

Zion's Advocate

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

VOLUME 14

INDEPENDENCE, MISSOURI, FEBRUARY, 1937

NUMBER 2

THE MESSENGER of THE COVENANT

WHO IS HE AND WHEN WILL HE COME?

I desire to submit the following as dealing with some of the vital points in our examination of this subject, in an affirmative way only. Our only desire is that right and truth may prevail.

May we now draw your attention to the opening verse of the third Chapter of Malachi: "Behold, I will send my messenger, and he shall prepare the way before me: (We will term this messenger No. 1.) and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant (We term this messenger No. 2), whom ye delight in; behold he shall come, saith the Lord of hosts."

To my mind this second messenger spoken of in this verse quoted, (which we term Messenger No. 2) can apply to no one save Jesus Christ. In confirming that thought, you have only to read verses 2, 3, 5 and 6 of the 3rd chapter of Malachi. If we desire to hasten the event of his coming, let us return to Him and his ways, in the keeping of all his commandments, observing all his laws, temporal and spiritual. Let us bring about a condition of equality, prepare and provide the Storehouse, that we may pay our tithing in harmony with his laws, that there may be meat in his house, or storehouse.

Come now and do this, and prove him and his promises. Then and only then can we prepare ourselves to be worthy to build his house.

You will note that this was the early instruction to the Saints in 1830 and 1831, and then their next instructions were to build his house. Neither the providing of a basis of equality nor the building of the storehouse was ever accomplished. Thus they never were permitted to build his house.

If we are ever to enjoy the blessing promised in Verses 10, 11 and 12 of the 3rd chapter of Malachi, we must return to God in the things wherein we have failed him, as pointed out in verses 7, 8 and 9. When we have returned to him in these things, then and only then shall we be allowed to proceed in the building of his house on that sacred spot of ground located at Independence, Mo.

But let us go back to our examination of the two messengers. May we say to you in all sincerity, Jesus Christ is the Messenger of the covenant, and no one else can possibly fill the bill. John the Baptist never was and never can be the Messenger of the covenant, but he was and is the messenger to prepare the way before the Lord, who is the Messenger of the covenant, the One in whom we delight.

Concerning the messengership of John the Baptist, and his mission, we cite you to the 3rd chapter of Matthew, Verse 3. "For this is he that was spoken of by the prophet Esais, saying, The voice of one crying in the

wilderness: Prepare ye the way of the Lord, make his paths straight."

This same John was the promised Elijah that was to come, or Elias. (The name Elijah is Hebrew and the name Elias is Greek, but they refer to one and the same person.)

"But just a minute, please," says one. "When the Jews came to John asking him who he was, as found in the 1st chapter of John, verse 21; 'What then? Art thou Elias?' and he said I am not. Yet Jesus said, as recorded in the 11th chapter of Matthew, verse 14, 'and if ye will receive it, this is Elias which was to come.'"

But the objector says, "There is something wrong here. John says he was not, and Jesus says he was. No, dear reader, there is nothing wrong. They were both right.

John was not Elias in person, for Elias (Elijah) had been translated years before, and Jesus said that John was Elias, meaning that he, John, was clothed in the spirit, power and authority of Elijah (Elias).

The first chapter of Luke, verse 17, makes this clear. Speaking of John, "and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

Thus we see John as a man, but was clothed with the spirit, power and authority of Elias. According to the 17th chapter of Matthew, Jesus confirms that thought, for we note; verse 10, Elias must first come; verse 11, Elias truly must first come and restore all things; verse 12, But I say unto you that Elias is come already—meaning John was the Elias in spirit and power and authority, as the promised restorer.

We find that Mark adds his testimony in harmony with Matthew on this point, as found in the 9th chapter, verse 13, but nowhere does it ever suggest John or Elijah or Elias was the Messenger of the covenant, but he was the messenger to prepare the way before the Lord whom we delight in, the Messenger of the covenant.

May we suggest to you, dear reader, the critic, the doubter, all and sundry, that just as Elijah (or Elias) did not come in person, but John came clothed with the spirit and power and authority of Elijah (Elias), so will John not come in person to prepare the way of the Lord in these last days, but a man will come, clothed with the spirit, power and authority of John, to thus prepare the way before the return of our Lord, the Messenger of the covenant, to his Temple, which must first be built.

Joseph Smith gives us this thought in a revelation: "And it shall come to pass that I, the Lord God, will send

CO-OPERATIVE ENTERPRISE IS THE KEY TO THE MORE ABUNDANT LIFE IN CHRIST

By Clarence L. Wheaton

Introduction:

I have read with considerable interest the articles appearing in recent issues of the Advocate bearing on the temporal law of the church. This subject has fascinated me since I first came in contact with the Restoration. To me it has always been a source of wonder that Latter Day Saints, especially, have been so negligent in making a practical demonstration of this principle, which to me is nothing more nor less than Christian co-operation along the line of production and consumption of the material things of life under circumstances of christian influences that assure to every person, so engaged, their full share of the requirements of life, and the enjoyment of the results of their labor in abundance, instead of the benevolent dole handed out in the form of wages by those who profit by exploiting them. (Isa. 65:21-23.)

For a number of years I have made a study of the principles of this phase of the gospel, which is variously referred to as the "Celestial Law," the "Law of Consecration," and the "Temporal Law." The principles on which this law is based are set forth in the standard books of the church, i.e., the Bible and the Book of Mormon, as well as in latter day revelations. I have arrived at some concrete conclusions on the subject, which lead me to reduce my views to writing for the perusal of other members of the church who may be interested. This present article is only intended to be a synopsis of a more detailed treatise on the subject, which I have written under the title of "Zion's Co-operative Common-wealth." It is too voluminous to be published in the limited space of the Advocate, hence this synopsis, with the hope that sufficient interest will be aroused to prompt subscriptions to publish the more complete plan for distribution.

As in the realm of spiritual law **six first principles** prevail, i. e., faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgement (Heb. 6:1-6), so in the field of temporal activities in the church there are **six first principles**, i. e., consecration (Bk of Com. 44:26, Prov. 3:9-10), inheritances (D. & C. 57:3, stewardships (Bk. of Com. 44:27), tithes (Mal. 3:10), free-will offerings (1 Cor. 16:1-3), and surplus properties (Bk. of Com. 55:42). In providing a set up for carrying into effect a co-operative movement in harmony with the gospel, these principles must be recognized, and provisions made to carry them into effect through the storehouse.

In am convinced that when the church becomes conscious of its duty along this line, it will make greater progress, and will find a solution to the problems that now confront us in the building of the temple and the redemption of Zion.

As the title of this article indicates, I believe that "co-operative enterprise is the key to the more abundant life in Christ."

(Note: Isa. 58:6-12; Acts 2:41-47; 4:34-37; Mark 12:28-34; Alma 11:26; 4 Nephi 1:3-19; contrast with 3 Nephi 3:10-17; Jas. 5:1-6.)

This I believe with all my heart and soul, and find that others share the same view, not only among members of the Church of Christ, but elsewhere.

What Others Say:

Rev. Carlos G. Fuller, of New York City, in a recent article stated: "Soon or late **all men must learn that the law of life is co-operation**, both for the individual realtions and relations between nations. **The only final alternative to co-operation among men and nations is that men will die by each other's hands.**"

Recently the eminent Dr. E. Stanley Jones, during a radio address at Kansas City, stated, in words to this effect, "Co-operation is the alternative between Communism on the one hand and Fascism on the other."

And again "the Indianapolis Seminar (on Consumer Co-operatives, C. L. W.) attended by 350 leaders of national denominations, ministers and representatives of councils of churches (held in January, 1936), declared at the conclusion of its sessions:

"We are convinced that **in the co-operative movement is one of the major techniques in making possible the Kingdom of God on the earth.** We believe that the churches and religious organizations have an opportunity to supply the dynamic and motivation for this promising movement."

These brief statements should point the way "the staws or laying" in this present chaotic world, and should indicate to us that believers in the Restoration have procrastinated in taking the initiative in forwarding a cause which was revealed to them over a hundred years ago for the "salvation of man." If co-operative endeavor is not **the way of life** that Jesus had in mind (John 10:10, Deut. 30:19-20), the question arises as to how we can make effective the command, "Thou shalt love thy neighbor as thyself," in any other way.

An Apology:

The following words of instruction, given to those who believe in the Restoration of the gospel, constitute my only apology for offering a plan which I believe to be feasible for the establishing of "all things common" and the "cause of Zion."

In March of 1832 the Lord told the early church that the time "has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that ye may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things," etc. (D. & C. 77:1.)

Again he said, "* * * Nevertheless, in your temporal things ye shall be equal, and this is not grudgingly, otherwise the abundance of the manifestation of the Spirit shall be withheld." (D. & C. 70:3.)

My conception of Zion is designated in the word of God as the "city of the pure in heart," where those who love and serve him shall abide and find peace, liberty and the pursuit of happiness in the abundance of the grace and bounty of God, both in the spiritual and temporal affairs

of their lives. In Zion shall "be comprehended the true brotherhood of man, where each shall esteem his brother as himself, and wherein the divine command to "love your neighbor as yourself" is demonstrated by the prevalence of social equality."

The word of God gives us the assurance that "all men shall be stewards under God and answerable unto Him not only for the distribution of accumulated wealth, but for the manner in which such wealth is secured. The primary purpose of stewardship is not the increase of church revenue or the mere contribution of money by those who have to those who have not, but to bring men to a realization of the common fatherhood of God and the universal brotherhood of man in all the affairs and expressions of life, and to maintain such adjustment that each may enjoy the bounty and gift of God, and be free to exercise his talents and ability to enrich the life of all." (See Articles of Faith and Practice of the Church of Christ.)

A Declaration of Rights:

"We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these, are life, liberty and the pursuit of happiness." Declaration of Independence, U. S. A.

Among the "inalienable rights" not specified in this inspired document, that many have lost sight of, is the principle that "the earth is the Lord's and the fulness thereof; and the world and they that dwell therein," therefore, no individual has the right to claim the ownership of natural resources, which are God's, and are the common heritage of all his people.

"The beasts of the field, * * * the fowls of the air, * * * the good things which cometh of the earth, etc., * * * are made for the benefit and use of men, both to please the eye, and to gladden the heart; yea, for food, and for raiment, for taste and for smell, to strengthen the body and to enliven the soul," * * * "—but it is not given that one man should possess that which is above another; wherefore the world lieth in sin." (Bk. of Com. 60:26-30, 52:19-20.)

A society of the members of the Church of Christ, who desire to keep the "fulness of the gospel," can band themselves together in what we may term a "co-operative common-wealth," for mutual benefit and protection in harmony with the principles of the gospel touching temporal things, for the purpose of establishing a more equitable relationship among men, a relationship which recognizes the Fatherhood of God, his Son, Jesus Christ, as our "elder brother," and the common brotherhood of men in all the avocations and experiences of life.

Constitutional Provisions of My Plan

The name, "Zion's Co-operative Common-wealth," is suggested for a two-fold reason; **first**, it definitely states the purpose of the movement to be a co-operative one, and **second**, such a movement must have a corporate name aside from that of the church.

Headquarters of the society should be in Independence, Missouri, where all general conventions of the society should be held. Other conventions or councils should be provided for as circumstances demand.

A co-operative commonwealth established under these circumstances would be one in which all members of the group would share equally in all the responsibilities and benefits derived from collective interest and effort. It implies that all the resources be controlled by the so-

ciety; all the products of labor derived from the soil, the factory or the shop by collective endeavor; all property, mines, live stock, machinery, factories, means of transportation, places of distribution, etc., belong to the whole group which owns them jointly and equitably; that the common-wealth, composed of its component members, be a holding company which administers through its agents, the benefits derived from such effort.

When men and women share in the production of wealth by their labor or by their talents, expressed through the arts, sciences or philosophies, contribute to the common good and welfare of the group, they should share equitably in the distribution of the wealth, benefits and blessings so acquired.

All incentive to temporal and material enterprise should be to produce the necessities of life for use and the advancement of the common good, and not for individual profit and gain, thus pointing the way to a new era for the down-trodden masses of the earth, wherein a system of social security upon the broad and basic principles of equal rights and privileges to all men are enjoyed; a society of men and women wherein no place is found for the covetous poor nor the avaricious rich.

For the group to be successful in attaining its ideals and reaching its goal, all able-bodied men and women must be producers in their sphere; "the idler shall not eat the bread nor wear the garment of the laborer in Zion." (D. & C. 75:5; Bk. of Com. 44:34.)

Membership Provisions:

Membership in this society should consist of only such persons as are members of the Church of Christ (Temple Lot), who are willing to subscribe to and abide by the Constitution and By-Laws of the society. Such persons must be over 21 years of age. All dependent children are to be under the care of and share benefits with their parents. (Eve. & Mor. Star Vol. 1, No. 8, page 6.) No person, even though members of the church, should be permitted to share in the affairs of the society, except they become members of the society.

Membership should be contingent upon the paying of a suitable fee as a token of good faith and as the purchase price of a share of stock in the society, arrangements being made to work it out if necessary, and when conditions become such that members could be put on a self-sustaining basis within the society, they should be required to "consecrate all" their holdings. (Bk. of Com. 44:26.)

Provisions should be made for the discipline of members of the society, wherein extreme violations of the regulations of the society would be a forfeiture of membership, with proper settlement of interests due the erring member. Provisions for the re-instatement of members should also be made.

A Standard of Living to Be Established:

A standard of living should be established consistent with the conditions and environments of the groups affected. This standard should be the same for all classes of workers, regardless of their skill or profession. Of necessity this standard can not be high at first, but as the group shall grow in strength and the surpluses in the storehouses shall increase, this standard should be equitably increased until every necessity of life, with modern conveniences and appointments, shall be added. The standard of some would be raised and others lowered; as the scripture has said, "let the brother of low degree rejoice, in that he is exalted: but the rich, in that he is made low," etc., (Jas. 1:9-10).

A graduated increase of family budgets should be provided for the support of children, according to their ages and needs for educational and hygienic aims,—at birth $\frac{1}{4}$, at 7 years of age $\frac{1}{2}$, at 14 years of age $\frac{3}{4}$ the quota for adults.

When a person reaches 21 years of age he should decide for himself whether he remain in the society or not.

Children under 18 years of age should not work in shops, factories, etc., but should devote their time to obtaining an education in the common schools of the state, and in vocational schools of the society.

In cases of disability, etc., members of the society should, in lieu of unemployment insurance, be provided for upon the same basis of standard living as the others.

The retiring age for both men and women from productive labor should be 60 years. In lieu of pensions, or other annuities, such individuals should be entitled to the necessities of life as established in the standard of living provided in the constitution of the society.

No member of the society should contract debts with the world. And no member should be permitted to hoard the commodities and products of labor.

As a medium of exchange among members of the society, "wage certificates" should be provided which could be used in lieu of money for the purchase of the necessities of life from the storehouse. These certificates should represent labor performed, and should be issued in January of each year. Unused portions should be cancelled at the end of each year, reverting back to the storehouse as surplus property.

Officers:

Officers in the society should consist of three divisions, i. e., Executive, Administrative and Judiciary. In the general organization, the executive officers should include the quorum of twelve apostles; the administrative officers should include the general bishopric; and the judiciary officers should be composed of the church courts.

Local officers should include a Supervising Steward (a local bishop or bishop's agent), a Secretary, a Board of Directors (one for each project being operated), and a Manager of the local storehouse.

There should be three standing committees, i. e., a Committee on Admission, a Committee on Legislation, and a Committee on Complaints.

Malfeasance in office should be adjudicated in harmony with court procedure of the church, and where necessary, individuals subject to civil prosecution should be turned over to the laws of the land. (Bk. of Com. 47:2-12.)

Colonization an Important Factor:

It should be the aim of the society to establish as far as possible the members of each local group into colonies for their mutual aid and protection. (Bk. of Com. 44:57.)

In the beginning, a section of land, consisting of 640 acres, would make the ideal layout. Wisely appointed, it would make a group of at least 32 families self-sustaining within a short period of years. The first of such projects should be started in Independence, Missouri, which by revelation has been designated as the center-place. (Bk. of Com. 53:43.)

These colonies should be set up with the view of extending their operations until in time they should provide employment to all their members on a self-sustaining basis. (Bk. of Com. 59:64-69.)

These local colonies should consist of the following units; members, officers, communal lands, storehouse,

residential district, vocational school, chapel, community hall; recreation grounds, hospital, cemetery, etc.

Ownership and Control of Properties:

The communal lands used for the setting up of major projects of the society, such as raising live stock, grain, forage, orchards, truck gardens, and establishing storehouses, churches, vocational schools, community centers, cemeteries, etc., should be collectively owned and controlled.

Residential properties in local groups should be collectively owned, but individually used and controlled. Exception to this rule should be made in the center place as the question of inheritances enters at this point.

Residential sections should consist of plots of not less than one acre each, for homes, where small gardens, etc., can be raised for individual use. Restrictions should be made against the raising of or caring for live-stock, poultry etc., (except house pets), in these districts, as sanitary measures. A standard cost for building should be established, but individuals should be permitted to select the plans for such homes as will best suit their needs.

Properties individually used, such as furniture, clothes, etc., should be individually owned and controlled. (Bk. of Com. 44:57.)

Storehouses:

A general storehouse should be established at Independence, Missouri, co-ordinating all the temporal affairs of the society under the administration of the General Bishopric, with a store, warehouse, garage and machine shop, cannery, manufacturing plant for cereals and other foods, clothes, shoes, furniture, caskets, etc. Local or branch storehouses should be established wherever sufficient interest and membership warrant, with as many of these departments as wisdom demands. (Bk. of Com. 59:48; D. & C. 57:4.)

These storehouses should be the places where all products of collective endeavor are accumulated and distributed for the benefit of the society. (D. & C. 81:4.)

Provision should be made for the appropriation of society funds for expansion purposes, from the storehouse, subject of course to the approval of the society.

Schools in these colonies should be restricted to vocational trade schools, maintained under the direction of the society. (Bk. of Com. 57:5.)

The Chapel should be used strictly for religious purposes.

The Community Hall should be the place for all public gatherings of a non-religious nature, such as lectures, entertainments, discussion of society problems, games and other recreations of a wholesome nature.

The hospital should be for the benefit of the whole society, and as such the cost of instruments, medicines, and equipment, as well as the operating costs, should be provided from the storehouse. Those who may be appointed to give their services therein, either as physician, surgeons, dentists, or nurses, should be remunerated on the same basis as all other members of the society.

The cemetery should be divided into plots which correspond with the numbers of the residential plots. These plots should be allocated to members by the casting of lots (Prov. 18:18; Num. 26:55), thus avoiding any charge of partiality. The cost of maintaining the cemetery, burial costs, etc., should be borne by the whole society from the funds in the storehouse.

Conclusion:

I believe that a drive should be made throughout the

church to raise sufficient funds by "consecration" to purchase this land so that a start can be made to carry out the instructions of the Lord.

Limited space in the Advocate prohibits my entering into a detailed analysis of this subject further, therefore I hope that none will jump to the conclusion that I have not taken into consideration that which has been stated in

the scripture, nor that I have formed hasty conclusions on the subject, for such is not the case. Further information on my plan will be gladly furnished upon request, and any suggestions will be appreciated. It is time for us to "be about our Father's business," Let us make the start NOW!! and resolve ourselves into the happiest and most prosperous people on earth.

BUSINESS and RELIGION

By Elder W. F. Yates

A Hundred Years of Struggle

The human mind takes various trends. In one period of time it seeks to discover workable methods of government. Then it grapples with matters appertaining to countries, religion, business, spiritual life, etc.

Some centuries ago a great wave of enthusiasm swept the nations, not to find materials, but to find the necessary attitude of spirit to get desired results. Thus the clamor and variety of church organization followed. A long line of inevitable contradictions and human infringements followed. The weakness of Christian disagreement has had the effect of casting aside the whole effort by some who are inclined to be effortless.

But from the weakness and confusion of human thought emerge the pure and workable trends that build ever toward man's eternal destiny. Human beings are surely here for the purpose of having a part in this experience, to live and to shape eternal things.

The promise from the beginning was that joy, light, and security was to come as we made proper use of the power of life within the hearts of the humblest men. Heartaches and failures are always related to the erroneous, but not necessary, collective and individual acts of men.

Warnings

Warnings have come to mankind, given by the purest minds. The passing of time attests the truth of those warnings. There were things to be feared, for failure and pain followed in their wake.

Time proves also, that a knowledge of the deadly influences of sin must take higher form in the minds of men before they realize the promise of their delivery from sin.

Pride

From the sin of false pride grows the deadly influence of overemphasizing that which expresses the very opposite of the life giving force of humility, such as was enjoined by the Christ.

The sin of pride develops greed, bigotry, and a train of evils that strike a withering blow to achievement in righteousness.

The Church's Work

The purpose of God was that a pure people might set an example to the world in both **teaching** and **application**. The call was to come out from the world; to partake not of her sins, that we might be delivered from her plagues; to deal justly with **each other**, and **with your neighbors**. This is the work of the Church.

One of our faults, up to the present time, is overestimating both our own importance, and our poor achievements. For we have never ceased to use the inferior methods of the business world in our dealing with each other, nor with our neighbors. As a people we have not yet applied those principles of co-operation that are to be an influence and a beacon light in the world.

The encouraging word of promise and rebuke: "You might have been redeemed even now," was given early in the century.

The over-advertising of all commodities and everything that is needed to sustain life, is all wrong. It is a part of the wicked waste of the methods of the world. Suppose that the waste of millions upon millions of dollars worth of multiple advertising could be eliminated, what a mountain of saving it would be to the consumer. Yet this great waste is submitted to without question. We make no effective protest. Yet the assumed great achievements of the church as a saving power among men has been sounded far and wide, when modesty and humility should have been doing their perfect work. Something that glittered, something pretentious to attract by the hearing of the ear, or the seeing of the eye; this seems to have been too often the goal.

Too often glamor and veneer lead falsely, and hearts that can love and appreciate are broken when they come to know the sad truth.

The desire to impress others with our own supposed superiority is a great human weakness. Interpretations of simple doctrines taught by the Christ sometimes hide their true meaning. For our purpose we here refer to one, that of divine authority to men. This has been a bone of contention for ages. There has been but one true evidence or proof of man's divine authority in all history, that is his ability to lead in righteousness and pure thinking, and the expressing of the same by a broken heart and a contrite spirit before God and man. Such a one sees the connection between divinity and right authoritative leadership.

A leader of this kind will never need to resort to any claims of authority nor to any explanations as would serve to cheapen his claim for divine authority. This contention over authority is as old as history. The places of its chief seats were where pride was most prominent—the "royalist" circles, those wishing to live above the plane of equality with those who were their equals, and sometimes their superiors.

When uncomfortable truth was spoken by their vassals those kings started their persecutions forth-with. They even taught the people that their crimes and cruelties were appointed by divine authority. By reason of ignorance and tradition some believed that, while for reasons of safety to themselves others pretended to believe it.

After all that can be said upon the subject of authority, it still remains plain that each person upon the earth has the authority to do right, and to shun even the appearance of evil. It is just as true that no person ever for one instant had divine authority to do wrong be he king, priest, or peasant.

Continued on page 169



WORK



By Elder O. A. Caviness

(Sermon brief of discourse delivered by Elder Oren Caviness in the Church of Christ at Phoenix, Arizona.)

God instituted work when He created the world.

"Yea, before the day was I am he; and there is none that can deliver out of my hand; I will work, and who shall let it."—Isaiah 43:13. In St. John 5:17 we read: But Jesus answered them, **"My Father worketh hitherto, and I work."**

In Isaiah 65:17 we read: **"I create new heavens and a new earth"** etc. The word work appears over 440 times in the Bible.

What Has Work Done for the World?

1. Every accomplishment within the realm of man's activity is the result of work.

2. It is the bed rock of achievement, the father of success.

"The victory of success is half won when one gains the habit of work."—Sarah A. Bolton.

3. Dams that are built to endure are built on bed rock.

4. Other examples of what work has done: Rebuilding after the San Francisco earth quake,—the Los Angeles quake,—the building of the great bridges of the earth,—the ancient roads of Rome, etc.

Brain Work, What Does That Accomplish?

1. All culture achievements.

2. All the mighty results of science.

3. All the works of art.

4. All the magic power of music.

5. All the innumerable gifts of invention.

6. Education. Who will say that it does not require work—hard work and long continued work to acquire an advanced education! Even an eighth grade graduate has spent terms of nine months each at his job.

Everything of use in life—the clothes we wear, the seats we sit in, the food we eat—all come to us as a result of someone's work.

Work is the main-spring motive power of life for everything worth while, just as the main-spring of a watch must function in order that the watch may keep time.

There can be no development without effort. The child must learn to walk by working at the practice. "It takes sustained, intelligent, selective effort to achieve a goal."—J. E. Y.

Upon the workers of the world rests the entire structure of civilization.

Imagine the chaos that would follow if every worker in the world would suddenly cease to do his special work!

His capacity for work is the saving quality of man. "Life, like every other blessing, derives its value from its use alone."—Johnson. An idle brain is said to be the devil's workshop. Idle hands are the devil's tools. There is no world ill that work will not cure.

"A great deal of the joy of life consists in doing perfectly, or at least, to the best of one's ability, everything which he attempts to do. There is a sense of satisfaction, a pride in surveying such a work, a work which is rounded, full, exact, complete in all its parts, which the superficial man who leaves his work in a slovenly, slipshod, half-finished condition, can never know. It is this conscientious completeness which turns work into art. The smallest thing well done, becomes artistic."—William

Mathews.

There would be less crime if all men were working. There are fewer wars when men are working for the common good. Poverty is reduced, and conquered by work. Children with too much idle time on their hands fall easily into evil ways. Work is a great source of joy. Charles Kingsley says: "Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, contentment, and a hundred other virtues which the idle never know."

"The men who try to do something and fail are infinitely better than those who try to do nothing and succeed."—Lloyd Jones.

A man with talents will be held responsible for the use of them. We will be held to answer for the things we could have done. The measure of a man is not what he does **once in a while**. When we learn to do good work, we also come to enjoy it. Even some trained animals seem to like to do the things they have been taught. This is true of horses, mules, dogs, etc.

Do you know of anyone who is always striving for a certain thing who does not attain at least a **measure of success**?

"My son remember that you have to work. Whether you handle pick or wheel-barrow or a set of books, digging ditches or editing newspapers, ringing an auction bell or writing funny things, you have to work. Don't be afraid of killing yourself by over-working on the sunny side of thirty. Men die sometimes, but it is because they quit at 9 p. m. and don't go home till 2 a. m. It's the intervals that kill, my son. The work gives you appetite for your meals; it lends solidity to your slumbers; it gives you a perfect appreciation for a holiday. Take off your coat and make dust in the world. The busier you are, the less harm you are likely to get into, the sweeter will be your sleep, the brighter your holidays, and the better satisfied the whole world will be with you."—Bob Burdette.

Best Work Can Be Done by Co-operation

Bees and ants co-operate. The physical body is made to co-operate. The hands, feet, teeth, eyes, ears, all co-ordinate and co-operate. Stories of the husking-bee—house-raising,—harvest gathering, etc., all illustrate the better work which can be done by co-operation.

We have only so much time; how are we using it? Unless we **work** for what we hope for, we will never realize our anticipations. What shall we work for? Read Isaiah 32:17. John 6:28, 30. John 14:12.

"Work while it is day, for the night cometh wherein no man can work."

Let us have courage to face the future and all it holds for us (even though it forshadowes perils and trying times), with faith in God and in ultimate victory; knowing that while we work we will not only be happy in the doing, but we can know that God is with us. **When He is with us, who can be against us!**

412 N. 14th St., Phoenix, Arizona.

EDITORIAL

Hope. As we punch fires and shovel snow we console ourselves with the thought that it will not be long before garden time will be here again and general conference time.

Encouraging Reports. 1937 got a good start with us here in Independence. Our New Year's dinner and entertainment made the day most enjoyable. Our local correspondent will tell you more about it.

Besides, Bro. A. M. Smith, who stopped off for a brief visit, reports the work going forward in his field. Others of the ministry up there confirm the report by the interest they are manifesting.

Another piece of good news comes from the office, of encouraging financial response to recent appeals in the **Advocate**.

Modernity in Palestine. Doesn't it sound queer to read anything like this Asso. Press dispatch coming from old Palestine?

"Arturo Toscanina tonight received a tremendous ovation as he conducted the new Palestine symphony orchestra in its first concert."

A hundred years ago Palestine was a barren waste, and today it is a land of gardens and orchards. A land pulsing with busy life. No unemployment. Hundreds and thousands are gathering there every year. Telephones, automobiles, air-planes—everything modern can be found in Palestine today, and it has all come about since the restoration of the fullness of the gospel, that was inaugurated with the coming forth of the book referred to by Isaiah. The prophet said it would be only a "little while" after that when Lebanon would be "turned into a fruitful field," etc. There is no more wonderful fulfillment of prophecy than the developments of recent years in Palestine afford.

"Behind the News." We know somebody. He is not religious, and he is about the "bluest" person we ever knew. He says the times are "rotten," everything is going to the "jim-jams," and he sees nothing cheering anywhere. We meet good church members who seem to be looking for nothing but calamity and destruction.

Of course calamity is coming, but it is coming to waken men to a realization of true values. We must not stop at the present; we must look beyond. What will be the outcome? Take the strikes today, for instance. Back of the struggle is the growing demand that the laboring man shall be recognized on the same plane as the financier; that when difficulties arise the laboring man shall be taken into counsel the same as the stock holders. The vital principle of social equality is involved, and men will not cease to struggle for it until it is recognized.

Over in Europe they are suffering because they are trying to do the impossible; that is, to be happy and prosperous as separate units, each nation living for its own little world, and not caring about the rest only in so far as they may affect its particular welfare. The older nations have not yet learned that you can not be prosperous alone. As Maud Royden puts it, "You have to be prosperous together." "The secret of your power," she told her listeners over the radio, "is that you are the UNITED states of America."

Thank God for the Book of Mormon that has revealed to us the mission and destiny of America. The spirit that led the Pilgrim Fathers to this land, that inspired the framers of the constitution, lives on today, and has spread to our sister republics in South America. This was gloriously attested by their response to the appeal of our President, whom they christened, the "apostle of peace." The covenant that was entered into between those countries and our own has heartened noble men and women who are contending for a better world, and Maud Royden said, "We turn our eyes to you." Again prophecy is fulfilled, and this Zion land again becomes a torch-bearer to the world. Some day poor old Europe will see the light, and the remnants that are left will become **united** states, too. The divine spark in man will continue to draw him to the Center of his existence, if he had to wade through seas of blood to his rescue.

It gave us a thrill when we heard the announcement that Mexico was not going to permit arms and munitions to be smuggled to Spain by way of Mexico; that nothing of the kind could be shipped through Mexico without the indorsement of the United States government. That was fine for two reasons. The action recognized the sincerity of the United States government in its stand for peace, and signified willingness to co-operate with the United States and the South American countries in maintaining peace.

News is history in the making. We thank God for the light that has come to us that enables us to view the happenings of our day with more understanding eyes than we could without it. It makes life so much richer and worth living when we can see the unfolding of the divine purpose running through the record each day is making. The adversary is manifesting himself mightily, but the God over all is guiding the world steadily and surely towards its destiny, until the accumulation of good and noble achievement blossoms forth into the the Millennium.

Contrasts. This afternoon we listened to Kathryn Gravens comment on the execution of three young men in New York for murder. She told of poverty in a basement home, where a poor old father sat bowed in bewildered grief. The mother had died when her boy was very young. There had been lack of proper restraint, low company, bad environment.

This morning we heard one of the nurses and the famed Dr. Dafoe tell about the darling little Dionne quintes of Canada. We were told of the care bestowed upon those famous babies, how every item of their budding lives is supervised, their diet, their rest, their play, their dress, the people they meet, the associates they are permitted to have.

The world is full of social contrasts like these. Criminals are bred in squalor, ignorance and neglect, while on the other hand the best of wisdom and science is applied in the bringing up of other children.

If Zion means one thing more than another, it will be distinguished by the absence of social contrasts. Contrasts will not be found because the conditions that produce them will not be permitted. Every child will have equal opportunity with every other child of growing up a healthy, happy, normal human being. The benefits of

education, science and Christian culture will be free for all. Instead of ugliness and want for some, there will be beauty and plenty for all. There will be no neglected, unloved children. Every child will develop in the loving solicitude of society for his well being. Every effort will be made to bring out the God-like in the souls that are born into this life. There will be no need of prisons and electric chairs in Zion, because the Zionite "way of life" will furnish no recruits for them.

Personality and Personalities. Personality is that mysterious something about some people that arrests your attention. It used to be called personal magnetism. It is felt in personal contact, or it is conveyed by the voice. Years ago we met a woman of whom we had heard a great deal. We were disappointed when we saw her, but when she spoke—that voice; it justified all we had expected.

Not so long ago the world was stirred by a voice over the radio—tense, dramatic, but denoting weakness. In contrast, from time to time, we hear another voice, firm, strong, resolute. A voice that commentators try to analyze, but never to our satisfaction, so far as we have heard or read. It is the voice of one who was born to be a leader, who has those qualities that inspire confidence and carry men with him. Personality may not be an essential in the ordinary walks of life, but when conservatism has to be overcome and a break must be made with precedents, as is often the case at turning points in the world's history, then personality in a leader makes him vastly more successful.

In one of his books, E. Stanley Jones speaks of Fritz Kreisler, as illustrating the social teachings of Jesus. He quotes this man as saying:

"I never look upon the money I earn as my own. It is entrusted to my care for proper disbursement.

"I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do.—In all these years of my so-called success in music we have not built a home for ourselves. Between it and us stand all the homeless world."

Recently a sister of the editor's, in another state, had the privilege of hearing this great musician. We quote from her letter:

"When I wrote you last I told you we were going to hear Kreisler. We did, and it was an occasion we shall not forget. There is a man who has dignified and sanctified a talent until he holds you almost breathless, and you listen with reverence. He is dignified and majestic, not in an ostentatious way, but as if God had given him a sublime talent and all that he wants is that you might feel it and reverence it as he does. He was almost shabbily dressed, but his fine courtesy was splendid. The stage was filled with people who were not able to get seats in the audience. He requested that they be given seats on the stage until there was no more room. They were the cheapest seats, but he bowed just as deferentially to their applause as he did to the beautifully dressed audience. I read that he lives very simply, and all he makes goes to sustain his hospital for poor babies and children that cannot have good medical attention. The city wanted to do something big for him, but he preferred to be allowed to stay his time simply and undisturbed.

He walked to and from the theater alone and unattended."

Of course there are grades of personality, ranging all the way from pleasant manner and charm to those great souls and master minds whom men instinctively follow. We have often wondered about the manner and bearing of Jesus, the Christ. There must have been something compelling about him, that a man in his humble station should have impressed those with whom he came in contact as he did. There was no more honored class in that day, perhaps, among the Jews, than the scribes. They were looked up to as teachers, students and interpreters of the law. Yet the people contrasting Jesus with them said, he taught "as one having authority, and not as the scribes."

We imagine that Jesus was a king among kings; that he could have gone into the palaces of the mightiest with the same calm, undisturbed dignity that he went among the lowliest. It does not take position to give distinction to a great man. We picture Jesus as regally majestic in the presence of snobs as he was tender and kind to the poor leper, the widow who gave her mite, humble, repentant Mary Magdalene, or the little children whom he blessed.

After all, is personality not the reflection of the mind, the heart and the spirit within? It is an interesting study. It has always had a fascination for us.

An Appreciated Visit

About twenty years ago an apostle of the Restoration visited the little white church on the Temple Lot one Sunday morning in April. The sacrament was to be served. He wondered what to do about it. The Spirit of God rested upon him and bade him partake with these humble people. The old brother who was passing * * * the emblems was impressed by the same Spirit to administer them to the visiting brother. That was one of the things that paved the way for the "articles of agreement," as they are often called, but to be more exact the "Articles of Working Harmony."

After the vicissitudes of the intervening years that same visiting brother was, by invitation of the pastor of the Temple Lot congregation, present again this Sunday morning, January 17th, and he preached for us at the eleven o'clock hour. A solemn, reverential feeling prevailed, as the mind traveled back over the hopes that were kindled twenty years ago when the articles of agreement were accepted by both the Church of Christ and the Reorganized church. Brother U. W. Green was the visiting brother of twenty years ago, and he was the speaker this morning. He spoke with kindly sincerity, as a father in Israel.

BUSINESS AND RELIGION

Continued from page 166

Repentance

If it has taken a hundred years to impress a few that thorough repentance is a divine principle, the time has not been all lost. For now in the year 1937 we approach the truth of some neglected things of which we need to repent. When deception and wholesale theft in business (so called) and economic waste are finally overcome among us, we shall then lay a foundation for success in righteousness. If we prefer still to follow the course of the world, rather than the plan of divinity, then the long enduring indictment: "How oft would I have gathered you but you would not," will await us.

Poverty, uncertainty, mountainous debt and insecurity

will continue until we see more and more that the abundant life upon the earth means a people who know how to forgive, and how to **repent, and what to repent of.** The result of the application of such divine law is sure. For all of lifes' forces must work in their orderly places. It is the vision of the ages coming true, heaven at last.

Should these lines seem fantastic, my apology, if needed, is that the very gospel of Christ in all its parts has always been considered strange and fantastic by the world. But it is in fact the very acme of highest reality.
638 Seeley Ave. San Bernardino, Calif.

EXTRACTS FROM LETTERS

How good it is to meet or hear from those who can see the silver lining to the clouds that hang over the world, who can perceive on the world horizon the dawn of a better day. From a private letter we quote:

"Men may sleep and dream, but they will awaken. And even now we begin to see the evidence of such awakening. A little confused and drowsy, perhaps, but nevertheless, stirring in the beds as the light of dawn calls them forth to life and remembrance."

A letter from Bro. A. Warner of Niagara Falls, N. Y., was just a little too late for our last issue. He sent items of the blessing of the young daughter of Bro. and Mrs. Frank Flay. It took place in the sacrament meeting, and Mrs. Flay was so much impressed that she intends to be baptized. She said, "I want to walk with my husband and daughter."

Bro. Warner is happy in the work. He says, "I have learned to love it." Bro. Warner's team-mate, his good wife, sends her greetings, also.

Bro. L. E. Welch, of Clare, Mich., renews his subscription for the **Advocate**, and writes encouragingly of the work.

Sr. Bertha M. V. Converse, Ahsahka, Idaho, renews her subscription, sends a contribution to the missionary fund, and wonders if any of the missionaries will be up that way one of these times. She often attends the Indian church, and wishes we had some tracts on the Book of Mormon for circulation among the Lamanites. She says some of the Indians are well educated, well read, and have "good understanding." Believers in the "messages" are working among these people. The sister feels that it would be better for the natives to be reading original sources, like the Bible and the Book of Mormon, then they would be better able to judge other things claiming to be divine revelation.

One of our correspondents writes:

"The last **Advocate** is an extra good get-up. Sounds fine, looks bright, and rings true to the tune, "We are marching on to Zion." Now if we can only stay together—just keep on loving one another, keep our mental make-up under control, horizontal and plum with the instrument of divine grace, we should have good reason to expect a bountiful harvest at the end of 1937."

Now if any man have not the spirit of Christ, he is none of his.—Rom. 8:79. It doesn't matter what we profess, or to what church we belong; when we look into that mirror, we can see just what our spiritual stature is.

INDEPENDENCE LETTER

Now the Christmas season is over and we are launching out on a new year, who can tell what it may bring? Progress, I hope, both for the church, nation and civilization.

It was my privilege last week to hear a woman lecture on what I should call, "The Church and the New Day," though I don't know what she named her subject. She talked along lines that I have believed for so long that almost it seemed that she was expressing my own thoughts. She advocated working together toward a great aim regardless of the organization to which we might belong. She advocated co-operation along material lines as well as spiritual.

And again the thought was borne heavily upon me that the Lord spoke to the church in the early thirties and instructed us to move out along these lines. For a hundred years we have failed. God also said if we did not do so he would raise up a people who would. Can it be that God is doing just that? When I see anyone carrying out the instructions of the Almighty, no matter to what group they belong, I can only say, "Amen, and God bless you." I rejoice when I see these things coming from those outside of the Restoration and remember the words of Isaiah, "They also that erred in spirit shall come to understanding and they that murmured shall learn doctrine." Surely, surely, a great light broke forth with the coming of the Book of Mormon, not only in the Restoration movement but upon the whole world. And have we in our slothfulness been trying to circumscribe that light? But the decrees of God shall surely come to pass. No word shall return unto Him void. I hope we as a people will lend our aid to every endeavor that is on the side of right.

We enjoyed a lovely program at the church Christmas Eve. The tree standing, twinkling with lights, at the north side of the platform, was cut and brought from Brother Arthur Smith's farm in southern Missouri. I thought is unusually beautiful this year.

Another social occasion which we all enjoyed very much was our New Year's dinner at the church, attended by more than 60 persons. After the dishes were cleared away and everything tidied up, we all went upstairs and engaged in an extemporaneous program. You found yourself wondering if you would be called upon to do something entirely out of your line, but no one was, and everyone seemed to enjoy it and were loath to part.

There was, however, a sad note in this month's activities, when Apostle Arthur M. Smith was called to Independence by the sudden death of his brother Joseph. Sister Minnie Smith and the two youngest children accompanied him. Our sincere sympathy goes out to Brother Smith and Sister Vida Yates who is a sister.

Speakers for the month have been J. E. Bozarth, J. R. McClain, R. B. Trowbridge, Rolland Sprague, C. A. Gurrell and C. L. Wheaton.

We have been having very icy weather lately. The temperature at one time registered one degree above zero. It is a little warmer now, however, but several inches of snow and sleet still cover the ground.

Yours in Gospel Bonds,

Angela Wheaton.

"The mind thrives in society, but the soul grows in solitude."

Selected.

SUNDAY SCHOOL DEPARTMENT

LESSONS FOR FEBRUARY

Lesson 6.....February 7
Jesus the Light of the World
John 8:12, 31, 32; John 9:1-11
Lesson 7.....February 14
Jesus the Good Shepherd
John 10:1-16
Lesson 8.....February 21
The Power of Jesus over Death
John 11:22-28; 32-44
Lesson 9.....February 28
The New Commandment
John 12:20-33; John 13:34, 35

Prices on Quarterlies

Beginners (3-5 years of age) per quarter.....3 cents
Primary (6-8 years of age) per quarter.....5 cents
Junior (9-11 years of age) per quarter.....4 cents
Intermediate(12-14 years of age) per quarter.....5 cents
Young People's and Adults.....6 cents

Sunday School Papers

Lesson Picture Cards for Beginners and Primaries, ages 5-8, 3 cents per quarter.

DEW DROPS, for Primaries and Juniors, ages 6-8, in lots of five or more to one address, 6 1/2 cents per quarter.

WHAT TO DO, an eight page paper for Juniors and Intermediates, ages 9-12. In lots of 5 or more to one address, 12 cents per copy, per quarter.

Send your orders direct to the David C. Cook Pub. Co., Elgin, Illinois, or you may send to our Church office, but it will take a little more time.

DISCIPLINE

"Many people think of discipline as something imposed upon them by others. In its formal application this is, to a degree, true. But what we rarely realize is that true discipline does not spring from the desire of the powerful to straightjacket others or to bend them to their own wills.

"The Ten Commandments presented basic rules of conduct to the world, not to stifle men and women, but to guide them toward a happier and more fruitful life.

"The education of children, I know, requires special attention to the problem of discipline. Everything a child does can be called 'obeying rules.' Tell a child to do just as he pleases and, in many cases, the instruction will bewilder it. Some of our modern mothers have discovered this to their own bewilderment. The most successful results are likely to come not from reiterated commands, but from good examples set by adults. During his impressionable years a child mimics what he sees around him. The observance of discipline by parents themselves is the surest guarantee of a good sense of discipline in the child. Occasionally a child will digress from the simple rules which determine its well-being, and then, no matter how unpleasant it is, some sort of pressure has to be applied.

"In thinking of discipline, we must remember one last factor. Freedom ends, someone has written, at the point where it begins to encroach upon another person. This is true, but it is not true enough. I should say to all who seek a meaningful and active life that your freedom ends when it begins to harm you. Thus the question of discipline becomes primarily a matter of the observance of rules for the guidance of one's own life. As such, it assumes its highest form, and become self-discipline."

Helen Hayes in American Magazine for August.

Brother Leon A. Gould, in a letter written the last of December, says that while at Vesta they organized a Sunday school, with Sr. Bert Krause, of Vesta, Minn., as superintendent. Bro. Gould is much interested in Sunday school work, and is anxious that we put out quarterlies suited to our needs, just as soon as possible.

Later, Jan. 6th, another note from Bro. Gould complements the last Advocate and speaks especially of articles by Brn. Wheaton and Morgan. He gives the local picture—"Snowbound here. Rural routes and roads clogged with drifts. Snowplows working day and night to keep some of the trunk highways open. Side roads must wait a more convenient season."

One of our favorite singers over radio is the "gospel singer," Edward McCue. (That is what his name sounds to be as it is announced.) Each morning he begins his program with these words, most feelingly sung.

"If I have wounded any soul today;
If I have caused one foot to go astray;
If I have walked in my own will, or way,
Dead Lord, forgive."

If every church member felt the responsibility of contributing to the happiness of his fellow member and making it easier for him to live his religion, there would be fewer tempted to give up because of discouragement.

Heard over the radio. "We like 'rugged individualism' when it does not make ragged individuals."

ELEMENTS OF SUCCESS

This is the caption of a practical article by Bishop James E. Keir, in the current number of The Saint's Herald, from which we take the following:

- "Don't frown, smile.
'Don't kick, pull.
'Don't doubt, believe.
'Dont' cry, sing.
'Don't negate, affirm.
'Don't sour, sweeten.
'Don't complain, rejoice.
'Don't drawl, chuckle.
'Don't whine, laugh.
'Don't loaf, work.

And, "Don't Drift."

My Testimony

Continued from page 162

cannot stand, therefore as a people we should strive to do God's will and more, for the time of the end is surely upon us. All the signs testify of that. Let us pray much and love one another as St. John tells us to do.

With love and best wishes to all, I wish to remain,

Your brother in Christ,

Leo Longshore.

Silverdale, Kansas, Dec. 20, 1936.

ZION'S ADVOCATE

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

BOARD OF PUBLICATION.

J. R. McClain, A. S. Wheaton Mrs. Louise P. Sheldon,
Mrs. Wm. F. Anderson, and A. A. Yates

EDITOR: Louise P. Sheldon, 801 W. Kansas St., Independence, Mo.

BUSINESS MANAGER: A. S. Wheaton, 1101 West Orchard St., Independence, Mo.

★ ★ ★

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of March 3, 1879

★ ★ ★

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

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

IN MEMORIAM

There is a neighborhood that seems lonely to us now. We had a friend there with whom we liked to drop in and have a chat when we were in that part of town. She was a sweet, refined woman, generous in her profession. She one time told us if we came across some poor young mother whose ill health was making her duties hard, to send her in for treatment, and it would not cost her anything. Missionaries and members of their families were welcome to her professional service. But she has gone now. In December she passed on to her reward—
Dr. Highland. L. P. S.

ABOUT THE REPORT BLANKS

Perhaps you have received your report blanks from the General Recorder by this time. There is a blank for the branch and one for the Sunday school.

It is desired that each local secretary of the branch and of the Sunday school will fill out report blanks and mail to the Recorder without delay, that we may check our books and be able to bring our report up to date for the general conference.

As a special request the general Sunday school officers are asking that the Sunday school secretaries will tell us for what grades their schools need quarterlies most, and give us an estimate of the total number of quarterlies their school could use for all grades.

We make this request to save you the trouble and postage of making a special report. The Recorder will be glad to hand the Sunday school reports over to the general Sunday school officers.

Again, let us remind you to please be prompt, both branch secretaries and Sunday school secretaries.

Mail your reports to Nicholas Denham, Gen. Recorder.

PASTOR PREACHES KINDNESS THEME

A recent issue of the Arizona Republic gives the following synopsis of a sermon by James E. Yates.

Christianity without a kindness that includes even enemies is but a myth, said the Rev. James E. Yates in a sermon yesterday in the Church of Christ on "The Law of Kindness."

"Kindness and love," he said, "are twin sisters. We know by the word of God that there is no salvation without love. But love without kindness is impossible.

When those who are unkind pretend to love God and their fellows, they deceive themselves.

"Being kind to those present and unkind to those absent is also a bad habit. It is as cowardly as it is evil. A gun loaded with hate shoots harder at the breech than at the muzzle. Its recoil is more deadly than its charge.

"Kindness is the key to life's best successes. It is the fragrance from the most precious flower that blooms—the flower of love.

"The life without kindness is a ship without a rudder drifting to the reefs of destruction. The sailors on such a ship are mariners who do not read their compass.

"Most human anger is cheap indignation. Wrath is one form of insanity. Malice is anger kept on cold storage. It is poison. Kindness, wherever it flows, sweetens and purifies. Let us be kind to both friend and foe. Kindness has conquered more foes than have all the guns and all the slaughter of war in all the world."

FROM THE OFFICE MANAGER

Perhaps a few lines from the General Office Manager would be interesting to some, since we have some good news to pass along. Contributions for the month of December far exceeded our expectations, and so we were able to increase the family budget for the month, which no doubt was a glad surprise to them, and helped them to enjoy a merry Christmas.

There has also been quite a hearty response to the appeal from the Trustees regarding the paving debt. I feel assured this will be met before it becomes a debt, and should be, as we are getting the work very reasonable, about half price, because the labor was supplied by W. P. A., and it is a wonderful improvement to our city.

One friend who signs his name "A. Brother," suggests that if each member would contribute twenty-five cents each it would more than pay the debt, but inasmuch as there would be some that would not be able to contribute, he would send a dollar. If all were thus minded, it would be an easy matter to liquidate this obligation.

Another contributor wants to know if it is too late to send contributions. No, it is not until the assessment is met. I will let you know through the Advocate when there is enough. So please let us have your contribution as soon as convenient.

Let every one assess himself or herself according to their ability to give, for as the brother suggested, there are those unable to give. To meet such emergencies, it requires a sacrifice, for it must come out of the nine-tenths that is ours after the "tithe."

So far his month it seems we are going to have a repetition of the December contributions, so we will be able to supply the missionary families a little more, till they can have at least some of the comforts of life, for the great sacrifice they are making in the absence of their loved ones.

Let us see to it that they do not suffer for the NECESSARY things they should have. This is the only way that all can help spread the gospel story, and be assured of the blessings of the finally faithful.

We wish here to thank those faithful contributors who have responded so nobly to the cause we love, and we wish for you all the blessings of God, that you may have a happy and joyous New Year.

Sincerely Yours,

J. R. McClain, of the Gen. Bishopric.
Box 472, Independence, Mo.

one mighty and strong, holding the sceptre of power in his hand, clothed with a light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints," etc. (This prophecy will be found on page 260 of Reorganized Church History, Vol. 1—Ed.)

Then, too, the Book of Mormon comes to our assistance in our consideration of these matters, for we read, last book of Nephi (sometimes called 3rd Nephi,—Ed.), chapter 9, verses 94, 95, 96 and 97: "And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which has not been told them shall they see; and that which they had not heard shall they consider.

"For in that day, for my sake shall the Father work a work, which shall be a great and marvelous work, among them; and there shall be among them who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the Devil."

Thus we see that at least one man is to come to perform a fixed and certain work; it is termed as a marvelous work and a wonder. As to whether the one mighty and strong, spoken of by Joseph Smith, is identical with the one referred to by Nephi, we cannot say. But at least one, if not two, are yet to come, and it is quite possible that one of them, at least, will be the one clothed with the spirit, power and authority of John the Baptist.

In closing may we humbly suggest that at no time can we admit as true the purported visit of John the Baptist to Otto Fetting, wherein John is supposed to have said, "I am the Messenger of the Covenant," as printed in Message 24. This is one of the many fallacies of these so-called messages.

I humbly submit the foregoing for your thought and consideration. May God bless and enlighten us all as to the true points in all things, is our humble and sincere prayer.

Faithfully,

T. J. Jordon.

MY TESTIMONY

Dead Editor of Zion's Advocate and all the Saints—Greetings: I've intended to write for a long time, but have neglected to do so. I read the tract of Bro. Clarence's of why he believed in the building of the temple, etc., and I wish to give my testimony.

Christ said to let our light shine, and I have hidden mine to a certain extent, so far. I was away from home at the time I heard about the building of the temple, and the visits of John the Baptist to Bro. Fetting, and thought that God had spoken to his people. I was baptized into what I supposed to be the true Church of Christ by Bro. Nerren, and ordained to be a priest in that church. But it wasn't long before serious doubts began to come into my mind and I prayed much for God to lead and guide me, and teach me the truth. I bought a Bible and a Book of Mormon and began to search the scriptures. I read where the scriptures were written by men as they were moved upon by the Holy Ghost, and where the Holy Ghost was to be the Spirit of truth, and that it would teach us the truth. Then I read that "as many as are led by

the Spirit of God, they are the sons of God. I reasoned that if I would let God lead me by his Holy Spirit that he would in time straighten things out for me.

After awhile I went home, and of course I told my folks about the church, its mission, etc., and about the temple. They, like many others, did not believe in apostles these days, nor in the building of the temple. While I believed in these things, I had not as yet had any personal witness of them. So I prayed for God to show me, beyond a doubt, if these things were true. One morning as I lay awake in my bed, thinking of these things, I was seized by a sense of fear, as of something bearing down on me, and it seemed I was in the clutches of some powerful being and was about to be destroyed. In my fear I cried out for God to deliver me from this awful thing. I at once was relieved, but there was still a sense of great darkness, when all at once I saw a shaft of bright light, and it showed me the temple building, standing on a little hill, facing the east. I viewed it from the northeast. I could see the front and the north sides of temple, shining white, with great, black clouds still all around. This vision was given to me long before I have ever seen any drawings or pictures of the temple.

I was now relieved in mind about the temple, but the question of apostles was bothering me. I asked God to give me relief on this question. Almost at once a light again appeared, showing me a candlestick, holding twelve candles that shown in bold relief, and a voice spoke saying, "I have placed twelve in the Church and I mean for them to stay." This relieved my mind a great deal, and I was sure I was going in the right direction, and yet I felt that there was something wrong. Then Bro. Rathbone came to Silverdale and he had with him pictures and plans of the temple. I at once recognized it as the same I saw in my vision, except my vision showed a more prominent dome, more like the plaster model I saw in the office when I was in Independence at the assembly in 1935.

Bro. Rathbone explained to me that there had been a division in the church in 1930 over the messages. I had read in the messages where Bro. Fetting was told to labor in love with his brethren, but instead, he caused a division to take place. 1 Cor. 1:10, tells us, "Let there be no division among you, and Rom. 16:16-18 tells us to mark them which cause division and avoid them. I reasoned that if God had called Joseph Smith and ordained him to restore the fullness of the gospel and establish the Church of Christ here upon earth, then no man had any right to lead off a division or faction, for that is contrary to the scriptures. According to the twelfth message, God had "reserved this remnant on the Temple Lot to set the church in order." The Messenger had never told any one to go off of the Temple Lot and start another church. So at once I wanted to be baptized into the original Church of Christ, and I was. Since that time I've been satisfied, and there is no more of that feeling of something being wrong.

Now my prayer is that others will let themselves be led and taught by the Holy Spirit so that they will come to know the truth. Where the truth is understood there can be no room for division, except when error is invented by Satan and brought in to scatter and weaken the power of the Lord's people. So let us labor with our weak brethren in love that there shall be no more divisions. Christ said that a house divided against itself

Continued on page 171