

# 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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*The Zion's Advocate Wishes You A Happy  
And Prosperous New Year*

## THE STANDARD of FAITH

From Sermonettes on the Teachings of Jesus

By Apostle Clarence L. Wheaton

In this day of religious controversy, when we hear so many "Lo Here's" and "Lo There's," and when commendable effort is being made in various fields of religious thought to bring groups of believers into a closer association for the purpose of forwarding their mutual cause, it is pertinent to inquire as to what standard of faith should be used to judge the merits of the claims of each.

The following scriptures are cited to show the necessity of such a standard being established, and the writer feels that it would go a long way toward establishing a better understanding in all quarters.

"Declare ye among the nations, and publish, and set up a standard; publish, and conceal it not. \* \* \* They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be broken." Jer. 50: 2-5. (Emphasis mine C. L. W.)

"All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, here ye." Isa. 18:3. (Emphasis mine. C. L. W.)

From these scriptures we learn that at some time after these prophecies were given, the Lord designed that a "standard," or "ensign," should be lifted up to the nations of the earth. This standard was to be lifted up at a time when the nations would "ask the way to Zion" and in Isa. 18:4-5, we learn that this was to take place about the time the Lord would say, "I will take my rest," which was "afore the harvest." We find also that "one day is with the Lord as a thousand years, and a thousand years as one day," (2 Peter 3:8). This being true, the Lord has established the rule that one day of seven shall be set apart as a "day of rest." Therefore we can reason that since nearly six thousand years, or six "great days of the Lord" have elapsed, that the "day" of a thousand years, when the earth shall take its rest (Rev. 20:4-6) is at hand, and that this "standard" is to be set up in this present generation of time. By reference to Math. 13:39, Rev. 14:15, we learn that the harvest

was to precede this great day of rest. It is therefore time for this standard to be set up.

When we refer to a standard such as this, we have reference of course to a **standard of faith**, or a **yard stick** by which the merit of every religious controversy may be measured, and which can be used as "an example for comparison" in matters pertaining to faith, doctrine and practice. In some instances the **yard stick** may be too long, thus the units of inches and feet will have to apply, but this will not in any sense of the word abrogate the use of the full measure, as we will show later.

It should be conceded by all parties as highly desirable that a standard of evidence should be mutually agreed upon, if possible, because of the widely diverging views among religious people.—

The following illustrates my meaning.

1st. The Jews accept the law of Moses and the prophets of the Old Testament; the Talmud which contains the Jewish civil and canonical law not comprised in the Pentateuch and other early writings they may have.

2nd. The Roman Catholic Church accepts the Douay version of the Bible, which was translated from the Vulgate, and "according to a decree of the Council of Trent, was made the Standard Bible of the Roman church." To this has been added the catechism, and writings of the early Christian fathers. Their "creed, or belief, is defined in the Apostles' Creed, the Nicene, the Athanasian, and most minutely, in that of Pius IV, after the proclamation of the Council of Trent in 1562."

3rd. The Protestant Churches accept the King James translation of the Bible and various confessions of faith and creeds. The basis of most of their fundamental beliefs is the Westminster Confession of Faith.

4th. Pentecostal or Holiness groups accept the New Testament teachings of Christ, and the writings of the founders of their denominations.

5th. Latter Day Saints. This group is composed of various divisions, as follows:

I. The Utah Mormon Church, properly designated as the Church of Jesus Christ of Latter Day Saints. They accept the King James translation of the Bible so far as it is correctly translated; the Book of Mormon; the Doctrine and Covenants; and to these add the Pearl of Great Price; the Book of Abraham; and the sayings of the Prophet Joseph Smith.

II. The Reorganized Church of Jesus Christ of Latter Day Saints accepts the Inspired Revision of the Holy Scripture; the Bible so far as correctly translated; the Book of Mormon, and the Doctrine and Covenants.

III. The Church of Jesus Christ (Bickertonites) accepts the Bible, the Book of Mormon, and the Doctrine and Covenants.

IV. The Church of Jesus Christ (Protestors of the Reorganized Church) accepts the Bible, the Book of Mormon, and to a limited extent the Doctrine and Covenants.

V. The Church of Jesus Christ of Latter Day Saints (Cutlerites) accepts the Bible, the Book of Mormon, the Doctrine and Covenants, and the Book of Abraham.

VI. The Church of Jesus Christ of Latter Day Saints (Strangites) accepts the Bible, the Book of Mormon, the Doctrine and Covenants, the Book of Abraham, and the Book of the Law by Strang.

VII. The Church of Christ (Temple Lot) accepts the Bible and the Book of Mormon as their standard of faith; all other revelations on their merit.

VIII. The Church of Christ, re-established 1930 (Fettingites), accepts the Bible, the Book of Mormon, Fetting Messages, and other revelations on their merit.

Now the question is—is there something that all these religious groups accept in common, as containing the word of God, especially believers in the Restoration? Among all the groups listed above we find that only one book, the Old Testament, is acceptable alike to Jews, Catholics, Protestants, and Latter Day Saints.

Among Latter Day Saints there are only two books, the Bible and the Book of Mormon, that are held in common. (We find that each division has added all the way from one to three other books which they use as a guide for their faith.) Under such circumstances, is there any hope of reaching a solution for our differences whereby the Restoration can come to the unity of the faith spoken of in the scriptures?

What is the way out in the event that these various divisions of the Restoration should seek common ground, as suggested by the Church of Christ on the Temple Lot, in the appointment of a Commission on Working Harmony, with a view towards the amalgamation of their forces?

Has God at any time pointed out to us in His word what the **standard of faith** is of which the prophets have spoken?

Let us consider the following propositions.

1st. If we were to attempt to bring about a working harmony with the Jews, would it not be necessary to accept the Old Testament, the only book held in common with them, as a "standard of comparison," by which to measure all other scripture?

2nd. If such working harmony were attempted between divisions of the Restoration and other Christian organizations, such as the Catholic Church and the Protestant churches, it is self-evident that the Old and New Testaments should be accepted as a standard of

comparison, since they are the only scriptures held in common by all parties.

3rd. If such a working harmony be sought among the various divisions of the Restoration, and I am firmly convinced that it should be, then it becomes quite apparent that they must accept the Bible and the Book of Mormon as the standard by which to decide questions pertaining to church organization, faith, doctrine, practices and polity. All other so-called revelation as the Book of Commandments, the Doctrine and Covenants, the Pearl of Great Price, the Book of Abraham, the Book of the Law by J. J. Strang and the Fetting Messages, etc. would have to stand upon their own merits as they should be proven to be in harmony with these two books.

"But," you may say, "what authority have we for declaring these two books to be the standard?" Believers in the Restoration should be aware of the fact that **two books** are specifically referred to as being **one** in God's hand when he should set himself to do his "marvelous work and a wonder" which we believe began with the coming forth of the Book of Mormon. They are the "stick of Judah," and the "stick of Joseph" in the hand of Ephraim (Ezekiel 37:16-20), understood by Latter Day Saints to be the Bible and the Book of Mormon. The Book of Mormon, itself, speaks in no uncertain terms on the question, leaving no doubt that whatever other revelation God may see fit to give, the Bible and the Book of Mormon constitute the standard that should govern in his work in the last days. (See 1 Nephi 3:19-196.)

This position is borne out by the following instructions given to the church:

"The Book of Mormon and the Holy Scriptures, are given of me for your instruction."—Book of Commandments 35:15. Given October, 1830.

"The Elders, Priests and Teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of my gospel," etc.—B. of C. 44:13. Also Doc. & Cov. 42:5.

All believers in the Restoration should be willing to accept these two books as the standard. Upon this basis each group could well afford to elect representatives on a joint commission, such as is proposed by the Church of Christ (Temple Lot), to meet around the counsel table to prayerfully canvass their differences, and try to reach a better understanding. Such procedure would be far more godly and productive of spiritual blessing than meeting in public debate before the world.

A preview of the great work that lies before the Restoration is glimpsed in the following:

"His glory is like the firstlings of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."—Deut. 33:17.

Manasseh is scattered through Alaska, Canada, the United States, Mexico, Central and South America. The "ten thousands" of Ephraim are associated with them, and are scattered among nations abroad. These two "horns" are going to push the people together "to the ends of the earth," and to this "choice land" of plenty God's children will gather out of all lands as they have been, and are doing. This land has become a veritable melting-pot in the hands of God for the purpose of fusing the best into the most glorious spiritual and temporal power

on earth, and the end is not yet. God has designed that his Zion shall be established here, and that this land shall become indeed a New Jerusalem unto his children.

The day of the Lord is at hand when he shall cause his people to "ask the way to Zion." God's "ensign" must be held aloft to the nations of the earth, and not be left to trail in the dust of innovation and disunion. We were commanded to publish it, "and conceal it not." By this means, alone, can we establish "peace on earth and good will among men." Why? \* \* \* Because—

"That which shall be written by the fruit of thy loins (Joseph's seed) and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace," etc. Book of Mormon, 2 Nephi 2:19.

This being true, why prolong the time when the great work of the Restoration is to be accomplished among the nations of the earth?

Why not take God at his word, and do as he has commanded us to do? When we accept these two books as the standard of our faith, and establish them in their proper setting in his church, and among his people Isreal, then we can hope for the fulfillment of his word, wherein he has said,—

"\* \* \* I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary

in the midst of them for evermore." Ezek. 37:26.

These scriptures point to but one thing: the establishing of Zion upon this land and the temple of the Lord, or "holy sanctuary," that would be built thereon. Latter day revelation points out that the site for this city and the temple is in Jackson County, Missouri. It is therefore time for God's covenant people to get together on His terms, and prepare the way for the accomplishing of this great work. To all of us he has said,—

"\* \* \* Your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief has brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, **even all**; and they shall remain under this condemnation until they repent and remember the New covenant. Even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily I say unto you, Nay. Doc. & Cov. 83:8.

In conclusion let me say to my brethren of the Restoration that the time is at hand for us to apply the yard stick of God's word to our works, and if they are found wanting, to make such adjustments as will be in harmony with his will.



## THE PERFECT GOVERNMENT



Should we wait for Christ to bring it, or strive to set it up now among His covenant people?

In these days of confusion and strife in the international, national and individual relations of man, both economic and social, wherein we see sudden and ruthless overthrow and discarding of long established governmental structures and customs, and the setting up of others in their stead upon radically different foundations, thinking people everywhere are moved to carefully consider governmental forms and basic principles upon which new structures may be properly and safely founded.

Especially is this condition of thoughtfulness to be found among men and women of the Latter Day Gospel faith. That holy desire for a perfect fellowship which invariably accompanies the baptism of LOVE that follows honest obedience to the terms of the Gospel struggles anew against the fear of giants of worldly pleasures, economic poverty, and inherent human selfishness which we know must be overcome before any government can be set up and operated to the glory of God instead of the gratification of the lusts of the flesh.

The trend of events, in the writer's personal experiences during the last few weeks, has not only incited thought but brought considerable leisure time to study the responsibilities of all who have knowingly become a party to the gospel covenant with God.

The question of voluntary segregation of the saints from worldly influences has been of constant interest since experiencing that first love which engulfed me upon my induction into fellowship with those who wait for the coming kingdom, and as it becomes more and more apparent that it is also intruding itself into the

thoughts of an increasing number of others of like faith, it seems that it should be permissible to thus publicly discuss the subject.

I have just finished reading a book written by E. Stanley Jones, who is quoted by more than one writer in the last issue of the Advocate with evident interest and respect, although he is not attached to the Latter Day or Restoration movement. This writer vividly portrays the craftiness of the Adversary in the counterfeit co-operative order which he is so rapidly establishing among the nations and which, promising as it does to establish and maintain economic and social equality among men, seems to fulfill the inherent desire of the great majority to share equally with each other, but more especially with the more clever minority who has lived and fattened at their expense in ways which have been termed legal by every governmental arrangement which man has hitherto devised.

Mr. Jones describes the Communistic movement as a direct challenge to all which claim to follow the leadership of Christ, and suggests the necessity of positive action on the part of Christian people toward the establishing of a co-operative union upon the foundation of love and unselfishness.

The meditations of my mind upon this subject have been so stimulated by these evidences of interest in the minds of men everywhere, who are constrained to look to God for deliverance as they see nations and empires writhing in the convulsions of economic and social despair which has been so plainly predicted in the written word, together with the more or less veiled allusions to the same question by some who contribute to the columns of Latter Day Saint literature, gives me courage to sug-

gest that it is a matter fit for frank and open discussion, and of which we have no need to be ashamed.

With this thought in mind may we mention and discuss in a tentative manner some of the aspects of this problem which must surely be recognized and dealt with conclusively before such a move can be attempted with any assurance of success? Noting the complete absence of any instruction in either the Bible or Book of Mormon for the building and operating of a material government, except that given to Isreal, it becomes immediately apparent that the behavior of the saints in Jerusalem after the day of Pentacost, and of the Nephites on this land after being taught the Gospel by Christ, Himself, wherein they pooled their material belongings and ceased to claim anything as their own, must have been the natural and inevitable result of thorough purging of all thought of self and being filled with LOVE for God and their brethren by the power of the Holy Ghost.

As a matter of fact, those people who entered so spontaneously into that purely unselfish relationship must have been literally filled with that basic principle or power upon which the perfect law of liberty is built; that is, LOVE. The same historical authority who tells us of the unselfish love which moved these saints to behave as they did also tells us that that same co-operative arrangement lasted but a comparatively short time. Was that inevitable, or could it have been avoided if the saints had recognized that so long as they inhabited mortal flesh they would have to take steps to keep that flesh in subjection to the converted spirit in the collective body as well as in the personal body?

Now, it is generally conceded that Satan has more influence in the world than ever before, and he actually appears to the mortal eye to have the nations and people performing according to his fondest wishes. Let us be frank about this matter, Saints; if those saints of that day, going forth from the very presence of the Master, were not able to preserve within and among themselves His righteous influence and continue in perfectly unselfish accord; adding, instead of losing strength and numbers, how can the saints of this day, surrounded with the Satanic resistance which now prevails, and with the habits of general selfish behavior to which all of us have

fallen heir from many generations of competitive dealings with the world; hope to set up and operate with the smallest degree of success, even an approximate facsimile of that perfect government for which we hope, and have been taught to pray?

The counterfeit government with which Satan seeks to deceive the nations, wherever it has taken form or manifested its influence, shows plainly that it depends for its initial and operating success upon the constant and ruthless use of physical force accompanied by bold and positive repudiation of Divine agencies. In comparison with this plan we know that we must depend entirely upon a full and complete impregnation of the souls of every individual who becomes a component part of such a union as we are here discussing, with a love of God and our neighbors which leaves no space within for the least selfish consideration or reservation. This must constitute the simple but complete CONSTITUTION of the proposed government, and every commandment which our Savior has given must be accepted and used as the literal and unalterable law and ordinances by which all the affairs and activities of individual and collective life within the union must be governed.

This article might be carried to interminable lengths but it appears likely that enough has been said to excite the interest of some who may read it, and perhaps elicit some really useful suggestions to the end that those of us who are constrained to think seriously of such matters may either be enlightened and encouraged toward a definite objective, or if otherwise, we may be eased of our unprofitable sense of responsibility in the matter, and feel free to give our full attention to more important matters.

With one more question I leave the matter with you. Can it be done? Is it foolish to even conjecture that, with Satan still at liberty, and in the absence of the person of our Lord and King, men might be sufficiently filled with and inspired by the pure LOVE of God that they could successfully initiate and operate a governmental union of saints upon which the Lord would look with favor and to which He would come at the day of His appearing?

R. M. Morgan.

## When Will We Build The Temple

By Leon A. Gould

When we go about it in the right way. And the right way to go about it will be in keeping with the right way to build Zion, for there is a harmonious connection between the right way of building the Temple, and the right way of building up Zion. This connection is emphasized in the following:

"The word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his Saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others, with whom the Lord was well pleased. Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering

of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."—Doctrine and Covenants 83:1, 2, September, 1832.

Twice in the foregoing quotation the declaration is made that the building of the New Jerusalem is to begin at the Temple Lot, the place of the Temple. The building of the one is to a concomitant of the building of the other. If we are able to determine the laws to govern in the building of Zion, or the New Jerusalem, we may safely conclude that the same laws put in operation will dispell the fog, clear the atmosphere, and open the way for a successful undertaking relative to the building of the Temple.

"But," we are told, "Zion is already being built up." To be sure we have an accumulation of houses, and a collection of streets such as they are; but when we talk of building Zion we mean far more than that. We mean a condition in which the lives of the people will reflect the law of the celestial kingdom, and not be merely a reflection of the attainments, desires, and follies of the world. Much effort and labor have been expended in man's way of building up Zion, but really, how much Zion have we now? From a letter received from a certain brother recently, I quote: "The Restoration has worked under the tithing system for more than a hundred years; and today we have the same amount of Zion as there was the day Joseph Smith was born." The results of man's way. Are we always going to follow man's way, and never have Zion? There is a proper place for a "tenth" or tithing, but it comes after the complete consecration, and the distribution, not before.

By what law, then, must we operate to build the Temple and to build up Zion? Hear this:

"Zion can not be built up unless it be by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."—D. & C. 102, 1, June, 1834.

Foolish for man to think it can be built up some other way. The Lord says it can not be. Then it will not; and by the same token, unless the present building up is being done in harmony with that law, it is not Zion, and will not be Zion; not a place of peace, but the place of a scourge, as has been predicted, with suffering the means of chastisement.

We may gauge the present status of Zion, and forecast that of the future, by an examination of the events of the past. Turning to the 83rd section again, we read in the 8th verse.

"And your minds in time past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief have brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay."

That they failed to "repent and remember the new covenants," is apparent from the fact that a year later the scourge and the judgment was poured out upon them, and they were driven from the lands of their inheritance. In further evidence that this was the cause of their affliction, we quote:

"Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord have suffered the affliction to come upon them. \* \* \* in consequence of their transgressions. \* \* \* Behold I say unto you, there were jarrings, and contentions and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their in-

heritances."—D. & C. 98:1, December, 1833.

And in section 100 par. 1 (Feb. 1834), mention is made again of those who had been "driven and smitten by the hands of mine enemies," "because they did not hearken altogether unto the precepts and commandments which I gave unto them." Their redemption, therefore, was delayed by these failures, for we read again:

"Were it not for the transgressions of my people, speaking concerning the church, and not individuals, they might have been redeemed even now; but behold they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the laws of the celestial kingdom."—D. & C. 102:1.

What had they forgotten that as a consequence brought the whole church under condemnation?

What was required of them relative to the poor and afflicted among them?

What was the union required by the law of the celestial kingdom?

If we can answer these questions we shall learn what must be done to get out from under this condemnation that still rests "upon the children of Zion, even all." And when we once get out from under this condemnation we can build the Temple and build up Zion. Until we do get out from under it, every attempt will be futile and end in disappointment and sorrow, for we read:

"This is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren, no more to be thrown down; nevertheless, if they pollute their inheritances they shall be thrown down; for I will not spare them if they pollute their inheritances."—D. & C. 100:3.

The same promise of judgment is here made that was made in 1832, and every attempt to build up Zion with a disregard of the law of the celestial kingdom, must result in a pollution of inheritances, with a scourge and a judgment to follow; for God is unchangeable, and His word will come to pass. Now, what was forgotten at that period that brought the condemnation, and that is still forgotten?

Search the former commandments given prior to 1832, and the new covenants, even the Book of Mormon, and what do we find? We find in them commandments relative to the teaching and practice of the things spoken of as the principles of the doctrine of Christ. But these the church as a whole and as members were sticklers for, teaching them instantly, constantly, and everywhere.

We also find commandment relating to their moral conduct. Was it in these that they failed? Not as a body, whatever individual lapses may have been. As a class they were far above their neighbors.

Searching the former commandments and the Book of Mormon still further we find instruction relative to the "unity" required by celestial law, the law of equality, and all things common. And here we find the thing that was neglected, that brought the condemnation, and the thing that has not been repented of; the thing that has not been remembered, that we may come out from under that condemnation. As late as 1916 the word of inspiration came through Joseph Luff to the Reorganization on this wise:

"I have counseled equality among my people and my

words have been upon their banners, but wherein have they been honored? \* \* \* Surely I have counseled a heedless people, for my words are soon forgotten."

If the Lord could find no place where his words were honored, no more can we, "My words are soon forgotten." Always forgotten! Unheeded! Not put into practice! For this we are under condemnation. And we shall "remain under this condemnation" until we "repent and remember the new covenants, even the Book of Mormon and the former commandments" which have been given, not only to SAY but to DO according to that which is written. Oh, for a hundred years we have talked, we have lauded equality, and shouted it abroad. But up until the present time we have failed to DO. And Zion can not be built up unless it is by this law of the celestial kingdom. Then a Zion that can stand is not being built up today, anywhere, by anyone.

Upon whom rests the responsibility of putting the law into effect? Well, who put it into effect in the New Testament church; the Twelve; or the Bishops?

Who put it into effect in the Nephite church? The Twelve or the bishops?

The Twelve, in both cases. In the New Testament church the Twelve put it into operation, then ordained the bishops (if bishops they were), to carry it on. In the Nephite church no bishops are mentioned, but with the Twelve in charge they had equality and all things common; "for it came to pass that they did do all things, even as Jesus had commanded them."

In both instances they remembered the law of the celestial kingdom, and put it into operation, and as long as they remembered it they prospered, and were the recipients of great and marvelous spiritual blessings, even things not lawful to be written.

Taking the Restoration as a whole; put your finger, if you can, on a bishop or order of bishops who has sought to put into operation the celestial law. Put your finger upon a quorum of Twelve who has sought to do so. It can not be done, with the possible exception of Bishop Edward Partridge. And he was unfortunate in having the whole burden shouldered onto him, before there was a Twelve to initiate it, or to set an example by living it.

Is it any wonder, then, that with delay to provide a Twelve as per instructions, and a consequent failure to put the celestial law into operation, there blossomed out in the church the lustful and covetous desires, the jarings, the contentions, the envyings and the strife that always accompany a system of riches and of poverty, of abundance and of destitution, of surfeiting and of gaunt hunger, as it is in all the world today?

But the bishops have been handicapped. With always a Twelve (since there was a Twelve), and in some quarters a Presidency atop of them, who were not exemplifying the celestial law, their hands were tied.

But what is this celestial law that we must put into operation to be free from this long-endured condemnation? Let us notice a few fundamental things, and base our study upon them:

#### 1. A COMPLETE CONSECRATION!

"Outch? But I just can't understand it," says one—One? it's a chorus! Why do you not understand it? The channel of communication is open today as it was in 1820. The Bible reads the same to you as it did to Joseph Smith: "If any of you lack wisdom let him ask

of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."—James 1:5 Are you afraid—afraid to know? Then don't ask, because if you are afraid to know your faith would waver, and James says, "He that wavereth is like a wave of the sea driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord."—Verses 6, 7.

What do I mean by a complete consecration? I mean you, your time, and all that you have. Nothing less. And I mean all that you afterwards accumulate. Note a few scriptural texts:

"And they continued steadfastly in the apostles' doctrine \* \* \* And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."—Acts 2:42-45. "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things that he possessed was his own; but they had all things common. \* \* \* Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid down at the apostles' feet: and distribution was made unto every man according as he had need."—Acts 4:32-35

Jesus, to the rich young man, who had kept all the commandments (of the Mosaic law) from his youth up:

"Yet lacketh thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come follow me."—Luke 18:22.

The same requirement subscribed to by the disciples, including Barnabas before he became an apostle. The young man failed to qualify. And it was impossible for him to "follow" Christ, and become his minister, without coming to the same high plane occupied by the others. That is why Zion can not be built up, neither the Temple, by any other law. One quotation from the Book of Mormon is sufficient to show the authoritative source of "all things common."

"And as many as were baptized in the name of Jesus were filled with the Holy Ghost. And many of them saw and heard unspeakable things, which are not lawful to be written, and they taught, and did minister one to another: and they had all things common among them, every man dealing justly one with another. And it came to pass that they did do all things, even as Jesus had commanded them."—Page 672.

"Jesus Christ, the same, yesterday, and today, and forever."—Heb. 13:8.

The "same" to the young man, and the New Testament church! The "same" to the Nephites. The "same" to us in the "former commandments." Let us look into them:

"Thou shalt consecrate all thy properties, and which thou hast unto me."—Book of Commandments 44:26, Feb., 1831.

"All" to the young man and the apostolic church? "All" to the Nephites. "All" to the Restoration. "All" meant "all" to them. What does it mean to us?

Joseph Smith, Sidney Rigdon, and F. G. Williams understood it to mean "all," for, in a letter to Edward Partridge signed by all three (see Reorganized Church History, vol. 1, pp 300, 301), we read:

"A man is bound by the law of the church to consecrate to the bishop before he can be considered a legal

heir of the kingdom of Zion; \* \* \* every man must be his own judge how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families. \* \* \* Therefore, those persons consecrating property to the bishop in Zion, and then receiving an inheritance back," etc.

This shows that the complete consecration comes first, the appointment of inheritances, and the distribution according to needs and just wants afterwards. In this way every man is made a steward and the property placed in his hands, whether as inheritance or stewardship, is "received" by consecration. And in no other way.

"And it shall come to pass that the bishop of my church, after that he has received the properties of my church, that it can not be taken from the church, (Because the property must be given to the church "with a covenant and a deed which can not be broken." (See verse 26 of same chapter.—Ed) he shall appoint every man a steward over his own property, or that which he has received, inasmuch as is sufficient for himself and family." Book of Commandments 44:27.

"The priests and teachers, shall have their stewardship given them even as the members; and the elders are to assist the bishop in all things, and he is to see that their families are supported out of the property which is consecrated to the Lord, either a stewardship, or otherwise, as may be thought best by the elders and bishop."—Book of Commandments 44:54.

After the first consecration, accumulated property in the hands of the church, or any member of it, is also to be consecrated: "Thou shalt give it into my storehouse." (B. of C. 44:42). The manner in which it is to be consecrated is indicated in section 101:12:

"All monies that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, \* \* \* shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives."

All the foregoing is comprehended in a "complete consecration."

## 2. A STOREHOUSE AND A COMMON FUND.

Quotations already used have a pertinent bearing upon this question, and need not be repeated here. Doctrine and Covenants section 51, May, 1831, provides that the people must needs be "organized according to my laws, if otherwise they will be cut off." Also that an agent should be appointed "to take the money, to provide food and raiment, according to the wants of this people." "And again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop." A storehouse is needful, not only for the first consecration, but for subsequent consecrations, as means shall be obtained, whether in kind, or in the form of money.

3. AN EQUITABLE DISTRIBUTION THROUGH THE STOREHOUSE, to all who have complied with the celestial law pertaining to temporalities:

"Every man equal according to their families, according to their circumstances, and their wants and needs." "And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you."—D. & C. 51:1-4. Also "the

residue shall be kept in my storehouse to administer to the poor and the needy."—B. of C. 44:29. "And distribution was made to every man according as he had need."—Acts 4:35. "Neither said any of them that ought of the things that he possessed was his own."—Acts 4:32. "And let not any man among you say that it is his own."—D. & C. 101:12.

Without a complete consecration, a storehouse, a common fund, and a just distribution, there can be no real equality, and no exemplification of the "all things common" principle. And equality is the Lord's way. We read:

"It is my purpose to provide for my Saints, for all things are mine; but it must needs be done in mine own way, and behold this is the way that I, the Lord have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full and there is enough and to spare."—D. & C. 101:2.

"Let the brother of low degree rejoice in that he is exalted: the rich, in that he is made low."—James 1:9, 10.

"And they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."—Book of Mormon, p. 682.

No rich or poor, according to Bible, Book of Mormon, and latter-day revelation. All equal—God's plan. Take it or leave it. But why should we want any other?

There are other fundamental things, but this article is already getting lengthy

Then what is the preparation necessary to the building of the Temple, and the New Jerusalem? Why should we hesitate to put it into words? The essential things for a beginning are: A Quorum of Twelve united as one man, to make a complete consecration, that they may teach by example as well as by precept, and be prepared to direct in carrying into effect the provisions of the law of the celestial kingdom; and a consecrated people who are ready to follow this example, and lay their "parcels," their "burdens," in other words their possessions, at the apostles' feet. First, those who are to work upon the Temple. Afterwards those who are to take part in building the New Jerusalem, "beginning at the Temple Lot."

The Lord's way is plainly set forth in the Book of Mormon, and the former revelations, prior to 1832, with added instruction in revelations immediately following. I have quoted from all three sources. Time hastens. Men are free agents. We may choose. Shall we choose the Lord's way, and proceed to build the Temple and the New Jerusalem, or shall we decide otherwise, and let an other people do it? It is up to us.

Sister Ellen Badgero sends an offering to Bishop McClain in commemoration of the birth of her Savior. She rejoices in the knowledge that He lives, and that he told her in a vision that she is His child. She lives in anticipation of the happiness that awaits her on the other side when she can meet her Savior.

**We appreciate your splendid cooperation in renewing your subscription and especially for sending in new ones.**

**A. S. Wheaton, Business Manager.**

## FROM THE MAIL SACK

## THE MIDLAND, MICHIGAN SUNDAY SCHOOL



The four men in this group ( members of the Priesthood ) are Bro. Hall standing by the door ; Bro Bert Cooper, Bro. Frank Parkinson, Bro. Ernest Premoe

Dear Saints and Friends:

I am sure you will be looking for more news concerning the church movement which is now in full swing here in Midland. Our Sunday School, which is under the supervision of Bro. Bert Cooper, has now a membership of sixty, and every Sunday finds more coming. The hall in which we are holding meetings is not large enough and we are contemplating putting a basement in so that the Sunday School classes can be properly taken care of. A news reporter from our local newspaper was down to visit us last Sunday and he took a photograph of the entire Sunday School classes which will be in the Midland Republican newspaper next week. Also a write-up of our activities. These we hope to pass on to Sister Sheldon for the Advocate.

Bro. Ernie Premoe was ordained to the office of an Elder two weeks ago by the writer, assisted by Elder L. E. Welch. The meeting was attended by the Lansing Saints. God's spirit was there in power, and many wonderful things were told us by way of encouragement.

We are planning a Xmas entertainment this year and all the Sunday School classes are making preparation.

We are holding a one-day meeting on January 3rd of the new year here in Midland, and we sincerely hope all those interested will come. Necessary arrangements have been made to accommodate all.

One more precious soul has been added to our membership, and others are interested in the Gospel. The eyes of all Midland are on us and we have had many fireside talks with both the wealthy and poorer classes, sometimes lasting until late hours. We have letters of encouragement from some of the directors of the Dow Chemical Plant here, which are a source of strength to all of us. We are trying to make the Gospel practical in deed as well as word by visiting the sick, helping the poor, educating the parents to the need of Jesus in their homes, and also by co-operating to the fullest extent with other religious organizations in ridding Midland of the beer and liquor houses.

Much more could be said, but we will keep you posted from time to time. In conclusion, on behalf of our Mission here in Midland, may I wish all of you a Merry Xmas and a prosperous New Year in the Gospel.

Elder F. J. Parkinson.

### Recovery From Accident

To Our Dear Far-flung Advocate Family:

With gratitude to our Lord, we report the following blessings in sequence to the automobile accident which befell wife and myself here in the city of Phoenix, Arizona, wherein fatalities were but narrowly averted. Vida suffered cuts, bruises and nervous shock, which in view



of the fact that she had been ill before, made her injuries the more serious. One cut on the inside of her lip made surgery necessary, with several stitches taken. This was alarming because, unless one's blood is in good condition, such wounds are difficult to heal. But imagine our gladness when the wound was shown to be healing as rapidly as such do in younger persons whose health is perfect. In a very few days the wound was entirely healed. The bruises too, are being dispeled. Traces of the nervous shock still remain, and a niritus attack which was active before the accident still lingers. We have not neglected the administration, and certain blessings are received. We ask the Church to remember her in prayer, that by freedom from pain and by complete recovery her days may be made happy in the service we both desire to continue to render to our Lord.

After the crash I was on crutches the first day, filled my preaching appointment on the second day **without the crutches**, and am now entirely recovered, except a very little lameness in the back; and I am feeling finer and better than before. We give to God all the honor and the glory.

Several have sent us a little toward repairing the car. We are thankful to each one, and hope to start repairing it next week.

Sincerely your brother in the gospel,

James E. Yates.

1450 E. Polk St., Phoenix, Ariz., Dec. 12, 1936.

Gilfach Gilfach Goch, Wales.

Dear Sister Sheldon: We had the pleasure this day, November 11, 1936, of witnessing another young man come into the church through the waters of baptism. Although the weather was not favorable, we met at Tony-refail, Wales, for the service. Pastor David Jenkins was in charge. We opened by singing, "We come with joy the truth to teach you," etc. Elder John Jenkins offered prayer. Then Bro. Samuel Beacham took the brother down into the water and immersed him. This was the first candidate that Bro. Beacham has ever baptized into the Church of Christ. We felt the Spirit of God present in a great measure. This gave me a testimony to know that God was well pleased with what had taken place.

Following the baptism we met for a short service in the little Church of Christ mission, and there our brother was confirmed by Elders John Jenkins and David Jenkins. Brother and Sister Flint were acquainted with Bro. Charles Mitchell, so you see, Brothers and Sisters, that their work over here has been fruitful.

I am yours in gospel bonds,

George Allen.

## EDITORIAL

### THE UNIVERSAL CHRIST

#### *Crowded out last month*

The scope of the mission of Christ was revealed in the song of the angels, "Peace on earth, goodwill to men." He was not the Christ of any group or nation. He was the Redeemer of all men. He had no special favors for the Jews more than for the souls of any race who would open the doors of their hearts to him.

There was nothing narrow or exclusive about the mission of Christ. It encouraged no "holier than thou" attitude. Every soul was alike precious. The Pharisees did not understand this. Jesus was constantly shocking their idea of priestly propriety by associating with the publicans and sinners. Their thought was to keep apart and live to themselves never forgetting their supposed superiority and priority of claim upon the Lord's blessings. Even the disciples of Christ were jealous when others performed miracles in His name who did not follow them. Narrowness and bigotry was rebuked by Moses.—"Enviest thou for my sake? would God that all the Lord's people were prophets and that the Lord would put his spirit upon them." (Num. 11:29)

If these things were to be read in the history of the past, only, it would not be so bad, but when we find that we have not progressed much further today in readiness to recognize merit and truth and inspiration in others, it is to be deplored. We rob ourselves when we fail to see the power of God moving upon the minds of men and women outside the church as well as in it. We cheat ourselves of much joy and satisfaction when we do not recognize the fulfillment of prophecy all about us because it did not happen within the prescribed limits of our religious conceptions.

We are sorry when we hear humanitarian plans referred to slighteningly. Of course we expect that nothing

will take the place of the gospel to bring about enduring Zionie conditions, but the efforts of men along that line show that they have waked up to a realization of our social inequality, and they are trying, with what light they have, to do something about it. Is this not encouraging? The self-centered, self-sufficient, who is indifferent toward movements for good outside of the church, or who regard them with suspicion and distrust, be he in the laity or the ministry, is not big enough to take a great part in helping the church to carry out the mission of Christ. Until we can recognize in others motives and aims as good as our own, and avail ourselves of this common ground to make contact with other, we are simply blind and stupid.

Never was there a better time to take the Restoration message to men than today. Their minds have been made receptive in the hard school of experience. We do not want to be continually making comparisons, or boasting about what we have, but we should present our message as good news that God has committed to men a plan that comprehends their temporal needs as well as their spiritual good; that teaches that we can not be children of God in a complete sense unless we love our brother as ourself; that the Restoration message interprets the rounded symmetry of the mission of Christ as announced by himself, "I am come that they might have life and that they might have it more abundantly." (St. John 10:10)

When Joseph Smith told the world that he had been commanded not to join any of the creeds, quite naturally that antagonized the churches. Had he been older and more experienced perhaps he would have proceeded in a more considerate manner. But what he said about the faultiness of the creeds was true just the same, and today others besides Joseph Smith are seeing it. In one of the most aristocratic churches in a prominent suburb of Chicago in 1933, we heard the pastor, in his Sunday morning discourse say, "It is a wonder that God

has not snuffed the churches out for their indifference to human rights and social justice." A well known radio priest denounces the present social order as of Babylon, just what the Lord told the boy seer of Palmyra. At the world convention of the Disciples of Christ in Kansas City this last spring, such expressions as these were heard from leading churchmen—"The poor have been passed up by the church."

"The poor see the church as having financial connection with a system that has helped produce their misery."

In the Advocate for August we quoted from a book written by Secretary Wallace of the department of agriculture in which he points out that "Protestanism has become to a considerable extent identical with the upper class way of life." That Protestantism though freed from the restraints of the Roman church, "has not been quite well adapted to wealth distribution and wealth consumption in line with the doctrines of the New Testament."

A Church of Christ minister from the pulpit on the Temple Lot recently said, "The trend of the times is with us." God is opening men's eyes, preparing the way for the work that will eventuate in the millennium. Let us recognize the moving of his hand, the guiding of his Spirit among men everywhere. Joel prophesied that God would pour out his Spirit upon all flesh in the last days. To those who may say this means the millennium, we answer, the millennium is not to be brought about by a single bound. No flower comes to full bloom at once. There is the bud, and then the unfolding. Human progress proceeds in the same manner. It is a series of progressive steps, one leading to the other. Preparation will precede the millennium, and it will be during the preparation that we shall need the guiding, enlightening influence of the Spirit of God most.

So let us rejoice this Christmas tide that notwithstanding the turmoil in the world God's purposes move steadily onward, and many minds and hearts are earnestly striving to bring about peace on earth and good will to men. Quoting again from the recent sermon in the Independence Church of Christ before referred to, the speaker said in closing: "I see the brightness of the future as the sun in heaven. I catch the vision of the church; its mighty force and balance; its unspeakable glory falling upon its children, working out its mission under God's approving eye, until the dark continents are opened, the highways of earth established, the shadows lifted, the jargon of nations stilled, the perplexities of Babel straightened; under one language, one liberty, one God, all the nations of the world hearkening to the gospel of peace and girding up their loins, shall march amid the breaking of the millennial dawn into the paths of righteousness and peace."

## BUY NOW

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## THE LESSON OF THE SHEPHERDS

As the shepherds on fair Judah's plain  
Took up their watch by night;  
Their thoughts were not of earthly gain,  
But of the matchless sight,  
The glorious firmament disclosed,  
Of God's great handiwork above.  
To all earth's ugliness opposed,  
As shining, gleaming jewels of love,  
The snowy, fleecy clouds shone bright,  
And scattered o'er the spangled sky  
Were myriad stars of light.

They gazed upon the scene with awe,  
Their hearts attuned to nature;  
Love for each other filled their souls,  
And love for every creature.  
The drowsy flocks, the peaceful night  
The sweet content so charming,  
Bade harmful thought and care take flight—  
Give place to faith's disarming.

As o'er their herds, they vigil kept,  
With loving care and tender;  
Each sheep and lamb serenely slept,  
In quiet, calm surrender  
Unto their care; 'twas lesson meet  
To start men's hearts to burning,  
With gratitude and thanks so sweet,  
And joyous, eager yearning;  
That like a prayer, a song of praise,  
To the shining throne arising,  
Appeared to draw celestial rays,  
One glorious light comprising.

It seemed not strange to them at first,  
As the Nova's soft light gleaming  
Revealed to each, his neighbor's face,  
Alive with inner meaning.  
But some dear Heavenly presence,  
Unseen, denied to vision,  
Played on their hearts,—"Depart from hence,  
"A Master's star has risen!"

Then up they rose, their God they praised,  
In fear, yet with rejoicing;  
And as to heaven their eyes they raised,  
They heard the angels voicing,  
"Glad tidings of great joy we bring;  
To God's name be the glory!"  
Angelic hosts appeared to sing  
And tell to them the story  
Of wondrous grace, of love divine,  
All earthly love transcending;  
Of watchful care, so tender, fine,  
To never have an ending.

And since that night, all hearts that toil  
O'er earthly want and sorrow;  
Tho' greed and hate bring earth turmoil,  
Have glimpsed a bright tomorrow,  
When men shall learn the god of gain  
A vain, false science teaches;  
That he must yet true goals attain,  
Although the pathway reaches,  
Through stern denial of selfish whim  
And brutal aspiration;  
That when he serves the common good  
He raises high his station.

—Gertrude Walker  
1357 Galveston St., Bend, Oregon.

SUNDAY SCHOOL DEPARTMENT

SUNDAY SCHOOL DEPARTMENT

LESSONS FOR JANUARY

- Lesson 1.....January 3
The Son of God Becomes Man
John 1:1-18.
Lesson 2.....January 10
New Life in Christ
John 3:1-17
Lesson 3.....January 17
Jesus the Water of Life
John 4:7-26
Lesson 4.....January 24
Two Miracles of Mercy
John 5:2-9; John 6:8-15
Lesson 5.....January 31
The Financial Cost of Alcoholic Beverages
Proverbs 21:17; 23:20, 21; Matthew 24:45-51
John 6: 26, 27, 35.

SUNDAY SCHOOL AND LESSON STUDY

By Gen. Supt. A. M. Smith

To the person interested in religion, there is perhaps nothing more interesting than the study of the history of the Hebrew nation. From its rich store of events, we are able to draw many lessons of great worth to those who are truly seeking to learn the ways of the Lord. We can, if we will, avoid many of the mistakes made by this people. Likewise we can well afford to profit by the things we find recorded that led this people nearer to the ideals of true worship, and to the great God which led them up out of captivity, into the promised land. That which was good for the Hebrews in the days of their prosperity, may be well for us to consider, today. We sometimes find that things which are a blessing to mankind, may if abused or neglected, become a curse, and a hinderance to our development. This we see all too plainly now in the history religion has made. It is the task of those engaged in the work of building up the Kingdom of God, and spreading the Gospel among the people in this day and age to bring these lessons from the records of the past before the people in such a way that we may separate the good from the bad,—the true from the false, applying the lessons to our own times. This is not the task of the ministry alone. It can be performed by every one who is interested in the welfare of mankind, and especially those who are interested in the welfare of the Church of Christ. I am convinced this can best be done by the teaching of the Gospel in our Sunday Schools and citing those lessons from the experiences of those who have gone on before us, but who have left to us the rich store of knowledge found in the Bible and the Book of Mormon.

It was during the period when the Hebrew nation was enjoying its highest point of development that we find the best example of its methods of religious instruction. Freed from bondage, cured of idolatry, made acquainted with the great God, Jehovah, every home was desirous of being found blameless in its observance of the law. It is then we find the Sabbath school at its best. It is then we find the Home and the Sabbath school working in harmony. The Hebrew child was the hope of the future, and every act had its significance in relation to its religious life, and thus its influence upon the nation.

The Hebrews were a religious nation, and therefore anything that touched the religious life of the child, had its effect upon the future life of the nation. It was therefore highly essential that a close relationship should exist between the home and the Sabbath school. It is essential that the same would be true of us today if we shall develop into the true Kingdom of God.

The historian Josephus tells us that eighty years before Christ, the Hebrew Sabbath school was a graded school, divided into three parts, Primary, Junior, and Senior. The teachers were selected and appointed, and attendance was compulsory. The primaries, from five to ten years old, were required to learn the laws of Leviticus. The juniors, from ten to fourteen, were taught the traditions of the elders, while the seniors, or the boys over fourteen, were permitted to participate in the discussions of the various questions with the elders. Yet in spite of all this preparation and training of the youth, they became divided into classes and sects, until at the coming of the Christ they were so blinded they failed to recognize the Light of the World. They failed to see in the Babe of Bethelhem the Messiah for whom they had been waiting and watching for so long. We are further told that this splendid system of Sabbath schools became obsolete, because of division and confusion among the teachers, and that as a result the Hebrew nation began to dwindle and fall away from its high standing and favor with God.

For a short time after Christ organized his church, there seems to have been a better understanding of the scriptures, especially is this true of the followers of Christ, and for some time after the death of our Lord, the Spirit of Truth semed to lead them and the whole world was benefitted. But this condition was soon eclipsed by the darkness of the middle ages. God's written word was chained to the pulpits of monasteries and convents. The Spirit of Truth guided them no longer. The light had gone out and darkness, gross darkness, covered the earth; ignorance and superstition controlled the people.

By the beginning of the eighteenth century Europe was in a very low moral condition. Historians tell us this was caused by the absence of religious instruction, and it is noticeable that throughout this long decline into what is commonly called the "dark ages," all effort along the line of religious training of the youth had ceased, except the few who went into the convents or monasteries, and they only led the people deeper into darkness, instead of into the light. In 1776 there began a revival of the Sunday school. The invention of moveable type and the printing of books, made possible a spread of Bible teaching such as had never been equaled before. The Sunday school movement spread with great rapidity, and a new light began to again bring the people into a better understanding of the teachings of the Bible. Under the influence of this light the Restoration was born.

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### INDEPENDENCE LETTER

Some of you will scarcely know Independence the next time you come. They are re-surfacing the streets, eliminating the street car tracks by covering them over, on the Square and down Lexington Street at least as far as the Pacific Bridge. And what a difference it makes! While the streets are really no wider, it surely makes them look so.

Sister Closson has been ill for some time and unable to venture out. We miss the faces of the faithful few when they are not in their accustomed places.

The latter part of November Brother and Sister Harvey Bell of Ava, Mo., spent the night in Independence on their way to Portsmouth, Iowa. Brother Arthur Smith came this far with them on his way to his field.

Brother Anderson came home in time for the Thanksgiving holidays from his field in R. I.

Brother and Sister Emanuel Smith and family of eight children stopped here on their way from Washington to their former home in R. I.

While here their two youngest children were blessed by Brother Gurwell and Brother A. S. Wheaton. The older of the two, Franklin Roosevelt Smith seemed to have rather a long and important name for such a chubby little fellow.

Speakers of the month have been Joseph Yates, Arthur Smith, Wm. F. Anderson, C. L. Wheaton and Brother Callum, a visiting speaker from the protesting group.

As this goes to press the weather is ideal for this time of year. I think the thermometer reading yesterday was 55 above. It is most welcome to the busy Christmas shopper and to other busy persons who are not Christmas shoppers.

May I now extend to you hearty wishes for a New Year that will lift us at least one rung higher on the ladder of life both as individuals and as a church.

Angela Wheaton.

### PASSED ON

Brother John M. Kennedy was born May 18th, 1854, at Pittsburgh, Pa., and departed this life November 13, 1936 at his home near Morgantown, W. Virginia.

Brother Kennedy was a coal miner much of his life, and had many miraculous escapes from death.

Brother Kennedy, while suffering no pain, had been confined to his home for the last two or three years, only going from his chair to the table, or to bed. His mind was very active, and when with him conversation was primarily on the topics of the gospel. He had been a consistent student. He was well versed in the scriptures, and advanced some wonderful thoughts and deductions, Brother Kennedy was a man that was well respected in the community where he lived. He leaves to mourn his departure his wife, one son and a number of grand children. Sister Kennedy will miss her companion very much. She herself is advanced in years.

Brother Kennedy came in contact with the gospel at about the age of twenty years, meeting with that part of the Restoration known as the Bickertonites, and united with them in the year of 1874. He held the office of elder in that group and was an active member for many years. Coming in contact with the Reorganized Church in 1897, he united with them in that year, and was active with them until the disaffection of 1925, at which time he withdrew from that group, and transferred his membership to the Church of Christ (Temple Lot).

Brother Kennedy occupied as an elder in the Reorganized Church, and was a good and consistent member, a man of sterling character, and one who refused to compromise what he believed to be right.

The funeral took place from his home, and was in charge of Elder Charles W. Joseph who preached the funeral sermon to a large assembly of friends and neighbors.

Interment was in Mt. Calvary Cemetery.

### NOTICE

To Members of the Church of Christ (Temple Lot), Scattered Abroad, Greeting:

Due to recent action of the city officials of Independence, Mo., in taking advantage of W. P. A. funds and labor to pave West Lexington street which parallels the Temple Lot on the north,

We, the trustees of the general church properties, hereby give notice that said improvement is assessed against the Church at the rate of approximately 60 cents per front foot. The obligation will amount to \$225.00. It will be due within the next 60 days from this date, December. Thirty days after the tax bills are issued this cost will begin to bear interest at the rate of 8 per cent per annum.

May we therefore urge our local churches and members everywhere to make a supreme effort to raise funds to meet this obligation. Let us as a church continue to keep the church out of debt.

We wish to express our appreciation of your splendid co-operation in similar situations in the past.

Send your special offerings for this purpose to the general office, in care of Bishop J. R. McClain, Box 472, Independence, Mo.

Most sincerely your brethren,

C. L. Wheaton,  
A. S. Wheaton,  
A. O. Frisbey,  
Trustees.

Independence, Mo., December 15th, 1936.