

# Zion's Advocate

## Christmas Greetings

### BETHLEHEM'S GLORY

By Vida E. Smith Yates

O Advocate, take this sweet story  
And carry it far on white wings;  
Of Bethlehem's season of glory,  
And the rapture that over her rings.  
Of the chorus of rhapsodized angels;  
Of the shepherds asleep on the hills;  
How they waked with the melody swinging,  
And their wonder and glorified thrills.

Of the Star that stood watching in silence,  
Of the Wise Men with gifts from afar;  
How they followed the light and came straightway,  
By the glow of that glittering Star.  
Of her thought as she watched her child, Jesus,  
And did as all wise mothers should.

And the crown of that wonderful story  
Was the baby, so rosy and sweet,  
From the top of his halo-less head, dear,  
To the soles of his little pink feet;  
All swaddled and wrapped as was custom  
And sighing—as little ones do,  
The Savior came bringing salvation  
And immortal life unto you.  
Of the mother—sweet, wise, gentle Mary,  
So weary, so patient and good;

No manger, no star-watch, no shepherds  
Are here, in the waiting for you,  
But an altar is builded and ready  
For gifts, and for love old and new.  
Come let your songs ring in His honor;  
Be glad of this story so true;  
Bring gifts and give for your gladness,  
That He brought this Salvation to you.

Let Christmas be dear for it's memories  
And the life that He lived among men;  
And the tale of His Love and Salvation,  
Let us tell it again, and again!





## PEACE ON EARTH Good Will To Men

The various church divisions having their origin in the Latter Day Restoration of the Gospel, should be charitable to each other. Our differences of opinion and belief should be held in kindness. No one division should be intolerant toward the others. We should encourage worshipping together, at least occasionally. We should welcome a liberal exchange of pulpits between the various churches. There should be free discussion of points of difference in belief, provided that such is made with kindness to all.

### The Temple

All divisions of the Restoration should consider with care, and with prayerful hearts, the revelations given through the prophet Joseph Smith, pertaining to the building of the Temple of the Lord in Independence, Missouri.

When we of the several divisions of the Restoration (including the Church of Christ) can be less antagonistic to each other, less selfish, and more anxious to promote at least a working harmony among us all, surely God will be glorified thereby, and blessings increase to His people. That would be a worthy increase of "**Peace on Earth, and of Good will to Men.**" Our success in building the House of the Lord in the place consecrated for that purpose may depend upon our willingness to share this great responsibility.

We should seek in humility before the Lord to find the way whereby the separate peoples of the Restoration may unite their energies agreeably to Him to build this Temple. When we can unite to perform this great work together, who can say that this will not be the very means in the hands of God to bring us all to a greater unity in other ways also?

The Committee on Working Harmony appointed by the Church of Christ has already extended kindly invitation to the various divisions of the Restoration that they each appoint their Committee to consult together with our Committee upon these matters. We hope none will minimize the importance of this sincere effort for harmonious co-operation in this great work which we all agree is of God.

Apostle C. L. Wheaton is Chairman of the Committee on Working Harmony. Official communications for the Committee should be addressed to Brother Wheaton.

Apostle Thomas E. Barton and the undersigned are the other members of the Committee.

We believe that all the Lord's people should pray and labor that greater harmony in righteousness may be established between all true believers in the Gospel of Christ restored. Thus, some glad day, our misunderstandings, errors, and consequent division may be conquered. All this to the glory of God and for the salvation of His people.

What great progress for the cause of Christ in all the world may be made during the New Year of 1937 if the people of the Latter Day Restoration will really put their shoulders to the wheel for the expanding of **Peace on Earth and Good Will to Men!**

The Committee still hopes for favorable replies to our general invitation that other Committees be appointed by their respective churches, to meet with us in prayer

and in fasting, and in peaceful friendly consultation.

Sincerely,

James E. Yates, 1450 East Polk St., Phoenix, Arizona.  
Thomas E. Barton, Route 2, Littleton, Colorado, C. L.  
Wheaton, 1101 W. Orchard St., Independence, Mo.

### FROM BROTHER JORDAN

It has been some time since you heard from me through the columns of the Advocate. There were several reasons why I remained silent. Wisdom would suggest that I refrain from mentioning these reasons. However, we must mention one, and it is possibly the greatest reason for our silence.

During last winter my work took me into Alberta, and after arriving there the roads became badly blocked with snow, so much so that I could not get back to my home and loved ones in Regina. These conditions made it Oh, so difficult, to take care of the needs of my family. Never in all my life have I gone through such heavy trials or greater difficulties. The load was almost beyond our ability to carry.

We very often cried unto the Lord in our agony to know the reason why. The way was certainly dark and we were truly far from home. During these trying times we spent most of our evenings and Sundays in our room in the hotel in prayer and study.

On one of the two of these quiet, secluded seasons, the Spirit of the living God came to me and I was informed that this year I would be called to the Apostolic Quorum. I was definitely told as to why, and some of my work in this new and added responsibility was outlined.

However, I was very rebellious over the matter and sought to argue and reason that it was impossible, for I had truly been shown some time before that my work was largely connected with and engaged in the Gathering, Stewardship, Storehouse, etc. I was shown some matters, as to how to proceed, and the result, after much difficulty and trial, was crowned with success, to the amazement of all engaged therein.

I say I had been shown where my work was to be. Now how to account for this apparent change? I was very much upset and at times very rebellious. Shortly after the information came to me that I would be called this year to the Quorum of the Twelve, I had a letter from Elder C. L. Wheaton, that he would meet me in Lethbridge, Alberta, at a certain time, I left to keep the appointment. We spent almost two days together mostly in our room talking over Church matters. Some things Brother Wheaton said led me to think he had had light on some changes in some of the Quorums. I put the matter up to him in these words: "Brother Wheaton, do I understand you claim to have light on new men going into the Twelve?" and he replied that he had.

Almost instantly rebellion flared up in me and I raised up, and shaking my fist in real earnest I said that I would have to know that these men were called before they should go into the Quorum. He quietly replied that he did not blame me, that it was my right and privilege. His remarks closed the incident. The following morning he left for Zion and I went back to my work at or near Calgary.

Again I was alone and my spirit was burdened and once again I spent my spare time in my room in prayer



and study. I was still rebellious over the matter of the added duty and responsibility.

Very early one Sunday morning I was suddenly wide awake. My room was brilliant with a mellow but penetrating light from the rising sun. The Spirit of God was there in power. I was made acquainted with these facts. All was well, I need not fear to accept this apparent change; that my work was still as previously shown, and this call would not in any way change that particular work I was shown I should do. Again I was told why I had received the call to the Twelve, and that I would accomplish in the Twelve what I could not out of the Twelve. I had a most beautiful and peaceful experience. I was told I would not get to the April Conference; that all these things were in wisdom in Him Whom we humbly try to serve.

So when the wire came from the Conference informing me of the Call, I replied as most of you know.

Now say some, "Well, Brother Jordan, if it is as you claim to have been shown, your work was to be largely confined to the Gathering, the Stewardship and the Storehouse, why have you delayed making some start?"

My reasons are good and sufficient, and some day you shall know. But may I suggest to you all that we cannot move any faster than the body wills. I mean the body of the Church. How ready are you, Brother, Sister? All debris must be cleared away. All false premises must be removed. For we must proceed in harmony with the commandments of God.

However, we can be encouraged, for truly, the darkest hour of the night has past. From here and yonder and everywhere men are seeing the dim glimmer of the birth of a new day in the cause of Zion. You would be greatly surprised to know the men that I know who have caught a vision of this new dawn, and a number of them are not yet members of the Church. I spent an evening about a week ago in the home of a non-member and his family, and as we enlarged upon the theme—that salvation of the souls of men and women was not the full, complete and only salvation consistent with the more abundant life that Jesus came to bring, but that that more abundant life applied in a three-fold manner, as follows: spiritually, temporally and physically. He replied that that was wonderful, grand; that was what he had been looking for,—the practical Christianity.

I say you would be surprised to know the number of men looking for such a demonstration. We have a true, living, hopeful salvation, a worthwhile message. Shall we send it forth to a perishing world? If we fail, others will take our place.

However, I started out to tell the reasons for my silence, or at least one reason, and that was, the information that came to me of my call. So when it came, I said nothing through the columns of the Advocate to influence any member of the Church as they voted on the Referendum.

I love this great Latter Day work, and I have a desire to see it roll on until it fills the whole earth.

Faithfully,

T. J. Jordan.

## "LEST WE FORGET"

The eventful year, 1936, is fast drawing to a close. This year has been a record breaker in many respects. At least one nation has fallen, and another is tottering, ready to fall at any hour. All nations are preparing for war as never before. Herculean efforts have been put forth by the National Government to stay the ravages of hunger of the millions of unemployed, to say nothing of the terrible drouth and scorching heat of the recent past; followed by destructive fires, storms and floods in many places, and the end is not yet. "Time marches on."—Surely we are living in momentous times, a time when many prophecies are having a literal fulfillment. We, of the Restoration, who have the greater light, are left without excuse. What has this year meant to us; what have we done, as individuals, to advance the Master's cause? What have we accomplished as a church to hasten Zion's redemption? These are pertinent questions that we must answer individually.

Perhaps there is no one in closer touch with the membership of this church than the general office manager. I have seldom asked for space in our inestimable little paper, "Zion's Advocate," as we are constantly in touch with those who make contributions to the general church, as well as the Advocate, by direct correspondence. It is to those who seldom or never contribute, that I now address myself. Dear Saints, have we stopped to consider the great sacrifice our missionaries and their families have to make in order that the gospel may be preached in all the world? Have we felt any responsibility in this regard? It is not my purpose now to teach the financial law in this article. If you are not converted, let me cite you to recent articles in the Advocate by Brethren An-

derson and Bozarth, two of our faithful missionaries. My purpose in writing this is to call your attention to the needs of the hour; as Paul would say, to "Stir up your pure minds by way of remembrance," that you may know the situation, and wake up to your duty and responsibility.

Most every mail brings calls for preachers. We have all too few missionaries in the field, for the simple reason that some body is "robbing God." Do you know that the families on allowance have for more than four years been getting only one fourth of the regular allowance they are supposed to receive, and last month that had to be cut in half? Suppose your employer should cut your wages three fourths, would you continue four years under those conditions? I hardly think so. And then if he should cut it to one eighth, what would you do? I imagine you would feel like going on a strike. Our missionaries and families must have a lot of faith to uncomplainingly carry on under these conditions. But can they live on faith only? Are we going to compel these families to go on relief, or let their husbands find P. W. A. jobs? We can't afford to let that happen. I want to say just here, as one who knows, that there are a faithful few who make regular contributions to the Church, and some of them quite liberal, too. Otherwise the work would have to stop.

Now when the time comes to meet our rewards, are you, who are willing that these faithful few shall bear the burden alone, willing that they should receive all the reward? I hardly think you would be satisfied for that to happen.



With the present membership of the church, near two thousand, or to be conservative, say eighteen hundred; allowing three to the family, which also is conservative, gives us six hundred families. Now if each family would contribute three dollars per month which is very conservative indeed, we could more than double our missionary force and put them on the full allowance, and still have a considerable sum left in the treasury. Or, if we should cut that figure two thirds, and each family contribute a dollar a month, we could supply our present force for the full allowance, and have some left for emergencies.

The above is not to be construed, that if we did as above illustrated, we would be excused from the tithing law. It is only to show, when a small contribution by every one would do so much, how far short many are coming. I might just add here, that most of the wives of our missionaries are regular tithe payers. If there were any that would be excused from paying tithing, it certainly would be them. But none are excused from this duty; if only a dime is earned the penny is due.

Now we are not asking you to help pay a debt. We have no debt, since you so nobly helped pay the Advocate debt four years ago. We have adopted the rule "pay as you go, or don't go." I am aware that we have had the worst depression in the history of our nation, which has effected every one, still that does not excuse us from our responsibility to our Lord and Master. We must not allow his banner to trail in the dust.

The holidays are drawing near, a time when we like to make merry, and give gifts to our loved ones, which is proper and right. Why not let us make it possible for our missionary families to enjoy the spirit of giving, by sending in our contributions at once, so that when the next allowance is sent, it will be double, or better, make it the full allowance, for once in a long time.

May God bless one and all, and wishing you a Merry Christmas and a Happy New Year,

Sincerely yours,

J. R. McClain, of the General Bishopie.

### A CHRISTMAS SERMONETTE

Why do we celebrate Christmas? The majority of people think only of giving presents and receiving them. The true spirit of Christmas is to praise God for the gift of his only begotten Son, who came to give us eternal life.

Don't understand me to mean that it is wrong to give gifts, but "It is more blessed to give than to receive." And we are also told, "Let not your left hand know what your right hand doeth." The true idea of giving is unselfish interest in the happiness of others.

We should not give with the expectation of getting something in return. The best gift is not the one that costs the most money, but the one that carries the most love.

Christmas is only one day. Our interest should not end there. The present you make, whether it be of gold, silver, iron, wood, clay or flowers, should carry a message like this—"I am thinking of you not only today, but I wish you happiness as long as you live."

We do not celebrate the true birthday of Christ. I hope the time will soon come when we may keep the correct day and celebrate it by glorifying the true and living God, and his Son Jesus Christ, our Redeemer and friend.

On that day we should search out the poor and the needy, and not confine our giving to our loved ones and friends alone. Christ gave himself for all men. He told us, "Freely ye have received, freely give." Do good to those that hate you, and pray for those that spitefully use you." He prayed for those that hated him—"Father forgive them; they know not what they do."

Christ gave gifts, but they were spiritual gifts. Eph: 4: 8, 11. Of course we can not give those kind of gifts, but we can give our heart and soul to the Most High, and we can give good substantial gifts to the poor and needy. Christ said, "Inasmuch as ye did it unto one of these, ye did it unto me." George Nephi Derry.

### IF WE WOULD PROGRESS

Dear Readers of the Advocate:

It has been some time since I have written to our church paper. Not that I have lost interest, but the "depression" played peculiar pranks with people. Our time has been largely taken up in fields outside of immediate church circles.

I was baptized in my ninth year by Elder D. S. Crawley, in 1889. I spent years as a minister in the Reorganized church. My transfer to the Church of Christ was made in the year 1928. Since that time my ministry has continued in the Eldership as a member of the Seventies.

We have been rather isolated here, and have not made the long trips to meet with the Church near Los Angeles for about two years.

I became thoroughly convinced some years ago that the early revelations to the church required a practical demonstration of economic justice to be made as a very foundation for greater spiritual success. This is necessary in order for the church to make the proper appeal to those who are to be gathered out from the world of confusion and injustice. It is apparent that the church as a whole, has been reaping the results of its failures in these things.

Churches, including our own, have been long on theory and short on practice when it comes to establishing anything that even approaches economic justice. Surely if the church is to attain to the standards outlined in prophecy and revelation we must reduce our faulty theories and increase our unity of practice for economic salvation.

In Bible times it was the traditions of men which made the truth of no avail. It is so today. If we follow the traditions of the world by practicing its economic injustice between man and man, we thereby make the spiritual truth given us of no avail in reaching the nations.

The church has made certain efforts along this line and failed. Then further efforts to achieve and to realize upon the promises of God to a united people were abandoned; but the traditions and faulty practices which have caused every such failure, remained.

During the two years we have not been able to attend the services of the Church over at Los Angeles, I have worked with a group of people here called "the unemployed." They receive small checks from the government for services rendered through the S. E. R. A. and the W. P. A. In their extreme financial straits they developed the belief that it is economically incorrect for an individual or a corporation to own and operate a store where those who made that store possible by their trade

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## MISSIONARY NEWS



1555 Willow Ave., Niagara Falls, N. Y.

Dear Editor: Just a few lines to let you know that we are still preaching Christ and his plan of salvation.

Coming home from the last conference we determined to put forth greater effort than ever in the Master's vineyard. A hall was rented by Bro. Froman, about eight miles from Bro. Loft's, where we hold our regular meetings. Here we held meetings for five Sundays, then because of muddy roads, we had to stop. We hope that our labors were not in vain.

I had one week's vacation coming to me, so Bro. Loft, Sr. Maracle, Sr. Warner and myself started again for Deseronto, where we visited last year, to try again to reach the Lamanites there. We cannot tell, yet, what success we had, or what good we may have accomplished, but we were well received and made new friendships. We were welcomed at the homes of Mr. Andrew and Albert Maracle, brothers of Sr. Maracle—splendid people to meet and associate with. We also attended the Indian fair and learned more about their ways. What we saw made me go to the Book of Mormon to find if there is not something to prove that there are still some Nephites on Joseph's land. Nephi tell us that he taught his people to build buildings and to work in all manner of wood and iron. He also taught them to be industrious and to labor with their hands. The people of Nephi tilled the soil; they raised all kinds of grain and fruit, and they had flocks and herds. Their women could spin; they made "fine twined linen" and other varieties of cloth. We saw all this among the people of Deseronto. Their buildings—their barns and wonderful homes. They till the land, raise cattle and all kinds of grain and fruit. The women do wonderful needlework. I could not resist buying two pieces that took first prize. They exhibited baked goods, pies, cakes and bread of different kinds, besides canned fruits, vegetables, etc.

At Ohsweken I can see some improvement spiritually. They are trying to live nearer to God. Their testimonies are wonderful. I wish you could have been at our last sacrament meeting. The Spirit of God was present to bless us. Sister Warner and myself were lifted up, encouraged and repaid for our efforts.

With others I have no apologies to make for what happens or for the mistakes of men. We are encouraged to see by the Advocate that the Spirit of God is working here, there and yonder, blending us together in one common cause.

O-ron-ye-te-ka, Gon-or-ong-qua.

A. Warner.

Holden, Missouri, Nov. 7, 1936.

Editor Zion's Advocate: Lest your readers may forget my existence, perhaps I had better write a few lines for our paper. In the struggle for physical existence I have been kept pretty closely at home. After the departure of my late beloved wife I tried my best to dispose of my store so that I could give my time exclusively to the ministry, but the effort resulted in failure, and I was compelled to remain at home. I was left all alone; no one at all to assist me, consequently I could not get out to do anything in the ministry.

As most of you know, I have taken another companion. Since then I have been more free to get out and try to do something for the work.

I went to Collins, Mo., and held meetings over Sunday, October 4th. Preached four sermons, and would have organized a church, but none were willing to accept ordination, so that part of the work will have to wait awhile.

Returned home October 6th and remained until the 10th, when I went to Cross Timbers, where I remained over two Sundays, preaching in the Oak Grove school house. Here I met many old time acquaintances. I have preached there a great deal in by-gone years. The Reorganization now has a small group here, but my old friends have remained true, and treated me very kindly, which was much appreciated by me.

I should like to do more for the work. In fact, I could preach every Sunday if there were openings close at hand available. May God bless all the disciples, and wonderfully support the minister, is my prayer.

H. E. Moler.

Editor Advocate:

We had a fine meeting at Houston, Mo., notwithstanding it rained several nights of the last week. Of course our crowds were cut about half, but the attendance was good each evening the weather was fine. The closing Sunday night we had a full house, and several of the non-members asked me to stay two weeks longer, because they could not come the bad nights. So you see I have a hearty welcome awaiting my return.

While God was working inside, Satan was working outside, putting nails in my casings. Sunday morning on my way to church I dropped in a culvert about ten inches lower than the road, broke a gear in the rear end of my car, so I was in trouble again—no money, but friends. Bro. Boman of Michigan, and one Mr. Stark, a fine man indeed, and almost ready to accept the gospel, went to work and found the trouble and Brother Boman took his car and we three went to Cabool, got the parts we needed and put them in, so this will let them know that it works fine now, boys. I will never forget your kindness, and pray that God may reward you for I can't at present.

With what work I did, and the offerings of the good people both in and out of the church, I got by.

I had the pleasure of baptizing two precious souls into Christ and his Church, leaving others almost persuaded. From there I came to Collins, where I met Sister Minervia E. Guy, who is related to Brother James Martin. I stayed all night at Bro. and Sister Martins. We talked until about eleven o'clock that night, and again the next morning, and Sr. Martin gave me her transfer.

My next place will be near Bro. and Sister Chas Denham's place, seven or eight miles south of Humansville, Mo. I am hoping that Apostle C. L. Wheaton will be with me there.

Your humble servant for Christ,

J. E. Bozarth.

At this point we asked Bro. Wheaton, who was here in Independence, to pick up the story and tell us how the meetings came out. We give the following from his account.—Ed.

We held a two weeks' series of meeting which were well attended, though hindered somewhat by rain and mud. We received a fine response to our efforts. Two



persons expressed the desire for baptism. The writer had to leave, but Bro. Bozarth was going to continue the meetings a few days.

A feature that lent interest to the meetings was a Bible question contest for the children. A small girl answered all but one question correctly. A small Bible will be her reward. It was interesting to see even the older folks get their Bibles down and spend hours looking up the questions.

Later. In a few lines from Bro. Bozarth, dated Nov. 19, he says: "I arose early last Sunday morning and while preparing breakfast the Spirit spoke to me in a very comprehensive manner and said, 'If you will go to Knobnoster today you will be asked to preach.'" So I went, and was wonderfully blessed in my effort which was well received by most every one present.

Bemidji, Minnesota, November 9th, 1936.

Dear Editor:

Well at last I find myself in a situation that is ideal for complying with your request to write something for the Advocate to apprise the saints of our whereabouts since our return to Joseph's land.

Like Harold Bell Wright in "Their Yesterdays," I begin at this end of the story and retrace. We couldn't be in a better place than we are at present for the telling of a real missionary story. Here Sister Flint and I are living by ourselves, so far as shelter is concerned, in a little trailer house set off the wheels right in the heart of the woods, near a little lake. This house contains a bed and stove, us and our belongings. It is about thirty rods to the domicile of the Goulds, whose guests we are. The snow is nearly a foot deep, and I get splendid exercise every day keeping our little stove supplied with fuel. The day before yesterday the thermometer registered 20 degrees below zero, so it can readily be seen that plenty of fuel is an essential to our comfort.

We are holding services practically every evening about seven miles from here, in an old house that has been fixed up for a church, with seating, etc. In spite of the wintry weather it is nicely filled each evening with a very interested group of listeners, brought together as a result of the very splendid efforts of Brn. Gould, Winegar, and Wentworth. From among this group came the ten spoken of in a recent Advocate, who were baptized. In short, we are not only living in a very primitive way, but we are also doing missionary work in the old-fashioned, accepted style. The only modern thing about it is that we use an automobile. It has its drawbacks, in this snow—the fun of starting it at twenty below zero, but we are enjoying it, and it isn't hurting us a bit. In fact, so far this winter neither Sister Flint nor myself have had a cold, and for the last four years this has been the season for me to suffer greatly with bronchial trouble. Well, that's that.

After the August meeting of the Twelve, we accompanied our big girl with her two boys, on the rest of their vacation, which was taken down into the Ozarks, at the home of our twin Apostle, A. M. Smith. We had a very pleasant visit there, and preached a couple of times in the neighborhood on Sunday.

When we came back to Minneapolis, we helped the children to move into a beautiful little cottage in the suburbs, beyond Robbinsdale. We then made a missionary trip down into Wisconsin for about five weeks, and

had the pleasant association of Bro. A. M. Smith for a large part of the time. We teamed up in fine shape, preaching alternately. We visited the points of Black River Falls, Sparta, Lancaster, Platteville, and while we were in Madison to look after our personal affairs, which hadn't had any of our attention since before we went to Europe, Bro. Smith went down to Janesville and Delevan. We visited with our children near Madison, and with Sister Flint's brother and little niece, in Evansville, also my aged parents at Mt. Horeb. From there we went into the northeastern part of the state, at Octonto, Wisconsin, and visited my only brother in the flesh. He is not a member of the church, but from his interest in me and his kindness to us, as well as his exemplary life, he certainly should be. He does believe the work, but like so many, he has put off being baptized so long, that it begins to look very doubtful if he ever will be.

From Octonto we drove back across the state of Wisconsin to Black River Falls again, where we found Arthur at work, and where we again filled out the week, because A. M. wanted to get up to Minneapolis to see his older children, and our wonderful little grandson. Besides it was beginning to get so cold that he felt admonished to cut his stay short and get back closer to his winter clothing. So he left us there the day after we arrived.

The most serious drawback we have encountered in trying to carry on missionary work since our return has been shortage of funds with which to keep our gospel chariot running. The saints generally do the best they can, but they simply haven't the means so they can contribute. Because of this fact we were forced to remain longer with the children in Minneapolis, after our return from Wisconsin, than we wished, before coming up here. If we could have gotten here a couple of weeks sooner we might have avoided this snow, because it all came after we arrived.

In a general way we feel that the condition of the work is encouraging, and of course the news of continued growth that comes to us constantly from our own field across the waters, makes us rejoice beyond measure. We have had many nice long letters, some from outsiders as well as from the members, and I'll just quote a brief statement from a letter just received since coming here, from Sister Morgan. She was one of those I baptized while over there, and she is the Superintendent of the Improvement Society, (Religio) and a very active and earnest worker.

"You can be happy to know that your visit here has been fruitful, as one line of a hymn goes like this: 'What fruit have you gathered for Jesus'; I only wish the saints out there could see your work here. You know seeing a thing is much better than writing about it."

This is about the strain of the most of the letters we get from there, and naturally we feel very good about it. Not only because we know we have the love of the dear saints over there, but because we feel that the restored confidence that has been established in the saints and the church in America will help the work to grow there. Baptisms are reported in nearly every batch of letters. (They seem to come in batches. The time of the boat sailings accounts for this.) We have had splendid letters from Brn. Jenkins, Evans, Allen, Rees and Dingle besides from our young brother Cledwyn Isreal and those other splendid young folks who were our Sunday morning faithfuls, Margaret Jenkins, Iris Parcell, the two little Griffiths girls, and several others, among



them Bro. Beacham's young niece, Olga Hawkins, not yet a member, and Mrs. Griffiths who is a non-member, but a sister to our Sister Morgan, and that will mean that she cannot stay out very much longer. The same may be said of Sister Rees's husband, a splendid man.

I hope this letter will "jog" up Brn. Dave Jenkins and Sam Beacham, of Gilfach; the Edwards and Thomasses of Trealaw, Bro. Williams, the Hughes, and the Davises of Pontyates, Snook and Picton of Aberdare; as well as some of the sisters, like Sister Buck, Sister Pincott, Sister Hawkins, Sister Wiltshire and Sisters Jones and Griffiths and Chas. Mitchell; the folks in Skewen and any others with whom we associated and learned to love. We love you all and you know that letters from you all will sure be very acceptable. We do not forget the Rees Jenkenses, and their fine young son, John James.

The views we took over there have proved mighty interesting to all who have seen them as we knew they would. In our ability to obtain so many, much credit is due Bro. Chas. Farrage of Skewen, who specializes in amateur photography, and printed and developed most of my exposures, gratis.

We are happy in the work of the Master, and feel that He is blessing our efforts for good. The world is rushing madly on to its destruction, in fulfillment of prophecy, and our work is being vindicated more and more with the passing of time. When I think of the contrast between our facilities for proving our message, because of world history that is being made, and that of the first missionaries of the great latter day movement, I am led to wonder how any of our people can become discouraged, and fall out by the wayside. May God help us to keep the faith, and continue to the end.

With love to all of God's heritage, I am your brother  
in Christ, B. C. Flint.

### FROM THE MAIL SACK

Gilfach Goch, Glam, Wales.

Dear Sister Sheldon: I am sorry for not writing before. I received the certificates you sent me. The reason I have not been able to write is because on the 26th of this month my youngest sister passed away. She was 14 (or 17—we are not sure which. Ed.) years of age. Bro. and Sr. Flint were acquainted with her. Although she was not a member of the church, she attended our little mission while Bro. Flint preached the gospel. We as a family miss her very much.

Well, Sister, I am enclosing another letter from two of our young members. Last Sunday a letter was read from Bro. Flint to the young folks here. After the letter was read they sang together an Indian hymn that Bro. Flint taught them.

We are still pressing onward and improving.

In gospel bonds,

George Allen.

Dear Sister Sheldon: We are very glad to inform you that we are both little sisters of the Church of Christ in Wales, aged 10 and 12.

We liked Bro. and Sr. Flint very much. We used to meet them nearly every Sunday morning. During the short time they were here our church improved. Bro. Flint taught us a very great deal about the Restored gospel. We were very sorry when they parted from us to go to their loved ones in their own land.

We are still attending the little Sunday morning serv-

ices. Bro. George Allen is our teacher. We are still going on with the Restored gospel. Bro. J. Jenkins teaches Sr. Margaret, and Bro. Allen teaches me.

Dear Sister Sheldon, we would like to tell you many other things, but will tell you more in the next letter. We hope that God will bless you and all of the members over there, and some day that we may all meet together.

From Margaret Jenkins and Iris Parcell.

We are very pleased to hear from you, Margaret and Iris, and thank you for your kind wishes. We are glad to learn that you go to church every Sunday, and that you are all trying to carry on in the Lord's work over there. The Advocate is always glad to hear from the boys and girls in Wales, but let me see—I don't believe any of the boys have written yet; only the girls. Now why can't we hear from some of the boys, too? We shall be expecting.—Ed.

### EXTRACTS FROM LETTERS

Brother Dingle, of Cornwall, England, says he is seventy years old. He misses the companionship of his dear wife keenly. He says he will never forget how she longed to go to Wales and mingle with the saints there and partake of the sacrament with them. Her wish was granted, and she died among the saints there. Bro. Dingle expresses his appreciation for the sympathy extended him by the saints here and in Wales, and he believes the prayers of the saints have helped to comfort him. He asks to be remembered in the future. He wishes especially to be remembered to Bro. and Sr. Flint, also Bro. Long and Bro. Yates, and assures us that his prayers are for Independence.

Sister Grace Lusha writes from DeKalb, Illinois, of her love for the Lord's work, which she expresses both by word and by her check to the bishop. She and her husband would like to have a missionary come to DeKalb. She longs for the time when there will be unity among the Lord's children.

Sr. Lusha is in poor health and asks the prayers of the saints. Let us remember this faithful sister and her husband, also Bro. Dingle, in his loneliness.

Sister Ellen Badgero of Placerville, Calif., writes: "I feel that every dollar I give to help in the Church of Christ is treasure laid up in heaven for me to enjoy when I pass on into eternity. The Advocate is a wonderful comfort to me. After I read it and study the Sunday school lessons I give the paper to a dear sister who has not the money to take it."

Sister Bert Krause of Vesta, Minnesota, writes: "My time for the paper has expired and I wish to renew my subscription. I really enjoy the paper, and have been much impressed by the articles it contains."

### SERIOUS NEWS

Our paper is nearly all run when word comes that Brother James E. and Sister Vida Yates were in an automobile accident a few days ago and both were hurt. Fuller particulars will be given next month. They are getting along nicely, but Bro. Yates' car is so badly damaged that he will not be able to resume his missionary work, when he is able to do so, unless his car is repaired. He thinks by doing the work himself that he can manage with thirty dollars (\$30.00). Saints and friends wishing to contribute should address Bro. Yates at 1450 E. Polk St., Phoenix, Arizona.



## GLEANINGS BY THE WAY

By Clarence L. Wheaton  
CONTINUED FROM LAST MONTH

◆ ◆ ◆  
the writers' point of view such contemptible activities do not conduce anything toward a spirit of Working Harmony. Then too, Apostle Curtis seems to get a lot of satisfaction out of bragging about the way he defeated the writer in the debate at Dekalb, Illinois, forgetful of the fact that most of the congregation there transferred to the Church of Christ after his futile effort, and that in spite of the fact over four hundred sermons were preached in that mission by general missionaries, not one person was baptized in the Wisconsin district during the entire year dating from November 1st, 1927 to November 1st, 1928, and some 188 members left that church in that field during that time, the most of whom transferred to the Church of Christ. Then too, he knows that it is not necessary to continue his underhanded work in the way he is doing it, for the opportunity is always open for him to discuss these issues publicly with the writer when and wherever he may choose. We do not seek a public discussion of these differences, preferring that representative men of both churches may get together in a more friendly attitude around the counsel table and discuss the issues in a brotherly way, but we wish the gentleman to know that we are not hesitant in meeting him anywhere in a forensic discussion if that is preferred.

In a recent conversation with high authority of Elder Curtis' church one of them said, referring to him, "He must be your special flea." Well, perhaps that is so, and of course "fleas" must have something to bite and gnaw on, and if this Hedrickite sheep is a bigger animal than he can handle in an honest discussion, he can do like the man in the story, who cried, "Come here! Help me let loose of this bear!" and I am quite sure that some one else will accommodate him for a ride to his destination, if he must play the part of a "flea." But we suggest that the best cure for fleas is to give them a "sheep-dip" in the way of a good friendly discussion in joint committee work between the two churches, where we can consider our differences, without airing them too freely to the public.

After the one service at Bemidji, to a well attended houseful of members and friends to our cause, an early morning train (3:00 A. M.) was taken to the west, where connections were made by bus for Regina, Saskatchewan, where I was scheduled to attend a week end meeting, during which time Bishop T. J. Jordan was to be ordained to the apostleship as provided in our last referendum. Upon my arrival there I found that arrangements had been made to hold the meetings at Viceroy, over a hundred miles away from Regina. This distance was quickly covered by auto, and we found a goodly number of saints of both the Church of Christ and of the Reorganized church gathered at the church in Viceroy for the services.

The first service, which was held in the early afternoon of Sunday, September 12th, was a preaching service at which time the writer was a speaker. After a brief recess, the next service which was to be a Sacrament and Ordination service, was called together, and after a few brief opening remarks the service was placed in charge of the writer, assisted by Elder W. F. Jordan, pastor of the local church. At this service most, if not all of the members, came fasting and in prayer.

After the administration of the sacrament and a period

spent in prayer and testimony, the order of the service was changed and the ordination of Brother Jordan took place under the hands of the writer. This service was blessed throughout by the presence of the Holy Spirit, that gives hope, faith and the courage to carry on the great work of the Lord entrusted to us. This spirit flowed from heart to heart, and left its gentle impress upon all. Thus was carried out the provisions of the Lord as expressed by revelation and sustained by the voice of the church. Brother Jordan thus became the first apostle of the Church of Christ to be selected and ordained from among the native sons of Canada.

Returning to Regina after a bountiful evening repast served at the home of Brother Jordans' aged parents, we arrived rather late at his home. The next day was spent at home resting up from the trip to Viceroy and nursing colds from which Sister Jordan as well as the writer had been suffering for several days. This being Monday, arrangements were made for a service at the home of Brother Jordan for the evening. Fairly good attendance was had, and we all enjoyed the degree of the spirit that was with us. At this time I had the pleasure of meeting the mother of Brother Denver Gibbons.

Tuesday morning bright and early we loaded our luggage and Brother Jordan's sample cases into the Terraplane, and headed for points west, stopping at Moose Jaw, Swift Current and other smaller places en route, staying all night at the latter place. Along the way I had opportunity of meeting and chatting with many of our new apostle's business associates and customers. Each gave me the impression that they respected and loved the man. Several indicated their feelings for his honesty and square dealing. Surely a commendable record, in view of some ugly accusations that come from high sources in the church of his former association. Many of these men he has dealt with for over eighteen years.

On Wednesday we continued our journey, and about noon reached a small town out on the plains of western Canada called McMahon, where we had the pleasure of coming in contact with Sister E. E. White and her husband and family. Here we had a fine fireside chat over gospel subjects, and learned that our sister had neither heard a latter day sermon nor partaken of the sacrament for close to 14 years because of her isolation from a church group. Formerly a member of the Reorganization, she transferred to the Church of Christ in late years. Learning of her long isolation from church privileges, I suggested that if it was agreeable with her family and was her wish to do so, that we would be glad to arrange for a short prayer and sacrament service for her benefit in the home while there. This delighted her, and before we left to continue our journey, a splendid spiritual meeting was held, in which we administered the sacrament and engaged in a brief sermonette on the principles of the baptism and yielding obedience to the commandments of the Lord. Our sister's husband had expressed a friendly feeling for the church and indicated that as soon as he could arrange the environment of his employment, that he hoped to be baptized. It was pointed out in the discourse that Zachaeus, who was of small stature, who did not have the advantages of other men, had also desired to see the Lord as he passed by, so not being daunted by his environment among those who had greater advantage than he, resorted



to the expediency of climbing a sycamore tree to see him. And to his amazement and that of the multitude, the Lord discerned his thoughts and intentions, for as he passed under the tree, he looked up and said to Zaccheus, "make haste and come down; for today I must abide at thy house." (Luke 19) So it was pointed out that if we are determined enough to "see the Lord" that regardless of our disadvantages and environment, we can come into his view if we strive hard enough, and perchance He might give us moral support and courage to come up on higher ground.

The lesson seemed to have had a good effect, for as we continued our journey that afternoon, Brother Jordan informed the writer, that he had been given an invitation to come or send a missionary and that this home would be open to making a place for them to stay while services were being conducted. During the time we were there, their little ten year old daughter Lorraine, expressed a desire for baptism, and both Brother Jordan and the writer had a brief talk with her as to the purposes of baptism.

Here in this little child was an example of what the Saviour meant when he said, "Except ye shall become as a little child ye cannot enter the kingdom of heaven." She had been taught at her mother's knee the story of Jesus and of the Restoration, but because of lack of church privileges among our people, it has been necessary for her to attend Sunday School with the Pentecostal people. One day she heard a sermon on the necessity of repentance and believing in Christ in order to be saved. Afterwards she pondered over the matter and went to her mother with the problem, and asked her what she had to do. Seemingly she was much impressed. Her mother explained the first principles to her, and among other things illustrated the principle of repentance in this way. If, while Lorraine was playing with her little friends, she should be naughty to them and do something wrong, or say something ugly to them, in order to show her repentance and to be forgiven, she must go to them and tell them that she was sorry, and must try not to do the same thing to them again. Then after she had made her mistake right with her playmates, she must pray to God to forgive her also. This she was told was true repentance. Lorraine was greatly impressed with this lesson, and soon she sought out her little friends and humbly asked their forgiveness for the naughty things she may have done. And when she had made things right in that quarter, she afterward returned to her mother, and asked her how to pray. Then followed another lesson, and that night when the little one retired to her room, her mother relates that she knelt down and offered up her first childlike prayer, and in it she went over the various incidents wherein she had been naughty to her friends and asked God through Jesus to forgive her and this she continues to do each time. Thus her little heart was set at ease, and now as a forward step in that blessed relationship she has found with Jesus, she wants to be baptized. Such is the faith that God wants us to exercise, childlike, without adulation; humble faith and submission to the great plan of salvation, and He said, "for a little child shall lead them." From my point of view little Lorraine has had a wonderful teacher, in her mother, and as she grows older, the prospects are that she will make her mark as a splendid worker for the church.

Before we left the hospitable home of the White's and continued our way, provision was made for another all day meeting at Viceroy for the following Sunday, at

which time Lorraine was to be baptized by either "Uncle Tom Jordan," or his brother Frank.

Leaving McMahan, we headed south to the border and the United States, reaching Loring, Montana, around bed time that night. Here we were all tired enough to enjoy a night's rest, so accommodations were secured at the only hotel. Loring is a small cattle town, situated on the Great Northern in northern Montana. From this point the writer entrained for Missouri, and our new apostle, Thos. J. Jordan, back-tracked to Canada, his work, and new responsibilities.

The writer arrived in Independence at midnight, in time to participate in the sacrament and other devotional services of the first Sunday of the new month. Here we noted with pleasure some increase in attendance and the presence of some who had been absent from the services for some time. In addition to the regular services of this day, a splendid priesthood meeting was held in the afternoon which was well attended. The interest in the questions up for discussion was encouraging, and all expressed the determination to assist and co-operate in an effort to set things in better order in the center place; assignments of priesthood work were made, and the brethren moved out during the following week to carry out their appointments with encouraging results. During my stay at Independence this trip I have preached each Sunday, attended most all but one of the services, and made several pastoral visits with the less experienced members of the priesthood, as a measure of instruction and help to them. Plans are now made to return to field work again to labor locally in Missouri for a short time with one of the missionaries in charge, as above stated. Since inaugurating a system whereby the local financial agent of our church in the center place receipts for and receives the local tithes and offerings for the general church as provided by the conference action of 1932, we note an increase from the local members along this line. Personal contact with the membership of the church in this way begets confidence, and it is hoped that all local churches will follow the same example and thus encourage their members to greater effort in supporting the general church in its struggle to carry on and accomplish the mission work that is necessary to build up the church in all the world.

It is hoped that our membership everywhere will see the benefits that are to be derived by a systematic and regular contribution to the funds that support the families of missionaries in the field. As one who has been on the front line of missionary endeavor for the past ten years, I can truly testify to all that this work is carried on at great sacrifice to those who volunteer for that work. The missionary himself generally fares good. Personal contact with the membership reveals his needs to them, especially when the good housewives where they stay put their soiled linens through the laundry. They can see the patched clothes, darned socks and threadbare shirts, and by a kindly word to friend husband on the side prompt him to make a donation towards replenishing the wardrobes of the missionary, or the local pastors can call for a collection or voluntary donation to defray travel expenses, but the wife, who keeps the vigil alone at the fire-side with her children, are dependent upon the tithes and offerings of the church for their sustance. And when the membership is reluctant or dilatory in doing their duty along this line it is not hurting the church or its representative against whom they feel a grudge, so much as it is these women and children who have sacrificed a hus-



band or father to the Lord's work, that it may go on. At the present time these families receive but one-fourth of the allowance due them, and word has been given out from the general office, that unless there is a consistent increase of revenue for this purpose, that we may find it necessary to call the missionaries in, and encourage them to seek employment in secular work. Should this be done, it would prove a disastrous backward step in the progress of the work. Our work has aroused a great interest everywhere. It is almost impossible to fill all the calls that come to us for missionary work. It is our earnest prayer that our membership everywhere will become conscious of their duty along the temporal lines. To shirk this responsibility throws the burden upon those who have sacrificed to make it possible for the church to carry on thus far at tremendous odds. Let us reduce those odds, put our shoulder to the wheel, and move forward to the consummation of the great task that God has allotted to us. May the Lord bless all that they may be able to assist more effectually is my prayer.

### EDITORIAL BRIEFS

In the last month we have received more literary contributions for the Advocate than in any previous month within our memory. Let us add that everything was welcome, too, because it evinced interest in the work. We except nothing, not even criticism, if we received any.

The "Arizona Republic" of Phoenix, Arizona, has given a number of comprehensive synopses of sermons preached in that city by Bro. James E. Yates.

We are pleased to acknowledge receipt of the "Mission Courier," a little journal issued each month in the interests of the mission work of the Reorganization in the British Isles. Apostle J. W. Rushton, president of the European mission, is the editor. It is a splendid little mission paper, bright and readable. We enjoy it.

The senate of Mexico, November 18th, enacted the bill sponsored by President Cardena which proposes "expropriation of private property for the better distribution of wealth." The senate was told that it would help the government "take the weight of capitalism off the masses."

We are living in interesting times, when we are emerging into a new day.

The Associated Press announced November 19th that Prof. Herman von Walde-Waldeg, archaeologist of Boston college, has returned from South America announcing that he has found "proof" of ancient civilization there. "A clan organization of stone house builders extended from Western Colombia across the western cordillera of the Andes." "These people reached all the way to Ecuador and perhaps to Peru."

For five months a joint expedition of Boston college and Pennsylvania University, headed by the Professor, have been working in the jungles. They have exhumed buried statues and found ruins of temples and other buildings. Dr. Walde considers that the most valuable discovery they made was a huge calendar stone, used for computing time. The Professor is bringing back more than 400 "packing cases" of casts of the statues that were found, "together with mummies and pottery," which

will go into the museums of the two colleges furnishing the expedition.

Another witness for the Book of Mormon, which declares that long before Columbus discovered America, civilizations flourished in North and South America. Science has furnished abundant evidence of this being a fact since the Book of Mormon came forth, but the knowledge had not become public before that time. God's truth is marching on. Men unknowingly are witnessing for it.

This is Sunday, November 22nd. We have just come from the church on Kansas street, a protesting group, where our Bro. C. L. Wheaton was the speaker this morning. He spoke on a subject that the Lord seems to have called him to represent, that of harmony between the factions of the Restoration. We say this because he seems especially blessed when he speaks on the subject. He presents the position that there must be some common ground from which to work. Each faction has something peculiar to itself, not accepted by the other factions. For instance, one group has Doctrine and Covenants; another has Book of Commandments; another, "Book of Abraham" and "Pearl of Great Price" and another "Book of Law" etc., etc., and no faction will agree to all of these books being given a place in the standard of evidence. The Bible and the Book of Mormon, however, are equally revered by all the divisions of the Restoration church, and the speaker read the word of the Lord declaring that these two books are the standard, by which other books are to be measured.

The speaker did not say that we needed no further revelation; he did not limit God to the Bible and the Book of Mormon. Those who are loyal to the Doctrine and Covenants or the Book of Commandments or some other purported revelation of God's will upon issues of our day and time need not feel that they would have to give those up under working harmony between the various organizations. They would simply agree that the body was not to be governed by anything that could not be proven by the Bible and Book of Mormon to be true in principle.

We did not hear one adverse comment on Bro. Wheaton's address. On the contrary, the listeners seemed to be most favorably impressed with the reasonableness of the proposition, and a number so expressed themselves. A good spirit was present. The speaker was advocating that which Christ came into the world to establish among men,—unity upon the basis of truth.

We are thankful for the blessing of the morning. We are hopeful for the days ahead if all will put their shoulders to the wheel and each do his part, subordinating self and working in teams like brothers in a common cause should.

### CORRECTION

Please turn to page 130 of last month's Advocate, article, "Will You Help?" by Wm. F. Anderson, and in the second column, 17th line from the top, after—"the principle of tithing did"—insert the word **not**. The sentence should read, "Jacob was acquainted with the principle of tithing 199 years before Moses, so the principle of tithing **did not** originate with the law of Moses," etc.

It is important to note this correction. If you have loaned your Advocate, see your friend and call his attention to the correction. Be sure and note in your paper before filing it away.

Just one little word, but its omission destroys a principle.—Ed.



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**SUNDAY SCHOOL DEPARTMENT**  
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**LESSONS FOR DECEMBER**

- Lesson 10.....December 6  
**Paul's Parting Counsels**  
 1 Timothy 6:6-16; 2 Timothy 4:16-18
- Lesson 11.....December 13  
**John's Vision on Patmos** ..  
 Revelation 1:5-18
- Lesson 12.....December 20  
**The Supreme Gift of Love**  
 1 John 4:7-19
- Lesson 13.....December 27  
**Review: The Spread of Christianity in Southern Europe.**  
 Hebrews 2:1-4; Hebrews 11:32-40; Hebrews 12:1, 2.

**CRADLE ROLL**

A cute little shoe (announcement card) came in the Advocate mail tagged, "I'm pretty important." Of course curiosity led us to look inside the shoe where we found—  
 "My name is Thomas Albert." Then we read that this young prince arrived August 31, and that the happy parents are Bro. and Sr. C. A. Burg, of Fort Scott, Kansas. Sr. Burg is a daughter of Bro. and Sr. Rook.

Barbara Jean Babcock was born Jan. 1 of this year of 1936, and was blessed September 20th by B. C. Flint and F. L. Knapp. This little lady's parents are Bro. and Sr. Clyde H. Babcock of Black River Falls, Wisconsin.

Little Mary Margaret Hedrick was born November 5th—last month. Her mother is Doris, a daughter of Bro. and Sr. E. E. Long, and "daddy Jimmie" is a great grandson of Grandville Hedrick. Since little Mary Margaret has been preceded by two brothers, we presume it is safe to say she is Princess Mary Margaret.

Well, the Advocate wishes all these little buds of promise a very happy Christmas, and congratulates the proud parents whom Santa has visited ahead of time.

**SHALL WE PRINT OUR OWN QUARTERLIES!**

Today we are made to realize the need of religious training among our people. We are faced at nearly every Sunday School we visit with the question, "When will we have quarterlies? Quarterlies written expressly for the Church of Christ, that will handle and teach the Gospel as the Church believes it." The need is growing, and we feel it can not now be postponed longer. But there are obstacles to be overcome. Will we have the help of the people should we attempt the printing of quarterlies? How much can you help? The undertaking is a big one, too big for one or two to do. Who is willing to help? I think we could promise quarterlies very soon if we could be assured of sufficient funds to cover the expense of printing. I have had many suggestions in the last year as to how to raise the money for this very essential work. Some have said they would give their personal support financially. Some have suggested special collections in the Sunday schools till the required amount was raised. If the people are willing to do this we can soon have a quarterly of our own. Do you want to help? If so, write to the secretary of your Sunday school committee and let us know what you are willing to do. We wish the Sunday Schools would all take this matter up, and let us see how soon we can get it underway.

We know the writing of these quarterlies is a big task, but we are sure we can find talent to do it, when you show us that we can depend upon you for the finances to pay the printer. In a talk with the other members of the committee I find they are more than ready to do all they can, but with the finances of the general treasury of the Church already burdened with the missionary arm of the Church, we can not ask or expect aid in this matter from there, but we are confident it can be financed by the Schools if we will only make the effort. Now don't treat this lightly. It is indeed a serious matter, and should be one we are deeply interested in. Let us hear from you. What are you willing to do?  
 A. M. Smith.

**INDEPENDENCE LETTER**

Thanksgiving will have come and gone before this reaches you, and here the sun is shining brightly and the temperature is comfortable out, though the air is cool enough to be bracing. We had this month, however, a few days of below-freezing weather, but according to reports from the "norther" parts of the country, they are having blizzards and as much as four feet of snow in places, and will in all probability not be able to see the bare ground again until April or May. So I think Independence has, among other things, a climate to be thankful for.

Those of you who have visited our church in Independence and have witnessed the difficulties we had had with our old heating system will be glad to learn that we have installed two gas heaters. We have also put a gas range in the kitchen so we expect to have more pleasant heating and cooking facilities at conference time.

At a special business meeting of the branch it was decided to give public dinners to raise means to defray the expenses of our new heating system, and incidentally to raise other needed funds. As much of the food for these dinners will be donated as possible.

It was decided at the same meeting to have a New Year's dinner and social get-together at the church, and invite those of our members and friends within driving distance to come and meet with us. There will be no charge for this dinner, it being a pot-luck dinner where each brings whatever he wishes.

On November 1st, five baptisms were performed by Bishop A. O. Frisbey in the font on the Temple Lot. The candidates were Harold Hansen, the husband of Sister Winifred Hedrick Hansen and David, Paul, Joseph and Darlene Hedrick, children of Sister Estella Hedrick, wife of the late James A. Hedrick. That same evening they received the laying on of hands for the reception of the Holy Ghost. Afterwards they were asked to stand while each member present passed sing'e file, singing, "Blessed Be the Tie," and extended the right hand of fellowship. To me this is an impressive service which has always been observed here.

Brother Joseph Yates, son of Brother James E. Yates, had rather a unique way of announcing recently the arrival of a new son to him and his wife. He was observed by a friend out turning cart-wheels or perhaps they are called hand-springs. Anyhow, when asked what he was doing, he replied, "Celebrating the birth of my eighth child and sixth son." And well may they be proud of him for he is a bright little black-haired prospective preacher.

Recent speakers in our pu'pit have been J. R. McClain, Charles Derry, J. E. Bozarth, Thomas Peace, B. L. McKim, Nicholas Denham and Clarence L. Wheaton, two of whom



## ZION'S ADVOCATE

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Independence, Missouri.

## NOTICES

Regina, Sask., 1400 Cameron St.,  
November 12, 1936.

To All Members of the Church of Christ, Their Friends  
and Those Interested.

The writer having been appointed in charge of the  
Church of Christ activities in Western Canada, which  
includes Manitoba, Saskatchewan, Alberta and British  
Columbia, we are deeply interested in you all and con-  
cerned regarding your welfare. We invite your cor-  
respondence.

If there are any opportunities to hold a series of meet-  
ings, please write us at the above address. We have a  
few capable speakers who will be glad to give their time  
and talent in presenting the Gospel of Christ to any group,  
small or large.

Feel free to write to us at any time. We are here to  
serve you.

Faithfully,

T. J. Jordan.

Dear Brothers and Sisters: This letter is to inform you  
that the committee chosen at the meeting held in Loomis,  
Mich., September 13th, has accepted an invitation from  
the local Church in Midland to hold a one day meeting  
on Sunday, January 3rd, 1937.

This meeting will open with Sunday School at 10  
o'clock, followed by preaching at 11 o'clock. Lunch will  
be served at noon.

At 2 o'clock sharp the Sacrament of the Lord's Supper  
will be served. An old fashioned prayer and testimony  
service will follow the serving of the Sacrament. Other  
services will follow as time will permit.

The committee requests all to bring baskets to help  
with the lunch if possible. Those coming the night be-  
fore please notify the writer so that reservation can be  
made accordingly.

We, the committee, sincerely hope that all will make  
a special effort to attend this meeting as it is the  
beginning of the New Year, and the first of several such  
meetings to be held throughout the coming year.

Pastors will be consulted at this time regarding future  
meetings of this nature.

Yours in Gospel bonds,

L. E. Welch,

Chairman of Committee.

P. S. This Meeting will be held in the Community Center  
Building in Midland.

To Whom It May Concern:

This notice is to inform members of the Church of  
Christ everywhere that Thomas B. Nerren is no longer a  
ministerial representative or a member of this church.  
During the time that charges against him were being  
investigated he did, on the 7th of August, 1936, tender  
his written request to C. L. Wheaton, the member of the  
Quorum of Twelve, in charge of the case, for withdrawal  
from the church.

This request was presented to the local church in  
Independence, Missouri, of which he was a member.  
At the semi-annual business meeting of the local church,  
held September 7, 1936, the request was granted.

Nicholas F. Denham, Local Secretary.

## IF WE WOULD PROGRESS

*Continued from page 140*

owned no interest in it. Believing this, they proceeded  
to collect nickles and dimes and small sums and raised  
\$150, and started a little store of their own. That store  
has now had its doors open to the public nearly two  
years. They have recently issued a 40% dividend of  
the net profit, leaving the 60% of it on the shelves of  
their own store. And this has been done without the sound-  
ing of trumpets. They do upon an average of \$1500 of  
business per week. Their membership is something over  
100. Two thirds of this trade comes from others out-  
side of the movement. Their traditions keep them from  
even making an investigation of the co-operative store  
and its method.

If the Editor of the Advocate publishes this letter, and  
the readers would like to know more about our co-opera-  
tive success in this merchantile endeavor, I will be glad  
to give it.

The Church can do bigger things than this as soon as  
we can qualify to teach and to practice co-operatively  
**without contention.** Proper humility before God, and  
practical truth among men, will not be side-tracked by  
false traditions. Our experience has been gratifying,  
and we hope that we can qualify for yet a greater work.  
My assurance is in the fact that I have never yet stood  
to teach either before the church or the world but that  
I have been blessed in doing so.

San Bernardino, California, October 16, 1936.

Wilbur F. Yates.

## INDEPENDENCE LETTER

*Continued From Page 147*

were visiting speakers, B. L. McKim, pastor of the  
Protesting Group on Kansas Street, and Mr. Peace, who  
is a Baptist evangelist, laboring as do our own men  
without a salary. Though he was ordained by the Bap-  
tists, he refused a pastorate, preferring to be free to  
preach the gospel as he finds it. His sermon was on the  
social and economic question and the church's responsi-  
bility along that line. There was very little, if anything,  
in it that could not be entirely endorsed by Restoration  
people. He has never come in contact with our people  
before, he says, and is now reading the Book of Mormon.  
The significant thing about this to me is, it shows that  
God is moving upon the hearts of men everywhere pre-  
paring the stage for the final scene, when those who will  
serve God will be gathered together, and those who  
wish to serve Satan will be gathered together, and as the  
Book of Mormon says there will be only two churches;  
the church of God and the church of the devil.

Visitors of the month have been Bro. and Sr. Johnson,  
of Warrensburg, Mo., Bro. Howard, of Michigan, Bro.  
Bozarth, mentioned before, and Bishop J. T. Ford.

This seems a little early to extend Christmas greetings,  
but since this is the last Advocate you will receive be-  
fore Christmas, Independence extends to you the Season's  
sincerest greetings.

Yours in gospel bonds,

Angela Wheaton.