The Church of Christ carried the burden that was forced upon them entirely by themselves, at great sacrifice. We have been informed by old time members that men gave their watches and women their wedding rings to raise money to defend the Church of Christ's right to the property. It is claimed that at times divine Providence intervened in their behalf, as in the following instance, for example. The fruit crop of Jackson county was a failure one year, but a small orchard belonging to George P. Frisbey was so freighted with apples that the branches of the trees had to be propped up to prevent their breaking with the weight they carried. The proceeds from the apples when sold was given to the church to carry on its defense in the suit. We have been assured that no help from any outside source was accepted by the Church of Christ during the suit.

**OWE NOTHING**

Wasn't it Shakespeare who said, "There is nothing under the sun?" Well, he didn't live today. An individual approached us the other evening with, "Say, I want to ask you a question, if you do not mind. Has Sr.—a mortgage on the Temple Lot? I heard she had."

There was only one answer to make—No. Sr. So and So has no mortgage on the Temple Lot, neither has any one else. The Church of Christ has never permitted the property to become involved. Nothing is owed on the property to any one. Debt will not be incurred even to build the temple. It is to be hoped that the Church of Christ will never let their zeal run ahead of the sound advice, "Keep out of debt."

**THE NEW PASTOR AND CORRESPONDENT  
 IN ZION**

For some time the feeling has been growing in Independence that the importance of the center place as such, and the probability of developments in these momentous times, made it advisable that the Twelve exercise a more particular watchcare over the Independence church. Hence, when Bro. C. L. Wheaton and his family returned to take up their residence in Independence again, the branch elected him pastor. While it is understood that he can not be present all the time, he will supervise. The near future must record a turning and over-turning that the Lord's work may go forward, it would seem.

Our readers who have enjoyed the too infrequent contributions of Sister Angela Wheaton will be glad to know that she is to be the correspondent from Independence, now, and will be heard from in The Advocate more often henceforth.

**AN ENCOURAGING SERMON**

We were so fortunate as to happen on the campus the Sunday evening that Apostle John W. Rushton, on his way to the British mission, was called upon to speak. We heard a very splendid discourse of encouragement in the Christian warfare. If we have not seen the fulfillment of our hopes and desires as yet, we were reminded that "Christianity is the religion of hope." "It's best is not of yesterday, but in the tomorrow." We all know that this is true. Were it not, we should not be holding on as we are trying to do. We are living and striving for the promise of the future.

We were so much impressed with the sermon that we wished we could pass it on to our readers. We asked Bro. Rushton for his introductory remarks, and he kindly gave us an outline of his sermon, which follows:

**"THE RELIGION OF PROMISE"**

"Godliness is useful in every respect, possessing as it does, promise of life now and of the Life which is to come." Such was the testimony of St. Paul to Timothy. (1. Tim, 4: 8) Christianity is definitely the religion of hope. Its best is not of yesterday, but in the tomorrow. Christianity is not exhausted in achievement but is radiant in prophecy and apocalypse. It is never the "has been" of experience, but always "the becoming." The religion of Jesus Christ is God's promise of what man might be through regeneration, and His church is the promise of the Kingdom of Zion.

"Through his exceeding great and precious promises we are made partakers of the divine nature," said St. Peter.

What does a promise do for us?

- 1st. It reveals an ideal.
- 2nd. It arouses ambition.
- 3rd. It stimulates hope.

In nature we see the promises of raw materials, which in the processes of evolution are being transmuted into new beings. The starry nebulae are worlds in the making. The wild grasses are the promises of cereals, the wild flowers are promises of the glorious and fragrant blooms, which under the skillful co-operation of man's guidance sustain and enrich his life. The baby is the promise of the man. The man "born again" is the promise of the Son of God through baptism in water and the Holy Spirit."

"Now is he the Son of God—but it does not yet appear what he shall be.

"Eye hath not seen, ear hath not heard, the heart of man hath not conceived."

"But we know we shall be like Him—for we shall see Him as He is."

Whatever is the central and dynamic interest of the individual life is the promised reality to him. If Christ is the central fact then to the utmost periphery of his experience Christ will be the evidence. (If Christ is the dynamic power of the church then the Kingdom of Heaven is being realized.

"God—the mighty God hath spoken—out of Zion, the perfection of beauty, God hath shined." Zion is the reflection of the Divinity expressed in terms of truth, goodness and beauty. It is God's promised Ideal of man's social life and must not be cheapened or vulgarized by making it less than our highest concept of His nature and character. With Zion as with man—"Our reach must exceed our grasp." It is our Heaven to attempt to realize the Divine promises in Nature, in Man and in His Church.

J. W. R.

## ZION'S ADVOCATE

Official Publication of the Church of Christ.  
Headquarters on the Temple Lot, Independence, Mo.

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St., Independence, Mo.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST  
Entered as Second-Class Matter May 14, 1929, at the Post Office at  
Independence, Mo., under the Act of March 3, 1879

SUBSCRIPTION RATES: One Year, \$1.00; 6 months, 75c.  
In bundles of twelve or more, for missionary purposes, \$1.00.  
Canadian and all foreign rates, \$1.25.

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## FAMINE

CONTINUED FROM PAGE 115

yield forth grain in the season of grain; and the whole earth was smitten, even among the Lamanites, as well as among the Nephites, so that they were smitten that they did perish by the thousands, in the more wicked parts of the land.

And it came to pass that the people saw that they were about to perish by famine, and they began to remember the Lord their God; and they began to remember the words of Nephi."—Heleman 8: 9.

It is high time now that this great American nation should be reminded—if indeed the masses can be checked in their sin and wickedness long enough to be reminded—that God still rules in the heavens above, and throughout all the earth as well, and that at the present time a great repentance and a great turning to God among the people is the only thing that can avert famine, pestilence, war and plague until both the haughty and the high, as well as the wicked and godless among the poor and the oppressed also, shall drink the cup of woe together.

When repentance comes to us, there will be less mass shouting over silly prize fights. There will be less squandering of time and wealth for low grade entertainment. There will be less fiendish gambling with the means of economic subsistence by criminal money-mongers. There will be less disregard for God's eternal laws governing decent sexual relationship. Less dark deeds planned and executed behind closed doors of secrecy. Less seeming necessity for protective oath-bound institutions. Less murder. Less mass murder called war. Less empty-headed, screech-strengthened base ball (and the like) desecration of Sabbath days; and a little more clean, common-sense, every day, mass morality and Godliness in every way.

Nothing but repentance can bring about these improvements, and nothing but repentance can save the nations. Unless the virtue of sound faith in obedience to the eternal laws of the Eeternal One, can soon become more generally and more correctly evaluated, there can be no escape from the besom of God's judgments and wrath which will sweep all lands of the wicked like a devouring fire. God's justice demands this, as He has given forth His word; and the word of God can not fail.

## FIELDS OF LABOR OF THE MEMBERS OF THE QUORUM OF TWELVE

We wish to announce to the membership of the Church of Christ that pursuant to the act of the last conference and the results of the referendum, that we have rearranged the fields of labor of the members of the Quorum of Twelve so as to provide for the new members of the quorum.

Some changes, of necessity, had to be made in these fields as arranged at the last conference, but in most cases they remain about as they were. We hope that these changes will meet with the approval and support of the membership everywhere, and we would appreciate the co-operation of each member to the end that our missionary work for the remainder of the year may be most successful and conducive of good to the Master's cause. The following is the new list of fields of labor:

Pacific Slope and Northwestern States Missions were combined under the joint charge of Apostles Jas. E. Yates and Clarence L. Wheaton. This joint mission includes the following states: California, Oregon, Washington, Idaho, Montana, Utah, Nevada, Arizona and New Mexico.

Addresses of those in charge: Jas. E. Yates, 2036 North Dayton, Phoenix, Arizona. Clarence L. Wheaton, 1101 W. Orchard St., Independence, Missouri.

Central and Southern States Missions were combined under the joint charge of Apostles H. E. Moler and J. E. Bozarth. This joint mission includes Missouri, Kansas, Arkansas, Oklahoma, Texas, Louisiana and all states east of the Mississippi and south of the Ohio.

Addresses of those in charge: H. E. Moler, 400 E. 4th St., Holden, Missouri. J. E. Bozarth, 705 Maguire St., Warrensburg, Mo.

Western Canada, including Saskatchewan, Alberta, Manitoba and British Columbia, in charge of T. J. Jordan, 1400 Cameron St., Regina, Saskatchewan.

British Isles Mission, in charge of Apostle B. C. Flint. Address, Route 6, Cameron Station, Minneapolis, Minnesota. Also appointed to labor as missionary in the United States.

Mountain States Mission, including Colorado and Wyoming, in charge of Apostle Thos. E. Barton, Route 1, Littleton, Colorado.

North Central States Mission, including Minnesota, North and South Dakota, Nebraska and Iowa, in charge of Apostle Leon A. Gould, Bemidji, Minnesota.

Great Lakes Mission, including Wisconsin, Michigan and Eastern Canada, in charge of Apostle Arthur M. Smith, Ava, Missouri.

Eastern States Mission, including Illinois, Indiana, Ohio and the New England States, Wm. F. Anderson, 103 So. River Boulevard, Independence, Missouri.

Most respectfully,

C. L. Wheaton, Secretary of the Twelve.

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