

Zion's Advocate

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

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WHAT OTHERS THINK ABOUT CHURCH UNITY



In the new Municipal Auditorium of Kansas City, under the auspices of the "Federal Council of the Churches of Christ of America," a four days series of missionary meetings were held in September, from the 20th to the 23rd inclusive. This series was one of twenty-five such series held in different cities of the United States. Among the distinguished leaders who took part were Dr. Koo, of Peiping, China, and E. Stanley Jones, missionary to India. The newspaper reports of the addresses by the various speakers reveal an alertness to the problems of the times and the demands they make upon the Christian church. We were impressed with a statement by Dr. Koo to the effect that peoples and churches need to get better acquainted with one another. He declared that the "vast area of ignorance" existing between peoples was a breeding ground for misunderstanding and hatred."

E. Stanley Jones, as an evangelist to foreign lands, has seen the disadvantage at which the missionary is placed by reason of the division in Christendom, and he is ardently desirous of seeing closer cooperation between the churches. He proposes that the dominant churches organize into "The Church of Christ of America." Each might retain its own denominational organization, after the pattern of the United States,—separate states under a central government, composed of representatives of the various churches in the union. "This cooperative church would function in case of threatened war and other major calamities or advance movements."

Stanley Jones said, "If Christians of the world would say decisively and authoritatively, 'We are through with war,' the statesmen would be forced to find some means of settling disputes other than by war."

Dr. Holt, president of the Federal Council of Churches in America, believed that if representatives of all the religious bodies of the world, not excepting those known as non Christians, would seek for "common tenets" on which they could cooperate, it "would make for a broader world tolerance and bring us more closely together."

It is rumored that the Christians and the Baptists are finding common ground. At the opening of the convention of the Disciples of Christ churches in the United States, Canada and Mexico, meeting in Kansas City at the present time (Oct. 9-18), the Kansas City Star for October 9th says:

"A fraternal greeting from the Northern Baptist convention, to be brought before the convention Saturday by Dr. A. W. Elliott, of Ottawa, Kansas, will have significance

because of growing talk of union of the two denominational conventions."

Dr. Henry S. Leiper, secretary of relations with churches abroad for the Federation Council of the Churches of Christ in America (commonly called Christians, or Campbellites), speaking before the late convention in Kansas City, as reported by the Kansas City Star, spoke encouragingly of the progress in mental attitude toward church unity. Church people are coming to see the desirability and the need for it, he said. He has recently returned from Europe where he was made to realize that it would be hard to exaggerate the truth of the warning, "Christians, unite or perish."

He spoke of the good the Federal Council of Churches had done in America since organizing in 1908.

"This council has helped unify the missionary programs, and through research, commissions, radio broadcasts and interconvention ties, has sought to make the denominations aware of their common ideals rather than their doctrinal differences. And the council has largely united the churches in their efforts for peace and against war.

"Other nations are showing evidences of denominational unity. The French Evangelical Church Federation, uniting five major Protestant groups, is growing.

"The Universal Christian Council has been established as an embryo world federation of churches. Its scheduled world meeting next July in Oxford, England, is of utmost significance in the light of the world crisis. This conference will deal particularly with the church's relation to the state and the social order.

"I have met with national Christian councils in England, Switzerland, Belgium, Austria, Japan, Korea and China, and similar councils have met in recent years in India, Persia, the Phillippines, Scandinavia and South Africa.

Regarding the rumored union between the Disciples of Christ and the Baptists, Dr. Wm. A. Elliott, first vice-president of the Northern Baptist convention, speaking before the convention of the Disciples of Christ, said that "In recent years talk of union between the Baptists and Disciples of Christ denominations has been encouraged by many leaders in both groups."

Dr. Elliott explained that in what he had to say on the subject he was not to be understood as speaking officially for the Baptists because, like the Disciples of Christ, their authority is congregational. He urged that the two churches continue their friendly relations, and said:

"The things we hold in common are vastly more important than the things about which we divide."

"Let's be brethren in Christ, whatever regiment in the army we belong. I am not discouraged at our differences. The world does move. We're making progress. Give men common sense and genuine religion and they'll not always be striving against each other.

"Immediate action for organic union I would take under advisement. Cultivation of understanding, and the magnification of our agreements rather than our differences, I would propagate faster and continually."

ABOUT OUR SOCIAL ECONOMIC SYSTEM

Prominent church leaders in these conventions also expressed themselves strongly on social and economic conditions.

Said E. Stanley Jones, "Cooperation is the alternative on the one hand to Communism and on the other to Facism."

Charles K. Green, of Manchester, England, said that "atheistic communism on one hand, and pagan facism" on the other, could be repelled only by the formulation of a "Christian economic order."

The Kansas City Times report said that prolonged applause greeted the Englishman when he took the church to task for being divided by constant bickering.

He charged the church with strengthening an economic system that is fundamentally wrong. He said that "dire poverty and need gaze open-mouthed at abundant plenty."

"Summing up, the whole influence of the church has been to divert attention from the defects of the present system, to reduce the possibility of any radical change and to accept and maintain the status quo."

"For me, the speaker said, "Jesus was as much interested in the physical welfare of His children as He was in their spiritual welfare."

Dr. Raphael Miller believed that social economic reform must be closely blended with the spiritual in order to be sound. He expressed the belief that "we are on the verge of the greatest moral and spiritual revolution since Pentecost." He feared the uprising of the masses "without moral character." He said the new world of cooperation would require "men of character." "Future civilization will not rest alone upon economic and social justice, but more upon moral and spiritual attainment."

Dr. L. N. D. Wells, of Dallas, Texas, president of the International convention of the Disciples of Christ, did not decry the social gospel, but insisted that the "redemption of the individual man" came first. He declared that were we to set up "the ideal social order" it could not be maintained if not composed of men of honesty who had been truly converted to Christ and his teachings.

L. P. S.

GLEANINGS BY THE WAY

By Clarence L. Wheaton

Perhaps the membership of the church will appreciate a resume of some of the experiences of the writer gleaned along the way in the mission field. By this time the most of the church knows that with my family we returned to Independence, Missouri, the latter part of August, after six years of missionary activities in the West. The last three years of this time were spent in northern Idaho, where we had many happy experiences and made many friends, who made the leave taking one of many regrets. The trip was made by auto across Montana, through Yellowstone Park, Wyoming, Colorado and Kansas, which was the shortest distance and over the best highways. Though the trip was long and wearisome at times, it was one of many pleasant memories.

Our brief stay in Yellowstone Park afforded us the opportunity of seeing some of the great wonders of the Earth, revealing the handiwork of God in nature, as found in the mountains, streams and lakes. We were particularly interested in the awe inspiring wonders of the Upper and Lower Geyser Basins, and especially in Old Faithful, the Mud Volcano, the Dragons Mouth, and the Paint Pot regions. Space will not permit me to go into too great a description of these beautiful works of nature, which were each masterpieces of art in themselves. Scientists, who have observed the activities of Old Faithful for many years, have some very interesting stories to tell us. They inform us that it erupts on the average of once every 66 minutes. That the average height to which the fountain of scalding water and steam is thrown into the air is about 125 to 150 feet. From the time the first spout of steam begins to boil up out of the ground, in a series of eruptions that become greater and higher each moment, until the roar dies down to a simmering, bubbling sound again, it takes about fifteen minutes. During the time of

its eruption millions of gallons of water are sprayed into the air, making a most impressive and awe inspiring spectacle. It is a magnificent sight either by day, or by night when the vari-colored flood lights are played upon it. It is calculated that the mineral deposits which have formed the cone of this giant geyser deposits a crust of rock forming substance of about 1/32 inch per year. It makes one wonder as to how long the strata of rock under the Earth's surface was forming during the time the Earth was cooling.

Another interesting experience while there, was our trip to the Grand Canyon of the Yellowstone River. Here, indeed, the spectator is awed and thrilled to the depths of his being by the magnificent view that unfolds before him. Our first view of this canyon was from what is called Artist's Point. At the upper end of the canyon, you can see the crystal clear waters of the Yellowstone River, cascading over a precipice over a hundred feet high, in a most beautiful water falls, as it continues its course to the Gulf of Mexico, as one of the tributaries of the Missouri River. The magnificence and grandeur of the walls of the canyon which ascend from the river level to a height of over 1500 feet makes the stream seem dwarfed in comparison. Looking to the west from Inspiration Point, which is across the canyon from Artist's Point, at dawn, your gaze is met with a riot of color that defies description. Here you find that mineral deposits have colored the earth and rocks with almost every hue and color of the rainbow. As you gaze upon this spectacle of nature with awe and amazement, you are compelled to exclaim in reverence, as did the Psalmist, "Many, O Lord, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee: if I would declare and speak of them,

they are more than can be numbered." Psa. 40:5. A person cannot behold such vast beauty and magnificence without paying homage to his Creator.

While in the Park we had the opportunity of seeing wild life in its native state—moose, elk, deer, brown and black bear, grizzlies, coyotes, etc. The streams also were teeming with life such as trout and other game fish. After leaving the Park, we came to Pahaska's Tepee, the hunting lodge of Buffalo Bill Cody, an early day Indian scout. This was especially interesting to the children, as there were many trophies of the hunt and the trail to be found in the museum there. We arrived there at night and spent only a few minutes sight-seeing and then to bed for an early sunrise start upon our journey, which was to take us over much of the picturesque regions of Wyoming. This part of our journey proved to be rather hot and uncomfortable during the day, but at night cool breezes that swept across the plains made it necessary to seek heavy covers to keep warm. On the plains we saw large herds of wild antelope and one herd of wild horses. Our journey took us through Greybull, Thermopolis, Casper and Cheyenne, all scenes of early day cattle and Indian wars. Our trip through Wind River Canyon was made during the cool of the evening, and was also one of many interesting sights. We paused but momentarily at Cheyenne, as we were anxious to get to Denver, where an appointment had been made to start a series of meetings the following Sunday. Out of Cheyenne a ways we came in contact with our first experience of "range law" in the form of a .45 Winchester laying across the lap of an indignant rancher upon whose land we had unwittingly trespassed. I have looked over the sights of many a fine rifle, but this was my first experience in looking into the barrel of one in the hands of a madman. This was once in my life that I realized the need of a soft word to turn away wrath, and after a few well chosen words, we were able to breath normally again, for he parted from us and returned to his home in a more friendly mood when he found I was a "preacher" and had no intention of "squatting" on his claim. It is an amusing incident to look back to now, but it was a "hair-raising" experience then. Shortly after leaving this place, where we had stopped to cook a meal and clean up a bit, so as to be more presentable when we arrived in Denver, we came to a large rattler in the road, which we dispatched without much ceremony. It had eight rattles and a button. At Boulder, Colorado, we had a brief visit with my Aunt, Mrs. E. D. Haldeman, whom we had not seen for a number of years.

At last we arrived in Denver, after over a week of travel, and found that arrangements had been made for preaching over the week end and Sunday. This was on Wednesday night, and the following evening, meetings were started, which continued over Sunday night. During the day our time was taken up in visiting among the saints, who were scattered over a considerable distance. Brother Thos. E. Barton and family lives about fifteen miles from the place of meeting at Littleton, where he is actively engaged at this time in developing a new coal mine which he has opened. Brother and Sister Gamet live about ten miles away, and others within this radius. While in Denver we made our stopping place with Elder Clarence M. Wiseman and wife. He is pastor of the local church there, and if given the proper assistance and encouragement will be able to do a good work there for the church. From this home we visited among the rest of the membership in the regions round about. We en-

joyed our associations while in that city, and left with the feeling that some good had been accomplished.

Closing our services there on Sunday night, we left the home of Brother Wiseman, and stayed with the family of Brother Barton, in order to have a final chat with him concerning the work of the church, and to get an early start the next morning for Missouri. But as the old saying goes, "the best laid plans of mice and men come to naught," and between my "chat" with Tom, and the farewells of our wives and the children it was almost noon before we got on the way.

Across Kansas we had some interesting experiences. As we crossed the state line we found a difference of five cents less per gallon for gasoline than what we had paid through Colorado and Wyoming. After traveling about twenty miles further we found that the price of gasoline had jumped back to the higher level again. We decided that we would not buy more fuel until we should reach one of the larger cities again, so we travelled on for another hundred and fifty miles and came to the town of Quinter, Kansas. Here we found the cost of gasoline down again to the previous low price. This interested me considerably, and out of curiosity, I asked the manager of the service station the reason for such a difference in prices. With a smile he took me outside and pointed to a sign over the gasoline pump, which read "Co-op." Then he explained in detail the origin of the cooperative movement with which he was connected. Space will not permit too much detail, but here is the synopsis of what he told me. Five years ago three hundred persons in the vicinity of Quinter decided to start this "Co-op" service station. Accordingly shares of stock, of \$25.00 each, were subscribed, and they raised a working capital of \$3500. With this they put in a service station with accessories, etc. During the last five years they have done an average of \$48,000 worth of business each year. Profit-sharing dividends of \$28,000 have been paid to these 300 members, and today they have their service station, with merchandise and accessories valued at \$14,000 to their credit besides. As one economist said long ago, "Co-operation is the key of life." And with Dr. E. Stanley Jones, I agree that co-operation is the middle ground between the extremes of Communism on the one hand and Facism on the other. The world is faced with these living issues today. It is my hope and prayer that the church, under the inspiration of the Almighty, shall see the wisdom of following the middle road. There is no place in the Christian economy for either Communism or Facism.

But to continue our narrative, and back to our trip. At Plevna, Kansas, we stopped overnight for a visit with an aunt and other relatives of Sister Wheaton's, whom we had not seen for a number of years. Across Kansas and Colorado, we had a good opportunity of seeing the ravages of the drought first hand. Old abandoned ranch houses, idle wind-mills, dry gulches, instead of running streams of water, the dry bleached bones of range cattle at dry water holes, drifting sand and desolation, gaunt men and women, and at times hungry looking children, who should have been left to starve and die, according to some of the theories of our political friends who are opposed to the present administration. For my part I do not regret the 2% sales tax that goes to help provide the relief for these people. Better that than to share their misery.

These conditions were quite a contrast to the green fields and wooded areas that we found as we neared Independence. Here we saw green lawns and gardens, found and enjoyed more rain than we had seen in two

years in Idaho, or elsewhere, on the entire trip from there. It made us feel real glad that our "home coming" was under such favorable auspices. The flowering bushes upon the Temple Lot, even, are blossoming again for the second time this year. And this is the middle of October.

Arriving at Independence, we spent but a day or so at the home of my Brother Alva, and then made a short trip to Collins and Dunnegan, Missouri. At Collins we held a preaching service at the Vine Hill School. Thus again we were able to renew our associations with the families of Brother Jas. Martin, Brother Sarratt and others, with whom Apostle Yates and I had labored early in the conference year, at which time the latter family of seven baptized persons were transferred to the Church of Christ, and one new convert was baptized. She was the wife of Bro. Everet Martin. At Dunnegan we had a visit with the parents of Sr. Wheaton, Brother and Sister Charles Denham, both old time members of the Church of Christ.

Here in their locality, where we held services following the Collins meetings, we found an insistent demand for a return of the writer to fulfill a promise of another series of meetings. Prospects seem to be good for several to be baptized there in the near future. Only last evening, Friday, October 16th, the writer received an urgent request from Apostle J. E. Bozarth, missionary in charge with Brother Moler in Missouri, to join him at that place, Dunnegan, and hold this series of meetings, and so it is my plan to take Sister Wheaton down there for a week or more and hold this meeting, beginning Sunday, October 18th.

Upon our return to Independence, after our last trip to that locality, we were busy for some time getting "settled" and starting the younger children in school again. Only three of our children returned to Missouri with us at this time. Two of the older boys remained in Idaho, where they have employment for the present. The eldest expects to marry before he comes east again, and then we hope to have a family reunion with them. Sure seems strange, after so many years of raising a family, and seeing each of them, and hearing their voices and laughter each day, to now realize that they have reached the age when they feel capable of making their own way in the world. We miss them from the family circle, and now have only our memories and aching, lonely places in our hearts for them. But such is life and the way of growing families. We love them and miss them, but would not have it otherwise than to see them each independent and self-reliant. Such initiative makes for sturdy manhood.

After we had gotten settled in our new quarters with my Brother Alva, in his apartments, the semi-annual business meeting of the local church in Independence, was held. At that time the writer was selected as pastor, or rather to supervise the local work here as one of the members of the quorum of Twelve, for the next six months, lending his experience and help in trying to establish this local church as one of the strongest numerically and spiritually in the whole church as the first steps toward making a preparation for the gathering of our church to this place which we believe to be the land of Zion. Some progress is being made. Priesthood meetings have been inaugurated, and a closer cooperation is being manifested by these brethren in an effort to realize our objective. Pastoral and priesthood visits in the homes of our members have been instituted with gratifying results. Several have signified an intention of being baptized into the church, and the first Sunday of November is the tentative date that has been set apart when a baptismal service

will be held for these candidates. We all feel happy to see the splendid response that is thus being given by both priesthood and laity with its attendant blessings to the whole church.

After helping to get things going in a little more orderly fashion in the center place, and providing for the local meetings and other activities of the priesthood, the writer again took the field for a brief missionary journey into Minnesota and Western Canada to fulfill some previous appointments and to carry into effect the provisions of the church to ordain Brother T. J. Jordan to the apostleship. While in Minneapolis a visit was made, in company with Elder K. J. Smith, among members of the Utah church. Their conference opened there the Saturday night I arrived, and at this time we had opportunity of meeting Elder Calles of the Utah Council of Twelve. We discussed various features of our proposal for a Commission of Working Harmony, and he seemed favorable to such a move, though he informed me that the matter had not been discussed by their quorum of the twelve in session. At this time we were able to renew our acquaintance with Elder Hull and others whom we had met on a previous trip to that city. He it was that had extended me a very cordial invitation to occupy the time in one of their services, and this was one of the main purposes of the writer's going there at this time, but because of the conference, and the fact that high dignitaries of the church were there, opportunity could not be afforded me to address the membership at that time. However some good was accomplished, and we feel that so far as the two groups of Latter Day Saints in that city are concerned, that a better understanding exists as to what each is trying to accomplish.

During the time I was in Minneapolis, I was almost sick with a severe attack of cold, and thought for a while that it would be necessary to abandon the trip further and return to my home, but the Lord intervened, and as the result a few meetings were held among the local membership of the Church of Christ. On this trip I had the pleasure of renewing fellowship with members of the church whom I had not seen for a number of years, among them Sr. Green, and Elder and Sister George Spargo and family. With Sister Green and her son I had "tea," in the good old English way, and with Brother and Sister Spargo I had a light dinner before going on to services. Both of these families are what may be termed "Old England" in their ways and customs, and we are real proud of them for their staunch loyalty to the fundamental truths of the Restoration.

Leaving Minneapolis on a late train after the close of this brief series of meetings, the next stop was at Bemidji, where a fast growing group of Church of Christ members, under the shepherding of Elders Leon A. Gould and Benj. Winegar are gathered. Here a service was held, lasting about two hours, a combination preaching and round table meeting. Much was said about the recent visits of Apostle Curtis to that field, and some of the derogatory statements he has made concerning the character of some of those who have transferred from the Reorganized church. Especially concerning some of the brethren who were recently called and ordained to the Apostleship in the Church of Christ. It seems strange that these same men were worthy of respect and places of trust in our sister organization prior to 1925, and then when they transferred to the church on the Temple Lot, so much rot and skuldugery has so suddenly been discovered.

To be Continued

VALUES

PLEASURE

Is it wrong to love pleasure?

The Apostle Paul predicted that in the last days some would be: "Lovers of pleasure more than lovers of God." 2 Tim. 3: 4.

The danger is in allowing our love to be set in any degree upon the pleasures of the world.

WORSHIP

The only worship wholly acceptable to God is that which puts Him first. If we give to God second or last place in our love, we thereby deprive ourselves of first place in His blessings.

One of the reasons that many of God's blessings are withheld from us is that we give first place to our own pleasure, rather than to render first, obedience to God.

SACRIFICE

Christ made the supreme sacrifice for us. Should we not make some sacrifice also? If so, how much? Let Christ answer that question. He tells that those who sacrifice less than He demands are not worthy of Him. Here is His answer: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not up his cross, and followeth not after me, is not worthy of me."—Matt. 10: 37, 38.

Unless our love of Christ, and our sacrifice for His cause is first, above every other consideration on earth, according to His own word we are not worthy of Him. Where do we stand on that? Think it over: by the gauge our Lord has given, are you worthy, or unworthy?

Does Christ's rule of demanding as a sacrifice from us our first and best apply also to the portion of our income of money which we are to give for His cause? If not, why not? Do we give His cause FIRST consideration in that? If not, how worthy are we of him?

In sacrificing our portion of the money that we give for His cause, do we invent rules of our own, and set aside the law which puts His cause first in all things? If we are to invent a rule of our own to go by, we might have it read about as follows:

Do thine own pleasure first, then honor the Lord with the nickels and dimes and pennies, in case thou hast any left over.

But lest we overlook our unworthiness in following such sentiment as that, let us compare it with the true word and will of the Lord as follows: "Honor the Lord with thy substance and with the first fruits of all thine increase." Prov. 3: 9.

How about that last increase of five dollars, or ten, fifty or a hundred dollars that you permitted to slip down into your old wallet? Have you made your first sacrifice to the cause of Christ upon that? Or will you wait till it gets down to nickles and pennies, caring for everything else first, and then last of all make a little offering to God?

May I suggest that we all think this matter over seriously, and that we pray over the matter with sincere devotion of love to God and His cause, and then that a Money Order of full and generous proportions be sent at once to our brother Bishop J. R. McClain, Box 472, Independence, Mo.

And whether the sum sent be five cents, twenty-five cents, or one hundred dollars or more, let the important point be to be sure that it is your first and best consideration as a sacrifice to Him who has sacrificed all for us.

Sincerely your co-laborer in the cause which is highest and best above all.

James E. Yates.

1450 East Polk St., Phoenix, Arizona.

OH BLESSED DAY.

There is a day—in vision we can see it;
A day of God when there shall be no sin;
A perfect day; the son of light shall know it,
And those who live that they may enter in.

Chorus:

Oh blessed day! Oh day of light and glory;
Oh heavenly day, from sin and sorrow free;
When here on earth shall be redemption's story—
New heaven, new earth—their glory we shall see.
The former things of sin and pain and sorrow

Have fled away; we see their place no more;
No longing day, to look for the tomorrow;
For time has ceased on that eternal shore.
We'll feel no pain, no sighing for the future,
To get away from that we feel today;

The things of earth have passed from every creature,
Who ever walks the straight and narrow way.
Oh hasten Lord, and bring about thy coming!
And then eternal morn we'll surely see;
We long to be at rest from all our roaming;

We long for peace and rest and love with Thee.
And then, when all Thy work for earth is finished,
And Thou hast turned it back to Father's hands;
When naught of all Thy plan has been diminished
That has to do with earth's or heaven's lands—

Chorus, last verse only.

We'll join with angels in their acclamation;
Their praise to Thee, Redeemer, Lord and King,
And have our part in all its consumation,
Redeemed by Thee, whose praises now we sing.

(Tune—"Thy Kingdom Come.")

W. P. Buckley.

EIGHT REASONS FOR JOINING THE CHURCH.

From the Memphis Commercial Appeal.

At recent evangelistic meetings Dr. W. Orr spoke on "Why Join the Church?" The speaker answered in part:

"1. Because of what the church has done and is doing for the world. History outside the Bible will tell you the church has done more for manhood, more for womanhood, more for childhood and more for civilization than all other institutions put together.

"2. Because she has preserved and propagated the truth of God. She is the great storehouse of the divine oracles. She has defended the truth with her life blood.

"3. She stands for and labors for the regeneration of the world. From her go forth the preachers, the religious teachers and the missionaries that have girdled the earth.

"4. Because the church needs you, needs your influence, your money and your service. She is engaged in a fearful struggle with the powers of darkness, and every man, woman and child that believes in and sympathizes with her should enlist.

"5. You need the church, you need her sympathy, her prayers, her service, teachings and her sacraments.

"6. The forces of evil are organized and so should the

Continued on page 130

WILL YOU HELP

By Wm. F. Anderson.

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

The work committed to our trust is of great importance, and the Lord is depending on us as a people to carry the gospel message to the world. There is laid on us the task of gathering his people, warning of the nations that the coming of the Christ is near at hand and preparing the way for the building of the New Jerusalem. To accomplish that task, each one has a part to perform. All are not called to leave their home to carry the message of life to a dying world, but each one can give of his means to help those who are called to that special work. "We are workers together with God."—Paul. Each member has something to do, and to the extent we do it will blessing come.

Just what are you doing dear reader to help in the bringing about of the purpose of the Lord? The Lord has said, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Psa. 50: 5. "Behold now it is today, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned." Book of Commandments 65: 30. Doctrine and Covenants 64: 5. All are called upon to sacrifice that the work may be accomplished. If we hope to have part in the reward we must have part in the work that is to be done.

During the past few years a number of appeals has been made to meet certain needs, but at no time has there been an appeal for the paying of your tithes that the work might be carried on, and the missionaries' families be provided for. Efforts have been made, and to a large degree have been successful, in discrediting tithing, and the people have become confused, not knowing what to do. There has been offered no successful method to take the place of tithing as an equitable means of distribution. The principle of all things common has been advanced, and the laying of all on the altar, a principle that can only be effective in a gathered condition and under an endowment, when each will love his neighbor as himself, and the principle of selfishness shall be eliminated from among us. It cannot be successfully carried out while we are scattered as we are. We are now doing the preparatory work for the accomplishment of the establishment of the "cause of Zion," and in our poverty we are called upon to do our part.

There are few in the church who have anything to consecrate, and have nothing to lay on the altar. There are but few, possibly, who haven't some income; some small, some more. The giving of the tithe equalizes giving. The one who receives ten dollars gives one dollar, while the one who receives one hundred dollars gives ten. True, it may mean sacrifice to give even that amount for tithe, but sacrifice is a test of our relationship to God and each other. Those that sacrifice will be gathered, and you know the opposite to that. Tithing is the most equitable way to bring about a condition of equality that can be adduced in our present condition, as none have any surplus.

For some time now the missionaries' families have been receiving but a fourth, or less, of their allowance, but they have made sacrifice and carried the burden with but little complaint. They are now feeling the strain, and feel that they should not be called upon to sacrifice the

necessities of life and bear the entire burden of the family. We are all poor and out of our poverty we are called upon to help those who are not in a position to earn a living for their dependents. Will you not give of your income a tithe that your mite may help in carrying the gospel to others by providing the necessities of life for those whom the missionary must leave behind?

The idea has been advanced that tithing belongs to the Mosaic period, and was fulfilled in Christ. Just a few citations and thoughts on that. Christ said, "The law and the prophets were until John." Luke 16: 16. Have there been no prophets since John? The principle of tithing was known and practiced long before Moses gave the law to the Children of Israel. Abram paid tithes to Melchisedec 328 years before Moses. Jacob was acquainted with the principle of tithing 199 years before Moses, so the principle of tithing did originate with the law of Moses, but was continued with the Children of Israel when the law of bondage was given to them in Sinia. The paying of tithes is accompanied with a promise. We read in Malachi that the devourer would be rebuked for our sake. Read Mal. 3: 7, 12, also 2 Nephi 11: 11, 15. Christ gave that system to the people on this continent, and also said it was for future generations. We are future from that time. The promise to rebuke the devourer is pertinent today. Are we willing to put the Lord to the test by bringing all our tithes and offerings into the store house? Of course the paying of tithes alone will not bring the blessing; we must be obedient in all things. You might read also from Alma 10: 7, 9.

In the above we do not wish it to be understood that we are in any way opposed to all things common. Such is not the case, and we will hail with delight the day when that can be practiced, but in the meantime we are appealing to you to help us in the work before us. We have much yet to do before Zion can be established; the gospel must go to the Lamanites that they may come to the Lord, and help build the New Jerusalem. Are you willing to take part in that work? If so send your tithes to Brother J. R. McClain, Box 472, Independence, Mo.

Yours in hope of final triumph,

Wm. F. Anderson.

EIGHT REASONS FOR JOINING THE CHURCH.

Continued from page 129

forces of good. We have capital organizations, labor organizations, etc. Why should not every man and woman that believes in the things the church stands for organize to maintain and propagate them?

"7. A refusal to unite with the church is a direct blow against the existence of the church. For if all would do as you do the church would be dead.

"8. You hazard your soul by staying out of the church. Christ commands us to be baptized and partake of the Lord's Supper. These are in the church. Not to be in is not to do, and not to do, is to disobey, and disobedience is sin and the wages of sin is death."

It's part of his hours, his days and years;
Back of his smiles, and behind his tears.

Courage is more than a daring deed;

It's the breath of life, and a strong man's creed.

MESSENGER OF THE COVENANT

Who is the messenger of the covenant? Some say, John the Baptist. But I say that Jesus Christ, the Son of God, is the messenger of the covenant. Let us see what the scriptures have to say concerning the question. First, let us see what the covenant is that we are talking about. I think nearly all will agree with me when I say it is the gospel of Jesus Christ.

"God so loved the world that he gave his only begotten son that whosoever believed on Him might be saved." Did Christ bring a message to the world? We find in Mark 1:1—The beginning of the gospel of the Son of God." In the 14th and 15th verses we read. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel"

See verses 21, 22—"And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught, and they were amazed at his doctrine; for he taught them as one having authority, and not as the scribes."

Where did he get his authority? In John 12: 49. "I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." We see that Christ was sent by his Father, God, to deliver the gospel message, or the covenant given to Abraham, "That through him and his seed should all the nations of the earth be blessed."

But several hundred years before Christ was born into this world, God made a covenant with the children of Israel that if they would serve him he would free them from bondage, and lead them to a promised land, the land that he had promised the seed of Abraham should inherit.

But they were a stiff-necked people, and he gave them a law of carnal commandments, known as the Mosaic law. That is the old covenant. When Christ came he fulfilled that law, or covenant, and gave them a new covenant, the gospel of the kingdom of God. The old covenant or Mosaic law was a law of sacrifices and burnt offerings, and was not a saving ordinance. But Christ brought the new covenant, the gospel, and offered himself as a sacrifice for the sins of the world, "that as many as believed on Him might be saved." He fulfilled and did away with the old covenant; "for if the first covenant (Mosaic law) had been faultless then should no place have been found for the second." Heb. 8: 7. "But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises." Heb. 8, 6. "Wherefore the Holy Ghost is also a witness to us, for after that he said before, this is the covenant that I will make with them, after those days, saith the Lord." Heb. 9: 15, 16.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1. How did Christ set us free? By giving us the new covenant, the gospel, providing we obey it. The yoke of bondage referred to is the old covenant, or Mosaic law.

Who brought the new covenant, or the gospel of the kingdom of God? Did John the Baptist? No, he came to prepare the way before Christ. In Matt. 3:1,2,3, we read: "In those days came John the Baptist, saying,

repent ye; for the kingdom of heaven is at hand. The voice of one crying in the wilderness, prepare ye the way of the Lord."

John did not preach the entire gospel, but came to prepare the way, crying repentance. He did not set up any church. We find no place in the scriptures where he preached anything but repentance and baptism. Of course these principles are included in the gospel, but Christ preached the gospel in its fullness. He also ordained twelve apostles and sent them out into the world to preach the gospel.

Luke 4:18 says that Christ went into a synagogue on the sabbath day, and said, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

We read of a new covenant in Heb. 8:13: "In that he saith, a new covenant, he made the first old." What did I say the new covenant was? It is the gospel of Jesus Christ, or the gospel of the kingdom of God. John the Baptist never set up the gospel of Christ, or the gospel of the kingdom of God, but he came to prepare the way for Christ to set it up. "Whom God has sent forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3: 25. We see by the scriptures I have quoted that God sent his only begotten Son with the gospel message to this sinful world, first to the Jews, and then to the Gentile. One who carries a message is a messenger and as Christ brought the gospel message, He is the messenger of the covenant, as referred to in Malachi. Let us turn to the 3rd chap. of Malachi. Read and analyze what we find there. "Behold I will send my messenger, and He shall prepare the way before me." What is this messenger going to do? Prepare the way, "and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in."

Whom do all Christian people delight in? Ans. Christ. What did God send Christ to this sin-cursed world to do? Two things; first, to set up or establish the church, or kingdom of God; to offer himself a sacrifice for the sins of man. In order to set up the church or kingdom of God he had to explain the plan to the people, so he went about among them preaching the gospel of the kingdom. This gospel was the covenant that the messenger (Christ) was to bring to benighted man. God sent him to fulfill the old covenant, and establish the new.

Now every one knows that one who is sent with a message is a messenger, and Christ was sent by his Father, God, to deliver the new covenant or message to the Jews, consequently He is the messenger of the covenant, for he delivered the gospel message to the house of Israel. Repeating, John did not preach the gospel in its fullness; he simply cried repentance and baptism, and told the people there was one among them "that is mightier than I"; that He would baptize them with fire and with the Holy Ghost. Now let us read the 2nd and 3rd verses of Mal. 3rd chapter. "But who may abide the day of his (Christ's) coming? And who shall stand when He (Christ) appeareth? For He is like a refiner's fire, and like fuller's soap; and

Continued on page 133

FROM THE MAIL SACK

Gilfach Goch, Glam, Wales.

Dear Editor: Once again I have much pleasure in writing to our wonderful paper. We are having some grand times here. On the 7th of September we as a church, were invited to the opening of a Church of Christ building at Pontrhydyfen. We started at 10 A. M. and arrived at 12:20 P. M. Elder Crouch conducted the service. Elder John Jenkins made the opening prayer. The Temperance Band played the hymns. One hundred and four were present at these opening exercises. Bro. Crouch presented the gospel, and we had a glorious day. We feel that the effort of Bro. Crouch, although by himself, was not in vain. Our Sunday school scholars from Gilfach Goch sang together, "When Earth in Bondage Long Had Lain," etc.

On September 13th we had the pleasure of witnessing two more souls go through the waters of baptism; Enid Griffiths, age 11, and Guyneth Wilshire, age 13. The service was conducted by Pastor David Jenkins. Elder John Jenkins officiated in the ordinance of baptism. Bishop Samuel Beacham made an address at the water-side that was impressive. We then went home, to return to service at 6 P. M., which was a sacrament service. Our two young sisters were confirmed at this meeting by Elders David Jenkins and Samuel Beacham. Also, at this service, Bro. and Sr. Rees Jenkins brought their little babe, Tulene, to be blessed, and we received a wonderful outpouring of God's Spirit.

Sister Griffiths, the mother of our young sister, Enid, wishes through the Advocate to thank Brother and Sister Hunt for teaching Enid the gospel.

Well, dear sister and readers, I must now close, trusting that God will bless you all, is my prayer.

George Allen.

Clare, Michigan, Sept. 15, 1936.

Dear Editor of Advocate: Just a few lines from these parts. On Sunday, Sept. 13th, the saints from different parts of Michigan met at Loomis for a one day meeting. Loomis is a small village on U. S. Highway No. 10, where years ago the writer started the work and was the means of baptizing a number at that time. Was happy to meet some of that number at the one day meeting, to hear their testimonies once again, and to know they are still happy in the Lord.

There were saints from Flint, Clio, Midland, Coleman, Grand Rapids, Muskegon, Fremont, Farwell and Barryton, which made up a nice crowd. Best of all, they brought with them the spirit of fellowship and service.

The morning service was an old fashioned prayer and testimony meeting, ably conducted by Elder Parkinson, of Midland, and Bro. Bowman, a priest, of Grand Rapids, starting at 10 A. M. and lasting until 12:45 P. M. The gifts of the Spirit were manifested, prophecy and tongues. There was not an idle moment during the whole meeting. Many wonderful prayers and testimonies were given, and the songs of Zion were sung with such fervor of spirit as to cause young and old alike to rejoice in the Lord of hosts. Many remarked how the meeting had renewed their courage; that they were going home determined to serve God better than ever.

All partook of a fine pot-luck lunch, renewed old acquaintances and met new friends.

At 2 P. M. there was a meeting as previously announced for the purpose of choosing a committee to provide for and have oversight of one and two days meetings throughout Michigan, conferring with the missionary in charge and local pastors. This meeting, like all the other meetings of the day, moved under the power of the Spirit. Not one harsh word marred the peace of any one present. As showing the progress that was made, the meeting lasted only 45 minutes, and a committee of five were chosen from different parts of the state. Three rousing sermons followed, the first, by our young Elder Housknecht, of Flint; the second, by Elder Graves, and last, but not least, one by our good Bro. Hall, of Midland.

Thus ended a one day meeting that will ever be remembered by those present.

Hope to be on the firing line soon.

L. E. Welch.

1306 Fournie Street, Midland, Michigan.

October 12th, 1936.

Dear Saints: We are all rejoicing in Midland over the fact that we have at last been successful in getting a church started. This has been the dream of Elder Parkinson for a long time and now it seems that his dream is a reality. I must go further into details for you all to sense the importance of this progressive move in Midland. As soon as brother Frank was successful in obtaining a building suitable for meetings, he got in touch with Bro. Ernie Premoe and the writer, and together we started out to get funds to help us meet the extra expenses. Of course we asked the Lord to bless our efforts and our prayers were answered a hundred-fold. After a week or more the money started to roll in and now we have more than three hundred dollars after deducting expenses such as advertising matter, necessary bill heads, typewriter, welfare necessities, books and many other articles too numerous to mention. And to add to our joy our attendance last Sunday morning was almost forty. We are still working feverishly to raise our attendance to one hundred before Christmas.

Brother and Sister Welch came over to visit us last Sunday and Brother Welch gave us one of his old fashioned sermons which was thrilling to all of us. Brother Ernie Premoe sang for us and altogether we had a very enjoyable time.

With the kind permission of our very patient editor I would like to mention the spiritual prayer meeting we had last Wednesday afternoon. The Lord spoke to us and told us he was pleased with our efforts and that a great work would be done in Midland. Our young brother, Ernie Premoe, was told to prepare himself for the Melchisedec priesthood, and also that he would carry the gospel to other countries with the writer. Much more was said to encourage us. Brother Frank has been the means of bringing three more precious souls into the church.

Bert Cooper.

Houston, Mo., Sept. 29th, 1936.

Dear Editor Advocate: Just starting a two weeks meet-

ing at Oak Hill Church, three miles north of Houston. Two weeks ago I was called home from Collins, Mo., on account of the sudden illness of my daughter-in-law. While at Collins I had a full house, with some interest. When leaving home for this appointment, I had to leave one of my sons sick in bed, and I have a sore throat and cold, myself, but hope to be able to go through with this meeting.

I have certainly had a hard time trying to travel in my car, and pay most of the oil and gasoline bills, and all of the upkeep of the car. It seems to me that if the people of the church understood the sacrifice the missionaries are making to get the gospel before the people, they surely would put the means in the hands of the Bishop, that the missionary would not have to stop to work for expense money. Oh Brother, oh Sister, you may think it hard to decide, but it will not seem hard in heaven to have followed the steps of your guide. The Lord's promise is, if you will bring all your tithes and offerings unto him, that he will open the windows of heaven and pour you out a blessing that there will not be room enough to receive it. Do you believe it?

Again, "And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground; and all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of Hosts."

Why not try it?

Oh, you may say, this was said to ancient Israel.

Yes, but listen! The prophet said, "I know that what soever God doeth, he doeth it forever; nothing can be put to it, nor any thing taken from it; and God doeth it that men should fear before him. That which has been is now; and that which is to be hath already been; and God requireth that which is past."

You may not be able to go to the cold world and tell the great story of salvation, but you can, and I believe you will, make it possible for those who can to do so.

Please read the story of Elijah, as set forth in 1st Kings, 17th chapter, and take courage.

You know that those who bear the cross, shall wear the crown.

May God help you to earn the crown of eternal life.

J. E. Bozarth.

MESSENGER OF THE COVENANT

Continued from page 131

He shall sit as a refiner and purifier of silver."

How any one can read as follows: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in," and say that means John the Baptist, must be blind. John is nowhere in the scriptures referred to as the Lord.

Geo. Nephi Derry.

Therefore leaving the principles of the doctrine of Christ, let us go on to perfection: not laying again the foundation of repentance from dead works, and of faith towards God. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permits, or as another translation renders it, "And we will go on to perfection if God permit." Heb. 6: 1, 3. I T.

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

INDEPENDENCE LETTER

Dear Advocate Readers:

Another month has rolled around. It doesn't seem possible!

There is a dear old sister of the Reorganization at a distant place of whom I am very fond who says she believes God has speeded up the whole universe so that a day now is actually not so long as a day was once, two and three hundred years ago. Sometimes I am inclined to agree with her when I find myself unable to turn off so much work as I once did. But it may be after all that the change is in us instead of the universe. Perhaps we have just lived too hard and too fast and have driven our mental and physical powers under such great strain that, like old motor cars we sometimes see jogging slowly along, we are not capable of the speed and efficiency we once were.

But that did not seem true of Brother S. J. Madden a few Sundays ago when he preached for us. In fact I was quite surprised at the strength of his voice and the activity of his body. Brother Madden, you know, will be ninety years old in January. And he gave us some good, sound advice, among other things calling our attention to the necessity of the priesthood visiting the home of each member, exhorting and encouraging them.

And right along that line let me pass on some good news which has cheered us here of late. As you read in the last Advocate our pastor called the priesthood together as one of his first duties and instructed them to get together and straighten out any misunderstandings or hard feelings among themselves, and then go, each in his respective office, and visit or labor among the membership as the respective duties of his calling require. Our pastor has gone about with one or another of them as he could spare the time, instructing them how to make these calls that lend so much encouragement to down-hearted souls. The result has been the re-appearance of faces at services who have not been seen for a long time. And how happy they seem to meet with old friends again! Indeed, how very strong the bond of the Gospel is!

I must take a little space here to tell you of an elderly gentleman whom we met last week. On a very, very rainy evening, too rainy in fact to hold the scheduled meeting, two of us dashed up between showers to open the doors and there stood this gentleman up close to the building with an umbrella over him. Not knowing the exact hour of the meeting, he had come early and waited in the rain. I soon learned, as I had surmised from his bearing, that he was a minister.

The lack of interest among the people of all churches was remarked upon and he asked what churches were going to do to rouse the interest of the people. Not being quite certain how he worded his question, I asked, "Did you say **what are the churches going to do** to rouse interest or **what ought the churches to do?**" His face lighted with interest as he said, "What is your answer to both questions?"

My reply was this: "As to what the churches are going to do, that I cannot say. But I have my own idea of what the churches **ought to do**. The gospel of Jesus Christ amply provides for the dual nature of man—the material or physical side as well as the spiritual. But for hundreds of years churches have been trying to develop the spiritual side and have neglected completely the material side of life. Consequently we have been running around in a circle just as a cart would do if we had a large wheel

on one side and a very small wheel on the other. Our churches have been saying to the people 'Be patient and quiescent regarding the hardships and oppression you are under; forget it and think only of playing on a golden harp in the Beautiful Hereafter.' But people have grown weary of that ethereal theology. Forget it? Ignore the pangs of hunger and the sting of cold? If God had so intended it He would have created us senseless to such sufferings.

"Thinking people know today that they have little chance to prepare to reach heaven when they are burdened to the ground with the struggle for existence here, their own stomachs gnawing for food and their children crying for bread. So they have turned a deaf ear to churches and will remain so until churches show an active interest in their material or physical well-being. When that is done, interest in spiritual things will automatically follow."

Such, I found, was his own theory exactly. And he had been looking for a church which believes that way, he said. He told us of others, of what we term sectarian ministers, who are awakening to the same realizations. Brother Wheaton and I took him and another brother to our apartment where we talked until a late hour and found we had many views in common.

No, we of the Restored Gospel have no corner on the light and inspiration of God. To be sure, the authority to baptize and lay on hands for the reception of the Holy Ghost was restored to the earth through us. But because of that, a greater responsibility has rested upon us which we as a people have shirked to a great extent and have allowed ourselves to be lifted up in pride, thinking of the honor instead of the service required of us, so have become rather self-righteous and conceited. God can work with us only so far as we work with Him. He has said that if we do not do certain things, He will raise up a people who will, and I am made to wonder sometimes if He is doing that very thing.

Patricia Ann, the cute baby daughter of Sister H. S. Hansen and her husband was blessed at the sacrament service Oct. 4, by Bro. C. L. Wheaton and Bro. J. R. McClain. Sr. Hansen was Sr. Winifred Hedrick, daughter of Stella Hedrick and a granddaughter of Granville Hedrick.

Bro. B. A. Winegar and son Fred and Bro. Arlo Gould of Bemidji, Minnesota, came to Independence last week and are working on the Temple Lot in an effort to prevent the elements from doing any more destructive work on the excavation than has already been done.

Perhaps you would be interested to know that we have had lots of rain this month. I really believe I have seen more rain in the six weeks we have been back than I have seen in five years before. But it is balmy now with just a nip in the air now and then that makes me think of fresh mountain air. The trees are beginning to color up a tiny bit here and there and a few leaves are beginning to fall, but so far there has been no frost. Two plum trees near our house were in full bloom about two weeks ago. And some of the spring flowers are blooming again as if they thought they were waking from the long sleep of winter.

Let us hope it is typical of our own awakening to duties and responsibilities long neglected.

Your sister in Christ,

Angela Wheaton.

EDITORIAL BRIEFS

The correspondence we have been having with the pastor of the Bales Baptist church of Kansas City, has been interesting and pleasant. After reading "Spaulding's Manuscript Found," Reverend Hause was fair enough and kind enough to write us as follows:

"I am frank to say that after a hurried reading of the "Manuscript Found," I see very little resemblance with the Book of Mormon. I am glad Brother Bingham brought the book to me to read, because to my mind there cannot possibly be any connection with this book and the Book of Mormon. I assure you that to my mind some other explanation must be found for the Book of Mormon other than that it was based on this "Manuscript Found." I see nothing in the "Manuscript Found" about Christ or Christianity."

We recently read "A Church At Work," by Reverend Hause. We found the book not only interesting, but very practical. It could be read with profit by every presiding officer, for it deals with problems common to all pastors, regardless of denomination. The author is considered a very successful pastor, and speaks from experience.

"If ours is a superior religion, the world has a right to demand a superior life.

A good brother, not of the Church of Christ, said to us, "I have heard about the Temple ever since I have been in the church, and it is not built yet. I don't think it will be until Zion is established."

We could only answer, "My dear brother, if we can not build the temple, we certainly can not perform the larger task of establishing Zion."

This statement has been made to us—"I do not think we have to build a temple to receive the endowment." Many do not understand the purpose of the temple. They think it is to be simply a beautiful building to grace the landscape. To say that we do not need to build the temple to receive the great endowment is equivalent to saying that God did not know his own business when he gave the revelations on the subject. When Naaman was told to dip himself in the Jordan seven times, he did not think it necessary, and yet that was what he was told to do by the man of God if he would be healed. The reason why it is necessary to build the temple to receive the endowment is because God has commanded it. We need faith to take God at his word. All of us have not learned yet, not to treat his commandments "lightly."

From a missionary convention in an eastern state, a few weeks ago, we heard an earnest address over the radio calling attention to the widening opportunities for missionary work in foreign lands. The speaker said that the humble classes of India, called "untouchables" by the high castes, are breaking away from the Hindoo religion by the hundreds and thousands. The Mohammedans and other religious sects of the East hope to garner these people into their ranks, and appeal was made for Christian people to contribute funds that more missionaries might be sent to India to win the people to Christ and the Christian religion.

SUNDAY SCHOOL DEPARTMENT

LESSONS FOR NOVEMBER

- Lesson 5 ----- November 1
Law, Love and Temperance
 Romans 13: 1-14.
- Lesson 6 ----- November 8
The Christian Warfare
 Acts 19: 8-12; Acts 19: 18-20; Ephesians 6: 13-20.
- Lesson 7 ----- November 15
The Heroism of Christian Faith
 Acts 21: 12, 13, 27-34; Romans 9: 1-5.
- Lesson 8 ----- November 22
An Ambassador in Chains
 Acts 28: 16-24; 30, 31; Romans 5: 6-11.
- Lesson 9 ----- November 29
Christian Brotherhood
 Philemon 4-20.

INFLUENCE OF THE HOME.

Through a relative, the birth of a son to Bro. and Sister Samson, of Providence, R. I., has been announced. We are in receipt of a letter from the young mother. Speaking of her infant son she says: "I hope some day to see him take his place in the church if it is God's will. I hope that I may always set an example for him. I want to be always true and faithful that I may be one of God's chosen people."

* * * As we read the above words our mind was lost in meditation. We thought there is not much danger that a child will not take his place in the church if he is rightly taught at home, and the church is treated with respect, as something to be loved, to be devoted to, instead of being held up to ridicule, and fault-finding indulged in as is the case too often in the home, and the child is a silent absorber of all that is said. We remember a sister who spoke reprovingly to parents in a prayer meeting one time. She told of her young son who objected that Sunday morning to getting ready for Sunday school. Said he did not want to go to "that old church." The father was going to intervene and punish the boy, when the mother took the father aside and told him it was his fault that the boy did not want to go to Sunday school. "If he did not hear you complain and criticize the church all the time he would feel differently," this woman told her husband. This was related to us privately.

One of the most impressive examples we have ever read of the effect upon the child of a home which is permeated with love and enthusiasm for the Lord's work shines out of an article in The Saints Herald for July 14, 1936. Many of our readers will remember Sr. Belle and Bro. Orval James. The article to which we refer, entitled, "Precepts and Example," is written by their daughter, Sr. Pauline James Arnson. Being personally acquainted with the family, we know whereof the young woman speaks. We quote:

"From my own experience I do not recall any special method of religious education being employed in our home, although knowing the kind of parents that were mine, I have no doubt but that a definite plan was in their minds from the beginning, and that many an hour must have

been consumed in talking over the best way to train their children. I know we were taken to church services, that the three books and periodicals were in evidence and read, and that the men in the leading quorums were not mere names but living and respected personalities. Our knowledge of them was gained at the conferences which we attended." Speaking of her attendance at general conference she says, "I was in contact with good influences, my being was permeated with loyalty for our cause, I was feeling the joy of meeting Saints from distant places and learning the songs of Zion."

"Neither do I recall any set talks on tithing and the financial program of the church—we must have had many—but I do remember how happy all of us were when papa was able to send a check for tithing and offering a little larger than he expected; how together we would decide that the coat could be used another year so that the money could be available. Also, the many times I saw my mother figuring her accounts calling me to her and saying, 'Pauline, these new shoes cost me six dollars. A four dollar pair would have felt just as comfortable, so the two dollars extra I spent is a luxury and I owe tithing on that amount.' From these and other like memories, it is not hard to understand how I began to figure in the same manner and to begin to pay that which I owed."

That mother, before she passed away, called her daughter to her and said, "My tithing is paid to the church on all I possess. Whatever money or property comes into your hands, that is a matter for you to decide with your heavenly Father as to how you account for it. I would suggest, however, that you do make an accounting of it and attempt to fulfill the law—Make a fair estimate of what comes to you; then one-tenth of that amount you owe to the Lord. I hope you will not feel this to be too much of a burden. The Lord will open up the way for you to pay it if you seek His help."

The quality that strikes us in this picture is, that the influence of that home lay not in formal teaching and lectures; the thing that was passed on to the children was the thing that was lived in that home; it was the spirit and atmosphere, of the home. You could not come in contact with that home without feeling the spirit of the home, without imbibing the spontaneous love for the Lord's work that emanated from the parents of that home.—Ed.

EDITORIAL BRIEFS

As we were writing these notes we stopped to listen to President Roosevelt in the Municipal Auditorium in Kansas City. He closed his address to youth with this advice, "Keep democracy safe by keeping it moving forward."

It strikes us this is good advice for churches. There is so much to fill our hearts and our minds and occupy our efforts that where churches are not looking beyond narrow, petty things; where there is no vision, no alertness to the needs of the time in which we are living, such churches are simply living corpses. The church must keep moving if it would enjoy spiritual life more abundantly.

Courage was never designed for show;
 It isn't a thing that can come and go;
 It's written in victory and in defeat,
 And every trial a man may meet.

ZION'S ADVOCATE

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EDITOR: Louise P. Sheldon, 801 W. Kansas St., Inde-
pendence, Mo.
BUSINESS MANAGER: A. S. Wheaton, 1101 West Orchard
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NOTICES

Pursuant to the will of the body as expressed through
the action of our last conference and the referendum of
the whole church, which provided for the ordination of
Elder T. J. Jordan to the apostleship, the quorum of the
Twelve authorized me to proceed to Regina, Saskatchewan,
as soon as expedient, for the purpose of arranging for said
ordination.

Accordingly, arrangements were made through corre-
spondence for a special meeting to be provided for the
same, of which due notice was given. This meeting was
held at Viceroy, Saskatchewan, the afternoon of Sunday,
September 27th, 1936, in the form of a prayer and fasting
service, during which time the sacrament was administered
and the ordination carried out under my hands.

As the further provision of the quorum of Twelve, our
new apostolic brother was given the supervision of church
activities in all of Western Canada, and the saints and
friends of the Church of Christ in that region will take
notice from this statement, and feel free to discuss the
problems of the church with him. Any provision for
missionary efforts there should be made through consulta-
tion with him. It is our hope and prayer that the Lord
will abundantly bless our brother in this new responsi-
bility that has come to him.

Most sincerely,

Clarence L. Wheaton,
Secretary of the Twelve.

To the Members and Friends of the Church of Christ,
Greeting:

Having been appointed in joint charge, with Apostle
H. E. Moler, of the following territory, Missouri, Kansas
and the southern states mission, will say to all who wish
to assist in this great work of spreading the gospel of
eternal salvation to a lost world to please let me hear from
you, as to your needs. If you can only open your house
for the preaching of the Word I will be glad to come and
help you. I also make an urgent request of all who hold
the authority to preach to work while it is day, and
do not fail to preach somewhere at least twice each month.
Let us not sleep on the job, but do our bit to move the
cause of Zion. If we will all be pushers instead of
leaners, we will see the work roll on to victory.

If we are true only when all is fair and well, how can

we on earth with Jesus hope to dwell?

May God help us to remain true to God and Christ.

J. E. Bozarth.

(Of the Council of the Twelve.)

705 S. Maguire Street, Warrensburg, Mo.

PASSED ON

George Arthur Derry was born near Columbus, Nebraska,
on March 10, 1876. He was the eldest child of George
Nephi and Anne Derry. He died in the Swedish Covenant
Hospital in Omaha, Nebraska, October 3, 1936. He was
struck by a speeding auto while crossing an intersection,
and was so seriously hurt that after four weeks of terrible
suffering, death came as a blessed relief. He was baptized
into the Reorganized Church on September 27, 1895, and
transferred to the Church of Christ, June 16, 1927. Dur-
ing his church work he occupied the offices of teacher,
elder and bishop. He was married to Lucretia Sughart,
who died in 1928. To this union eight children were
born, all of whom, except one who died in infancy, are
living in Omaha. Besides these, he leaves eight grand
children, his aged father, two sisters, Mrs. Grace Logan,
of Logan, Iowa, and Mrs. Ollie DeLong of Kinderpost, Mo.;
one brother, Chas. E., of Independence, Mo., besides other
relatives and friends to mourn his passing. His greatest
desire was to be engaged in the work of the Master, and
he was always willing to serve when opportunity af-
forded.

Brother D. H. Baggerly of New Castle, Indiana, writes:
"My mother died on the 9th of October. She was born Jan-
uary 1st, 1846, near Frankfort, Kentucky. She was 90 years,
9 months and 9 days old when she passed away. She was
preceded in death by her husband 46 years ago, also by two
children, Lela and Eugene. Five children remain, David H.
Baggerly, of New Castle, Ind., Robin M. Baggerly of Jeffer-
sonville, Ind., James M. Baggerly of New Castle, Ind., Anna
Sodrel, Rome, Ind., and Margaret Brumer of New Castle, Ind.
Sister Baggerly was baptized by Columbus Scott in 1875.

LEAD ME.

Jesus, take my hand and lead me—

Lead me on the way to home;

For without Thee I would wander

From the path in sin to roam.

I am weak and oh, so weary,

Sick and faint, along the way—

Oh the way is 'oft so dreary,

And the clouds o'er spread the day.

If I have Thee as my Shepherd,

I can safely trust Thy hand;

Thou wilt lead me through life's trials

Even to the promised land.

Thou hast promised to Thy children

Ever by their side to be,

And I know that Thou are able

To redeem and make us free.

So we look to Thee, our Savior,

And Thy voice we love to hear;

When we know that Thou art near us,

Then we have no need to fear.

Keep us till we stand at evening,

In the land that is our own,

Every cloud and trial vanished,

Heaven gained—our blessed home.

(Tune—"What a Friend We Have In Jesus.")

W. P. Buckley.