

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, MARCH, 1937

NUMBER 3

THE ANNUAL CONFERENCE

In accordance with the action of the last conference, the Ministers' General Conference of the Church of Christ will meet in Independence, Missouri, April 6, 1937, on the Temple Lot, at the customary time, 10 o'clock in the morning.

Members are not debarred from attending the conference sessions and participating in the discussion of questions that come up.

Those wishing reservations to be made for them, notify J. R. McClain, Box 472, Independence, Mo.

Louise Sheldon,

NOTICE TO ALL LOCAL CHURCHES OF CHRIST

"The local churches shall submit any matter of interest to the General Church, together with their recommendations, to the Quorum of Twelve, at Independence, Missouri, before the convening of the Conference of the Ministry."

"Matters for the Conference of the Ministry should be received one month before the convening of the said conference, if possible."

"The Quorum of the Twelve shall meet two weeks before the convening of the Conference of the Ministry, and shall provide a tentative program for the Conference of the Ministry."—Articles 4, 5 and 6 of the rules governing the Peoples Conference of the Church of Christ.

In view of the above provisions, notice is hereby given to all the local churches which compose this Church of Christ, that the Quorum of the Twelve will meet in session, March 27, 1937, at 10 a. m., to consider such matters as have and will come to their attention for inclusion in the tentative program of the Ministers Conference.

It is therefore urged that the pastors and secretaries of local churches shall be prompt in sending the secretary of the quorum such matters as may be desired to be included in this program at once.

Most Sincerely,

Clarence L. Wheaton,
Secretary of the Twelve.

Box 472, Independence, Missouri.

CORRECTION

In my article published in *Zion's Advocate* for January, 1937, entitled, "The Standard of Faith," reference was made to the positions held by the various divisions of the Restoration relative to books which they hold as standard books of reference in defense of their doctrines and practice. One such reference was to the position occupied by the Church of Jesus Christ which was organized by Elder Wm. Bickerton at Greenoch, Pennsylvania, in 1862.

In my reference to this group of the Restoration I made the following statement, which I was led to believe stated the facts:

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

A recent letter from President W. H. Cadman, of this group, informs me that the information on which I based that statement was not correct. The official position of this group as set forth by him, follows:

"* * * to all that may be concerned, the Church of Jesus Christ that was organized in 1862 at Greenoch, Pennsylvania, with Bro. Wm. Bickerton as President, accepts the Bible (King James Translation) and the Book

of Mormon, but **does not** accept the Doctrine and Covenants."

As I had no desire of misrepresenting these people, I take pleasure in making a correction of my statement so that it will read

III. The Church of Jesus Christ (Bickertonites) accepts the Bible (King James Translation) and the Book of Mormon, but **does not** accept the Doctrine and Covenants.

I say it is a pleasure to make this correction for the reason that it was not, nor is it now, my desire or intention to knowingly misrepresent any group on this question, or any other. As a member of the Commission on Working Harmony between the various divisions of the Restoration, it devolves upon me to strive to unify, and not further divide, nor be a party to misrepresentation of any group so affected.

In this day, when we see statesmen and representative men of all nations striving to mold public opinion toward a better understanding of each other; making efforts to promote peace, and to discourage misunderstanding and wars; it seems that it is a fitting time for representative men of the Restoration, and especially the Church of

of His spirit within us, and with that spirit we had ought to act as Christ, i.e., loving, kind and considerate in all things, firm for that which is right.

Our pastor, with the cooperation of our dear brother Ernie Premoe and the writer, have worked very hard to build up the work here in Midland, and we do not intend to let anyone come in our midst and tear down what we have built up with prayers, sacrificing and tears. No one can realize just what an effort we have made, and how God has blessed that effort a hundred fold. We may have lacked wisdom so far as the physical man is concerned, by studying too far into the night, but we did it for the sole purpose of spreading the Gospel as Christ would have us. Bro. Parkinson was told by a local doctor that he must rest, as his nerves were near the breaking point, but he will not give up.

No doubt the Saints will be glad to hear that Elder Ernie Premoe arrived in Miami, Florida, safely and that the trip was very enjoyable. He says he is enjoying the oranges and other fruits, also he takes a dip in the ocean twice a day. He adds that the country scenery is so lovely that all he can say is, "My God, how wonderful thou art." We all miss him very much, and are looking forward to the time when he gets back home in Midland. I must close now, as I imagine Sr. Sheldon is wondering if there will be room for this letter in the dear little Advocate.

Goodby, dear Saints, until we write again.

Bert Cooper.

1306 Fournie St.

"THE KINGDOM OF GOD"

By Bert Cooper

"The kingdom of God is within you,"

Were the words of the Master so clear.
But alas, we poor humans, so busy with life,
Cannot see that God is so near.

If His kingdom is really within us,
Then why do we shut up the source
From whence God's power flows from on high to our
hearts,

Unless driven afar from its course?

As the small pool is fed from the reservoir high
And the water is just the same,
So can we partake of that heavenly power
If we seek after spiritual gain.

No thing is impossible to a man of God
With the kingdom of heaven within.
His eyes which were blinded are now open wide
As life's battles he now can win.

The center of thought should be Oneness with Him,
If our hearts are in tune with His love.
Then what e're we will can be done, anytime,
With the kingdom of God from above.

Envy not the rich man who thinks he has power,
For he is a slave to this lure,
Unless he abides in the Gospel of Christ,
Making his life both noble and pure.

But rather pray oft that the stream may be cleared
Twixt heaven and your very own soul;
That divine revelation and power from above
May protect you when trouble-storms howl.

Our eyes, which were shut, are now opened wide
With the kingdom of God within;
And behold every where we see heaven around,
As His glory is driving out sin.

Our heaven or hell we make every hour,
As time slowly around us doth creep.
But we need not fear if we have of His love,
When our bodies we leave in death's sleep.

REVIVAL IN DENVER

Denver, Colorado, February 19, 1937.

Dear Sister Sheldon: We receive the Advocate and enjoy all the articles and news. Our local branch at Denver had their business meeting and elected Elder A. Halverson pastor, and Sister Van Dyke, secretary. A resolution was passed to abide by the decision of the church regarding the messages to Otto Fetting. At present we are meeting at the homes of the members until a suitable meeting place can be found. The Lord is with us and our meetings are well attended. We met last Sunday at Bro. and Sr. Barton's and had an enjoyable time. On the 7th sacrament service was held here in our house. Brn. Barton and Halverson were in charge. We were 25 here. Not so bad after all we have gone through. I believe brighter days are ahead for the Church of Christ in Denver. We must go forward with the gospel.

Regards to Bro. and Sr. Wheaton and all of you, from
Bro. and Sr. Bladorn.

195 S. Kalamath St.

AN INTERESTING EVENT

Reported by the Pastor

Sunday, January 24, 1937, was an interesting day for the local church at Independence, Missouri. On that day Elder S. J. Madden, the oldest active missionary of the Church of Christ, was ninety years old. By previous arrangement, it was provided that he should occupy the morning preaching hour on that day. His subject was, "Ninety Years of Experience."

Elder Madden was born January 24, 1847, at Coltonia, N. Y., and accepted the Restored Gospel, in the Reorganized Church on June 10, 1867. He was ordained an elder in that church in 1876. Following the conference action of this church in 1925, he transferred his membership to the Church of Christ on the Temple Lot, and his priesthood authority was accepted also. Since that time this aged brother has continued in active missionary work in the church of his present choice, accepting appointments from time to time to labor as circumstances would permit. As the result of his activities he has made openings for the church in eastern Kansas, one of such efforts resulting in the last year in his baptising six or more members into the Church of Christ, and the organization of a local church.

His sermon above referred to was replete with many rich experiences that have come to him through the years. Experiences at the bed-side of sick and afflicted persons where he was called to administer to them; experiences on the firing line of pioneer missionary activities; rich spiritual experiences in prayer and preaching and personal testimony.

Appropriate music, in the form of trios, choir numbers and solos were provided. A solo was sung by his son-

in-law, Brother Fred Reynolds, a priest in the local church. A silver collection was taken up as a birthday gift from the congregation for him, and a poem written by Sister Meta Anderson especially for the occasion was read by the pastor.

At the conclusion of the service, the choir and congregation sang that fine old hymn, "Blest Be the Tie That Binds," and while our honored speaker stood, just in front of the pulpit, the membership and friends came forward to wish him a happy birthday and give him a birthday-greeting-card shower.

It was indeed a happy occasion for all. We all wish him many more such happy experiences.

Among those of his family present was a son, S. A. Madden, from McPherson, Kansas, who is an Elder in the Reorganized Church. This son offered the invocational prayer at this service, by invitation of the pastor. Others present were James Henry Madden, Cora and Fred Reynolds, (daughter and son-in-law), Paul and Ralph Madden, sons of Elder S. A. Madden; Harvey and Elvin Madden, sons of J. H. Madden, and Venita Beaver and two sons, the daughter of Brother and Sister Reynolds and granddaughter and great grandsons of Bro. S. J. Madden. This made four generations of the Madden family represented that day.

After the service the family had a reunion and birthday dinner for this aged patriarch of their family.

The following lines to Brother Madden on his 90th birthday were prepared by Sister Meta Anderson.

The end of the road is not far away;
The beautiful gates swing wide;
It's never entered the heart of him,
The glories that wait inside.

The road has been long and uneven;
There's been miles of strife and tears;
Then a space of happiness traveling,
When God enveloped his fears.

He's borne the Ensign all the way,
Held high with a faithful hand.
Dear Lord, we see him bearing it
To thy loving, outstretched hand.

We hear Thy voice acclaiming sweet
Assurance to the blest—
"Well done, O, my faithful servant!
Receive thy well earned rest."

Lord, bless the last miles of the road;
May his soul be lifted high,
That his feet will scarcely touch the road,
The road that reaches the sky.

A VISION

At the Death of My Mother

By Mrs. Annie M. Moler

My mother, whose maiden name was Martha Eurette Henderson, was born at Winchester Springs, Canada, Sept. 22, 1847. When about 22 years of age she was married to Andrew Patton. To them were born five children—two girls and three boys.

She died at Independence, Mo., April 4, 1912. She had suffered a stroke of paralysis while driving near Holden, Mo., and her death occasioned no surprise to us.

My mother died in my arms, and I saw at the time a

most beautiful vision of her spirit as it left her body. I was watching her face. My sister, Jennie, said, "Annie, I believe she has gone." I answered nothing but I could feel her body getting lighter. Then I saw right before me a woman's form with her back towards me, enveloped, in a white film of vapor. She was looking at Sister Stonger, who was praying. Then she turned and looked at my sister Jennie, who was weeping; and next she turned and looked at her body which I was still holding in my arms. Then she looked at me and smiled. I can not describe the joy expressed in her countenance.

One peculiarity of my mother was her eyes—the like of which I have never seen. She had blue gray eyes, within which is what is called a daisy, with the petals outlined in a little lighter shade of gray. This spiritual personage I saw had just the same kind of eyes. The mental conversation that took place between us as she gazed at me, thrilled my soul.

At the right of her bed, apparently in a waiting attitude, stood two personages, in white robes of albatross like material, and draped across their shoulders was about four yards in length and one yard in width of light blue colored silken cloth. My mother's spirit gave me one penetrating glance, then passed joyously between these two personages who enveloped her in this cloth or scarf, and the three of them ascended through an opening through which I saw and heard heavenly personages playing on instruments and singing. Then the vision closed.

I know this was my mother's spirit. My mother in her later life weighed about 218 pounds, but this spirit appeared to be about 125 pounds in weight.

This was an answer or a fulfillment of a manifestation that came to me about four years prior to her death. I had been to assist her in her home, and on returning to my own home I felt very sad and much depressed, for I realized that mother would not live to attain the allotted age she had desired. Then the Spirit spoke to me and said: "The change from this life to the next is a happy transition for my saints."

After that I had no fear or dread of her death, nor of the death of others, because it has given me a new view of the spiritual life, or the life that is to come.

INDEPENDENCE LETTER

We have just passed through a month of the iciest weather I have ever seen in Missouri. For the most part there has been a solid sheet of ice several inches thick nearly everywhere, made less hazardous occasionally by a flurry of snow or sleet, which in a few days would succumb to an hour of sunshine only to become more ice. But it is almost all melted away now, and we can smell spring in the air.

A very unusual occasion of the month, and indeed unusual in the history of our church, I believe, was the celebration of the ninetieth birthday of Elder Silas J. Madden. But since it is noted elsewhere in this issue, I will say no more about it here.

The local church recently held a chili supper to raise means for the Red Cross flood relief. Owing to the inclemency of the weather, we did not raise as much as we hoped.

Speakers of the month have been Wm. F. Anderson, Roland Sprague, Nicholas Denham, Joe Yates, A. S. Wheaton, C. L. Wheaton, Charley Derry, R. B. Trowbridge and U. W. Greene, a visiting elder from the Reorganization.

JOHN THE BAPTIST

His Calling and Power

By E. E. Long

The preaching of John the Baptist in the wilderness of Judea was the beginning of the gospel of Jesus Christ. Mark 1:1. And the prelude to the final overthrow of the House of Israel had its origin when the leaders of Israel rejected the baptism of John. Luke 7:30. And thereon hangs a tale with a modern sequence.

John's mission was two fold, climaxing with his works as a "restorer" at the "times of restitution" when the Lord would suddenly come to His Temple. Of John the Angel Gabriel declared:

"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." Luke 1:17.

While his father, Zacharias, by the spirit of prophecy said this:

"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways." Luke 1:76.

Notice the plural, WAYS. Note also that he is called the "PROPHET of the HIGHEST."

In the light of the foregoing utterances, the words of Malachi have a striking significance. We read:

"Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Mal. 3:1.

Please note that the "messenger" referred to is called "my messenger," and he was to "prepare the way before me." From the construction of the sentence and the punctuation, it appears to some that the "messenger of the covenant" refers to Jesus Christ, but that is a fallacy, as it disagrees with almost every other reference to the subject. Remember that the King James Bible, the one Nephi saw carried among the Gentiles, is faulty. And it is well to remember, too, that there are numerous other versions that differ widely from the King James version on many points. For instance, note the following from the Catholic Bible:

"Behold I send my angel, and he shall prepare the way before my face. And presently the Lord, whom ye seek, and the angel of the Testament, whom ye desire, shall come to his temple. Behold he cometh, saith the Lord of hosts."

Here the construction and punctuation are vastly different. The "angel of the Testament" is the same as the "messenger of the Covenant," and this Catholic version makes it plain that both "the lord, whom ye seek," and the "angel of the Testament" are to "come to his temple." Nor is that all: with the Catholic version, the Jewish translation is in full accord. It reads:

"Behold, I will send my messenger, and he shall clear out the way before me: and suddenly will come to his temple the Lord, whom ye seek: and the messenger of the covenant, whom ye desire for, behold, he is coming, saith the Lord of hosts."

It will be seen at a glance that this Jewish version removes all doubt as to the real meaning of the text. More-

over, the Book of Mormon informs us that when those words left the mouth of the Jew they were "plain and pure." Let us read it:

"And at the time that they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure, and most precious and easy to the understanding of men." I Nephi 3:245. A. E.

Now, it is fair to presume that if the Jews could write the words of the Lord plain and pure, the Jew could also translate his own words into other languages, with which he is perfectly familiar, and retain their plainness and purity. So then, we are left to the conclusion that "the messenger of the covenant," and the "angel of the Testament," are synonymous terms, referring to John the Baptist, and to none other.

The theory that Jesus was the messenger of the covenant is a fallacy and will not stand the analysis of scriptural reason, as we shall see.

Jesus, the Lord of hosts, was himself the "Covenant." Here are the words of Isaiah, speaking specifically of Jesus:

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Isa. 42:6. 49:8.

What else could Jesus himself mean when he said to Thomas:

"I am the way, the truth, and the life." John 14:6

Verily, Jesus was the Covenant and John was his messenger. God gave His only Son that we might know the way, believe the truth, and gain eternal life, and Jesus sealed that covenant with his own blood. Now let the Apostle Paul forever settle the question. Closing his letter to the Hebrews with a beautiful peroration he exclaims:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep; through the blood of the everlasting covenant." Heb. 13:20.

The prophecy of Malachi has more to do with the Lord's second coming than it has with His first appearing. The following scriptures declare John was a prophet, and "much more than a prophet." Matt. 11:10-14: 17:10-13: Luke 7:26-28. He was a "restorer." But his brief wilderness ministry gave no evidence of any extraordinary powers. Preaching to the Jews relative to their rejection of the light, Peter declared that the heavens would receive Jesus "UNTIL" the "TIMES OF RESTITUTION OF ALL THINGS," Acts 3:21, and in this connection Jesus explained matters to his disciples as follows:

"And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

"But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. likewise shall also the son of man suffer of them.

"Then the disciples understood that he spake unto them of John the Baptist." Matt. 17:10-13.

Now note this fact: The "Restitution," including the setting up of the church, had its beginning with the appearing of the Father and Son to the boy, Joseph Smith.

sites. They not only destroy faith, but they wreck patience; they create confusion. They always hinder godly progress. I am not trying to apprehend all the little jinks; that would be impossible, but I am after the master-mind jinks. I am deeply interested in preserving faith, in developing patience, in dispelling confusion, and in all of us making real, fundamental progress.

I have found that jinks always work under cover. Not always deeply hid, but very often they linger right in the shadow of some great truth, some good act, some merited deed. They have a very canny way of knowing what is going on. They are not at all like a tribe of wild and ferocious Indians. They are not like a band of vicious Arabs, and though they always sail under false colors, yet they are not like the pirates of the seas, who come unannounced upon their victims, bind, cripple, torture and rob them and then fly before help or assistance can come to their aid. No, in every sense these jinks are diplomatic. They are good persuaders, and oft times make one think they have a deep and kindly interest in one and one's eternal welfare, when really and truly they are only seeking opportunity to put you off your guard, so that they can undermine your safety and destroy you.

The jinks are not always affable. If they find that you discern them and their real purpose, then they become devilish, and there is nothing to which they will not resort to carry out their designs. They invariably choose to carry on their warfare through some human being who has been deceived and given over to their subtle influence. So do not be too quick to condemn such a one, but use patience, and look for the jinks in the matter. They will be sure to appear if you keep your eyes open.

When I started my crusade to find the master-mind of the jinks and his stronghold, I hardly knew where to begin. Well, one day when I was working around the camp here, after a long, happy period of peace of mind and joy of living, I began to feel this subtle influence, and to see the unmistakable signs of the jinks. I felt it strong. I met it on every turn. When I tried to drive nails in very ordinary places they would not drive at all, but would bend and turn and split the boards in spite of every care and precaution I would take. In working with stones, they would not fit, and in shifting and shoving, trying to get a stone in place, I would mash a finger or bruise a hand. The old Chevy, usually the soul of dependability, wouldn't go. The little dog would get in the way. The chickens would do just the wrong thing. If I lost patience and gave vent to my feelings I could hear the suppressed laughter of the little jinks and the open rebuke of the master jinks saying, "You're a fine elder, aren't you? A pretty Christian!"

No, I am not crazy, dear friend, neither is this picture a flight of the imagination. I've experienced it, and down here in the quiet of the sticks I have tried to analyze and come to some understanding as to why we are seemingly, at times, denied the peace and joy that the gospel of Christ should bring into our lives; why some days it seems withdrawn from us. Doubtless you have wondered why you should be so tried, or why you should have to go through some ordeal.

After I was fully convinced that the nails I had tried to drive were good nails, that there was absolutely nothing the matter with the stones I was trying to lay; that the poor old Chevy was as good as ever; that the dear little dog was as loving as could be, and that from our four hens (that's all I keep) we had been getting three fine,

large eggs a day, I was then more certain than ever that I had a bad mess of jinks. So, as I often do, I quit my work and went into the cabin and sat me down to think and analyze the problem. As I sat there I felt prompted to read something from the Bible about faith, or patience, or the ability to overcome human ills, and what do you think I found as a "lesson study"? It was the fourth chapter of Matthew that opened before me, and in awe I read the first eleven verses. The chapter starts out, as you will find—"Then was Jesus led up, of the Spirit, into the wilderness, to be tempted of the devil, etc.

Was the opening of my Bible to that particular place accidental or was it overruled, helping me to identify the master jinks? I do not have any doubt. I am sure it was the latter. And did I get any kick out of it? I'll say I did. For what, and why, was I led out into this wilderness? The joy and peace and the solitude of it have wonderfully appealed to me. God has been here and blessed and helped me so many, many times, and in such marvelous ways. Why was Jesus led into the wilderness to be tempted of the devil? For no other reason than that it was necessary that he might reach a state of perfection. "Tempted in all things as we are," Paul says.

Dear reader, notice how seriously Christ took the matter of preparing for his mission, for "it is written" that after he had fasted forty days and forty nights he was hungry, and then Satan, the master mind jinks, came to him to try and turn him aside from his divine call to service. Christ surely discerned what a subtle foe he had to meet in his perfecting process, but he met the challenge, "If thou be the Son of God, turn stones to bread," etc., with "It is written."

In our human hurry for bread and butter, for clothes as good or better than our neighbor wears, for as nice a car as the other fellow is driving, do we remember what "is written"? Didn't I tell you that these jinks put it into the hearts of men to do everything except that which God has asked them to do? If Christ had yielded to Satan's offer, it would have cost him his Sonship, his favor with God, his eternal destiny. Can we surrender to Satan's wiles and not pay the price?

In Christ's second temptation the devil even uses Christ's own argument, "it is written." The third attempt Satan offers Christ all the kingdoms of the world and their glory (and he could deliver them, too) if Christ would but yield to him. What is **your** price? What are the jinks offering **you**? What is your preparation as a son of God? What is mine? We, who are invited and asked to build the temple; to be entrusted with the sacred task of establishing His kingdom on earth—what is our preparation to enable us to withstand the subtle attacks of the adversary and all his little jinks?

I said I believe in jinks, and I do. I believe they are man's worst enemies. "But," you ask, "what is the cure?" Next to prevention, cure is the important thing. What is the opening statement in this "Kick"? "For as he thinketh in his heart, so is he," and, dear reader, I am sure that this is the key to the cure for the jinks. Right thinking, but not just thinking in the mind; that is not what the text says. It says, "he that thinketh in his heart." Thinking in the mind may produce belief, but thinking in the heart produces **faith**. There is a vast difference between the two.

LETTERS FROM HEAVEN BY THE VILLAGE BLACKSMITH

Some Bible students have concluded that the Bible was to be God's first and last letter from Heaven because in the closing verses of the last chapter of the book of Revelation man is forbidden to add to or take from this letter.

Now this letter did not refer to the Bible, because it was not compiled when John wrote. The statement merely meant that men were not to tamper with the letter, or "Revelation," which John was given to write.

God forbids man to add or to take from any communication or letter from Heaven containing revelation of divine will or law, but He has never placed a limit on himself, and he has confined himself to no people or time. On the contrary, he has promised to "give precept upon precept, line upon line, here a little and there a little. Isa. 28:10.

These messages from God are written that they may be handed down to men, and are really letters from Heaven, which come through men as they are operated upon by the Holy Ghost. The form of communication varies. It may be through tongues not familiar to the person so moved upon, or it may be through prophecy, or visitation of angels, or spiritual dream.

Angels may appear in human form. Paul says, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. 13:2. Paul explains the mission of angels. He says, "Angels are ministering spirits sent forth to minister to those who are heirs to salvation." Heb. 1:14.

We are given to understand that Satan can send counterfeit angels to mislead and deceive. Therefore we are warned to "try the spirits, test the messages they bring, just as we would test a dollar, to see if it is genuine or counterfeit. A divine message will not contain anything that is not true. No true angel from Heaven will tell lies.

Satan has his tactics to fool people. He leads one class to disbelieve all latter day messages from Heaven. They say that spiritual gifts, as tongues, prophecy, angelic ministration, etc., are all a thing of the past.

He leads another class to accept all purported messages as coming from God. They believe there is no such thing as a devil, or evil spirits. Years ago I had a tilt with a leader of this theory. He called himself a medium of spiritism.

Satan fools others who close their eyes to contradictions in messages.

I ask those who do not believe that God speaks in this age as he did in past ages, suppose you had a friend in a far off country, and you wished to hear from him. You wrote him time and again, always putting your return address on the envelope, so that you would know he received your letters if they were not returned, and you never got a reply; what would you think?

Well, suppose you are a devout worshiper of God, and you keep on praying for a long time and never receive an answer, how would you feel? Don't you realize that we need to hear from our Heavenly Father today just as much as men did in the past?

God had given us two major letters; one is the Bible, the other is the Book of Mormon. These two outstanding books contain many letters that God has preserved for

this generation, and all messages coming to us must harmonize with the teachings of God in those books. Both of these books represent God as the Supreme Ruler of the universe, our Creator, our Father, who stands ready to bless, guide and direct his children today, when necessary, by dream, revelation, prophecy or tongue and interpretation just as he has in all ages, and will continue to do so long as we are mortal.

And so long as we live in this mortal vale Satan will try to beguile us with his tricks, and we shall need to be on our guard against deception. Men who aspire for prominence and pose as prophets are most susceptible to Satans' whisperings. The best of us may be deceived at some time, but if we are sincere and humble, and willing to learn, we shall be led to see our error, and shall be wiser in the future.

PURE RELIGION

(Report of sermon delivered by James E. Yates at the Church of Christ, 23rd St. and Harvard, on Sunday evening January 3, 1937.)

Text: Pure religion and undefiled before God and the Father, is this: To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.—Jas. 1:27.

Pure religion can be sure only, when tested and verified. Like everything else that men do, it is necessary to determine whether our work is correct. Our religious work should be checked and compared with the pattern which Christ has given.

Christ has given to the world the true pattern of life. He taught it by precept and acted it out by example. We should build our life's work in accord with that pattern. That would be impossible unless we took pains to observe exactly what the specifications of that perfect pattern are. St. James says that one of the important points for us to observe is to look into the perfect law of liberty.

"Whosoever looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

If we fail to look into that perfect law of liberty, we are then not informed as to the specifications of the pattern. The result will be that we may have some kind of religion, but not the "pure and undefiled religion" necessary for our full salvation.

Unless our religion is made to conform to the word of God, it is sure to become a cheap and valueless variety. After looking into the perfect law of liberty, James declares we should be "doers of the word, and not hearers, only."

Another requirement of the pattern is that Christ's people are to keep themselves unspotted from the world.

That charge implies the sure logic that none can possibly keep themselves unspotted from the world, unless there be first a washing and cleansing process, by which the soul may be freed from its spots of evil which wicked worldliness imparts. That cleansing draws the line between the church and the world. Christ the pattern-maker said: "I will build My Church."

The purpose of the Church is that the people of God may be separated from the evils of the world and helped by the Holy Spirit to keep themselves "unspotted from the world."

Continued on page 184



EDITORIAL



MacHugh. We have the correct name of that favorite gospel singer now, of whom we spoke on page 171 of the *Advocate* last month. It is Edward MacHugh. And by the way, the song, the first stanza of which this singer uses to open his program each morning, was sweetly sung Sunday morning, February 14th, by our young sister, Margaret Long. It was the first time we ever heard the entire song, and it gave us much satisfaction to listen to it.

Correction. Operating a linotype machine is somewhat like playing a piano. It is easy to strike the wrong letter. We noticed several instances of this in the last *Advocate*, despite the care taken in proof reading. The worst is on page 171, in the verse of the song to which we refer above, where the change of just one letter makes the last line read, "Dead Lord, forgive," when it should be, "Dear Lord, forgive."

Repeat Poem. A really unfortunate mix-up happened in the November number. Our attention was not called to it until a short time ago. We refer to the poem on page 129, by W. P. Buckley, of the Fetting group. Because it is such a beautiful thing, it is only fair to the author to publish it again, spaced properly. The poem will be found elsewhere in this issue.

Father Passes. We had just gone to press last month when we received a letter from Brother B. C. Flint, accompanied by a newspaper notice, informing us of the death of his father, W. A. Flint, at Mt. Horeb, Wisconsin. He was 85 years of age. The paper speaks of him as "a well known retired farmer and former village president; a member of the Progressive party, and an ardent supporter of the late Senator Robert M. LaFollette. Mr. Flint was never favorable to the Restoration, but was ranked as a good citizen."

Call to Closer Walk with God. We were privileged to hear the "Epistle" which the Twelve of the Reorganization has issued to the ministry and membership of the church, read over the radio one morning this week by the radio pastor, Wm. Patterson. It impressed us as a very fine document for its humility, frankness and grasp. We are sure all unprejudiced members of the Restoration could say amen to it.

High Lights in the News. The Independence Examiner for January 27, of this year, carried the following account on its front page:

"For the first time in the history of Independence, all religious bodies in the city were invited to participate in a meeting held at 10 o'clock this morning in the city hall council chamber. All creeds and races in the city were extended an invitation.

"The organization, to be known as the Independence Religious Council chose"—and then follows the names of the officers selected. As they would be mostly strangers to our out of town readers, we will simply tell what they represented. The pastor of the First Christian Church was chosen as president of the organization. The pastor of the Reorganized Church at Walnut Park was elected vice-president. A colored pastor was chosen for secretary. An

executive committee comprises the pastor of one of the Methodist churches, the president of the Central States Mission of the Utah church, and Apostle F. Henry Edwards of the Reorganized Church.

Repeated efforts were made to get hold of Bro. C. L. Wheaton, but he could not be reached in time to attend the first meeting. However, he is going to give his support to this forward movement. Never before have ministers of the Restoration been sought in the alliances of the ministers of the other churches. It is one of those bright spots in the news of today, which shows that men are becoming broader and more tolerant.

The Peace Movement. On the evening of January 27th we went over to the Municipal Auditorium in Kansas City to hear the great English preacher, Maud Royden, on a program under the auspices of the World Peace Council, which is conducting an emergency peace campaign to keep this nation out of war, and internationally, to educate the people of other nations to believe that war can be abolished. They approach the problem in a practical way that has elicited the approval of certain conservative journals. We were struck with the keynote voiced by Miss Royden, when she said peace has to be founded upon sympathy and justice. There is no use telling nations that all are hemmed in and have no outlet for their shipping, to be content. Likewise it is folly to expect nations to be quiet that do not have room for increasing population, or do not have the raw materials to supply the needs of their people. If the world wants peace, nations will have to be unselfish enough to co-operate and help one another. As Miss Royden said, there is no reason in the world why we could not have peace if the nations wanted it sincerely enough.

And there we are again. Everything reverts back to the heart of men; that has to be converted to the teachings of Jesus Christ. This is being stressed everywhere. Thinkers in all departments of life can see it. Men are learning with a keener realization than ever before how much the world needs Christ and his message.

The speakers we heard understand the difficulties in the way. One expressed doubt that war could be averted, even for the United States, and yet, he said, we are traveling toward a better world. His thought was that nations will learn that it doesn't pay to be selfish; that it doesn't pay to fight. Nations are going to learn that there is only one rule by which peace can be maintained, and that is the golden rule.

Because they have firm faith that the angels' song, "Peace on earth," is going to be fulfilled, these noble men and women persevere along, planting ideals and sowing seed in the minds and hearts of men that will blossom and bring forth fruit in the future. They are not discouraged because they do not see immediately results. It is our duty to keep right on preaching the gospel though we are well aware we shall not convert everybody. We are building not for today, only, but for tomorrow, and so the cry is, "Onward, Christian Soldiers." The good we do will live on. Only that which is false and evil will perish.

WHAT IS THE ANSWER TO THIS PROBLEM? In *The Saints' Herald* for December 26, 1936, on page 1612, the following letter will be found:

"I had been thinking seriously of the future of this church. A little discouraged, I contemplated the tasks ahead, which we as a people are supposed to accomplish—the redemption of Zion and the evangelization of the world. The church debt loomed up before me appallingly large. And the question presented itself: Can we accomplish these tasks, or shall we fail as did the early church?"

"That evening as we knelt at our family altar, I was praying when all at once, as in panorama, the future of the church was presented to my view. I saw no failure, but success. The Spirit of inspiration rested upon me, and the following words were given to me, bringing such comfort to my soul that I am passing them on to others:

"God's purposes regarding this church cannot be frustrated, neither can they be brought to naught. Like the little stone cut out of the mountain without hands, will this work roll forth in power until its final completion. When the endowment of power is given to the elders, then will this people come up to a higher plane of spirituality. And though some will be sifted out as chaff, yet a mighty army of the faithful will arise and go forward, and nothing can stay or hinder their progress, because the hand of God will be over them."

In the January number of the *Advocate*, on page 158, last paragraph in first column, we find the following words which were read recently from the pulpit on the Temple Lot:

"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," etc.

In substance the same promise is made to both individuals, though each is a member of a different organization of the Restoration; one of the Reorganization, the other of the Church of Christ. Assurance is given to each that "this church" will do the work. How can it be?

Some one may say that one of the promises must be false. Well, if so, who is going to decide which one? If we must make a choice between two honest testimonies that speak the same thing, what assurance have we that either is true?

Suppose, on the other hand, that we assume both promises are true, can we harmonize them? Not if we view them as directed to different churches in the future. Christ said that he would have "one fold, and one shepherd." (St. John 10:16.)

Suppose we consider each promise as referring to the future, to a church comprising the righteous remnants of the two churches cited, and honest believers of other factions of the Restoration. Does not such an interpretation harmonize the two promises, and agree with prophecy of the future in the scriptures?

"Oh, church union!" some one exclaims. "Nothing will ever come of that. It isn't practical." Why not? we ask. Is there anything to prevent union except unwillingness to have it? Surely we do not fear the disapproval of the One who said, "If ye are not one, ye are not mine." We can count on His co-operation.

We are told that when the subject was broached to one party he said, "If they want union, let them come back." Of course this would be the logical thing to do were it not that there are usually reasons for honest division which can not be dismissed so flippantly.

A possible difficulty was suggested by a news commentator when speaking about the get-together agitation among

the popular churches. He thought the matter would have to be crowded by local congregations, because the leaders had interests at stake.

We would not pay so much attention to just two promises were it not that they are only examples of many assurances that have been given at divers times and places to members of different factions of the Restoration about the successful outcome of the work that was started over a century ago. The question we wish you to consider is this: What of the Restoration movement in the future; in the day of its glory; will it be a united movement, or will it be divided as it is now? If we decide that it must be a united church in order to fulfill prophecy, WHAT ARE WE GOING TO DO ABOUT IT? Leave the problem wholly to the Almighty to work out, or try to help bring it about ourselves? What is your answer?

**SUNDAY SCHOOL DEPARTMENT
LESSONS FOR MARCH**

- Lesson 10 March 7
Life Here and Hereafter Through Christ
John 14:1-15
- Lesson 11 March 14
Jesus Praying for His Disciples
John 16:5-7; 17:14-26
- Lesson 12 March 21
John's Picture of the Trial and Crucifixion
John 19:4-9, 14-18, 25-30
- Lesson 13 March 28
John's Recollections of the Risen Lord
John 20:19-29; 21:20-24

THE QUARTERLIES AGAIN

Up to the present time the question of quarterlies is still a perplexing one. Our appeal made some time ago did not bring the information we need. Many have expressed their willingness to help, but none have given us any idea of how many quarterlies they will need. Will you need ten or a hundred? Until we can form some estimate of the number we should print, and for what grades, we can not determine the cost, nor even the possibility of publishing. At the present time the Sunday school committee does not have complete data as to the number and membership of our schools, therefore we should like you to write and give us a list of your needs, how many senior quarterlies, how many intermediate quarterlies and how many primary quarterlies you want. There is not much difference in cost between printing ten copies or one hundred copies, but if the cost must be covered by the selling price of ten copies, instead of one hundred copies, then the expense would be too great. Some have expressed their willingness "to do their part," but leave us to guess how much that would be. Please be more definite and let us know the number of quarterlies you will need, and for what grades.

A. M. Smith,
Gen. Supt.

Some would have us believe we must be perfect NOW, present tense. And that in some mysterious way, by some operation of the Spirit we are made perfect. This has led some to the erroneous conclusion that now, since we are made perfect, we cannot sin, and there is nothing more for us to do, and the conflict is over. That is a serious mistake. Others regard it as an impossibility, and do not even try.

"The prophet of the future is the student of the past."

ZION'S ADVOCATE

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

BOARD OF PUBLICATION.

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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

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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.

PURE RELIGION

Continued from page 181

Our individual religion should be verified by these standards: First, that we "look into the perfect law." Secondly, that we do the things which that law requires and be not "hearers only." And thirdly, we all have a life-long task thereafter in "keeping unspotted from the world."

Pure religion is the most beautiful flower that grows, but as an article of ornamentation alone, religion can become most unsightly. Do you use your religion, or keep it for occasional ornamentation? Has your religion been verified by the Christ pattern, and thereby authorized by Him?

A religion which really partakes of the nature of God, may by disuse become worthless. They who never compare their religion with the pattern are in danger. Their first danger is that their religion may become warped. The second danger is that they may lose it altogether.

We should make thoughtful estimate of the value of pure religion, both for time, and for eternity. To do so will be to appreciate its value. You may be aware of that vast value, or you may become aware of it. Or, you may have done so, and then by becoming spotted with the world, may have forgotten. This service today, is to help us all to remember.

We cannot verify our religion without reading our Bibles. In the rush and routine of daily life in this fast age, people do not read their Bibles enough. Frederick K. Stamm, Pastor of the Clinton Ave. Community Church in Brooklyn, New York, has put that fact in a masterly way in these words.

"However it came about, the word has not succeeded in rearing men who are tall of soul, tender of heart, patient, strong, faithful in life and in death, except as they have been well fed on this great classic.

The men who meet on the frontiers of life, where right and wrong fight to the death through twelve months in the year; the men who struggle with commercial and civic problems; the men who have temptations every day to sing their song of life in a lower key than it was meant to be sung; the men who are always in danger of being overwhelmed with the hard, sordid, material things of life—all these need a book which challenges them to

stand up before the most searching principles, sets before them ideals, and sends out the challenge to check their thoughts and acts against God's absolute standard of excellence. There is only one way for each individual to find out if the Bible has supreme value, and that is to read it. It must stand or fall, not by the strength of some ecclesiastical dogma as to its infallibility, but by the test of its use in an everyday world. It has stood that test for two thousand years."

INDEPENDENCE LETTER

(Continued)

A called meeting of members of the Independence local church, sponsored by the local priesthood, met Friday evening, February 19th, at the church on the Temple Lot to discuss the temporal law question. A good number was present and a temporary organization was effected for the purpose of taking the first steps toward putting this phase of the gospel into effect.

The following temporary officers were elected, looking forward to the election of a permanent organization for constructive effort. Apostle Clarence L. Wheaton was elected chairman, Nicholas F. Denham, teacher, was elected secretary. Clarence L. Wheaton, Elder Joseph Yates, and Bishop J. R. McClain were elected as a committee to draft tentative by-laws and constitution for governing the society.

A very fine spirit of unanimity prevailed throughout the meeting, and it is hoped that by the time their plan is perfected to the degree of making a demonstration, that others will be ready to participate in their activities.

Angela Wheaton.

OH BLESSED DAY

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

Chorus:

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

The former things of sin and pain and sorrow
Have fled away; we see their place no more;
No longing day, to look for the tomorrow;
For time has ceased on that eternal shore.

We'll feel no pain, no sighing for the future,
To get away from that we feel today;
The things of earth have passed from every creature,
Who ever walks the straight and narrow way.

Oh hasten Lord, and bring about thy coming!
And then eternal morn we'll surely see;
We long to be at rest from all our roaming;
We long for peace and rest and love with Thee.

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

Chorus, last verse only.

We'll join with angels in their acclamation;
Their praise to Thee, Redeemer, Lord and King,
And have our part in all its consummation,
Redeemed by Thee, whose praises now we sing.
(Tune—"Thy Kingdom Come.")

W. P. Buckley.

Christ, to promote a similar better understanding among themselves as representatives of the Master.

Peace between America and the British Empire cannot be promoted by a rehashing of the issues of the Revolutionary war; peace with Spain cannot be promoted by stirring the wounds of the Spanish-American War; peace between the North and the South cannot be promoted by strife over the questions of slavery. So also with the church; we cannot hope that peace, that better understanding, that more Christlike relationships between divisions of the Restoration will be furthered by bitter controversies over the past. The question is, **What Are the Issues Now?**

Our task is to find common ground that will transcend our differences and thus lay the foundation for a perpetual peace and working harmony that will ultimately erase all differences and make us "one" with God and each other. This is the issue now.

It is to be regretted that some representative men of our own group are of the disposition to want to revive and keep alive issues that have offended in personal controversies. We must not forget that the church, by the largest referendum vote ever polled, appointed the Commission on Working Harmony, and expressed it as their wish (**which is the voice of the people**) to promote a better understanding with all divisions of the Restoration. This being true, then **representative men should represent the church**, and not stir up strife and division by representing themselves, contrary to the positions taken by the church. If such men cannot conscientiously represent the church, they should refrain from accepting appointments from it, and make an issue of their differences at the conferences appointed for that purpose.

It is not ethical for men to raise issues in local groups when they know or should know that the proper way is to submit to the test of fair discussion in the conferences, which are the proper places for such controversy. The membership should discourage such practices, and those who report such ill-advised courses of procedure are to be commended.

In conclusion let me call attention to the word of the Lord given to this church in 1919:

"* * * Ye shall lay aside all contention with your brethren of the different branches of my church, for in the day that I shall come to my temple I will perfect them in theory, and in doctrine, and in all things pertaining to my church. Ye shall continue to strive for a unity that ye may in this way be better prepared to meet the world when ye go among them to preach the fulness of my gospel."

Under the circumstances let us "strive for unity," and cease to promote division.

Clarence L. Wheaton, of the Twelve.

GOOD NEWS FROM THE GENERAL OFFICE

Dear Saints: I promised to keep you informed in regard to the paving debt. Well, I have some more good news for you. We were assessed on this paving job, by the city of Independence, exactly \$230.10. It is due to be paid without penalty on March 2nd, so we have two weeks yet to go, and I am glad to report that we are within less than \$20.00 of the goal, and I feel assured that the full amount will be reached by that date. Contributions are coming in most every mail. So if there are

those who have not contributed, and wish to do so, send it on, and what is over we will apply to the Advocate, and help to make our paper self supporting.

We wish to thank you one and all for your hearty response in liquidating this bill, before it became a debt, for we will pay it before it is due.

Further, it is encouraging to know that there has been a substantial increase in the general funds of the church. This only shows what we can do when we have a mind to do it. I am sure all who have contributed to the cause, either by tithes, or freewill offering, will have a lighter heart for having done so, and will merit the blessing of God promised in Malichi 3.

Why not put the Lord to the test, if you have room, or need for more of his blessings? God's promises are sure.

Sincerely yours,

J. R. McClain.

Box 472, Independence, Mo.

ONE DAY MEETINGS

Midland, Michigan, Feb. 13, 1937.

Dear Saints:

We have been looking for a writeup regarding the one day meeting held here in Midland, but find that some of the saints have been expecting us to write the Advocate as to the success of these meetings, which will be continued from time to time during the year.

Many of the saints came from Flint and other places in Michigan and God's spirit prevailed most of the day. Of course, the power of evil forces was made manifest to our pastor and others of the dear saints, but by prayer and power from God this foreign power was soon driven from our midst.

The day started with a rally Sunday School meeting. Almost one hundred attended. The visiting saints were greatly impressed with the zeal and singing of the little children. Preaching service followed, and Bro. E. Orton, of Flint, preached a very inspiring sermon which will never be forgotten. Dinner was then served with the usual delicacies only served when the faithful get together. After dinner we had a song service and then preaching by Bro. Morgan. Much strength and encouragement was given to the saints by this brother. Tea was served after this meeting, and in the evening Rev. V. V. Nicholas, from the Presbyterian Church of Midland, was the speaker. His sermon was very powerful, and it is plain to see that the Spirit of God is working with other denominations as well as the Church of Christ.

Our pastor, Elder Francis Parkinson, is doing a great work here in Midland. He is greatly admired and loved by all other churches for his lack of prejudice. He is always willing to co-operate with others for the advancement of the Gospel. Many other denominations in Midland have asked him to speak for them, thereby giving him an opportunity to spread the Gospel. Oh how I wish we had more men in the ministry today who could be that way. I believe that the Church would progress more rapidly if we were less self-centered as a Church and realized that there are many of God's people in other churches. I wonder if we really understand the words of the Savior when He said, "The kingdom of God is within you." I hope that my dear brothers and sisters will fully understand the meaning of my poem when they read it. Surely if we are part of God then we ought to have part