

# Zion's Advocate

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

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## LOOK TO THE LORD

By Elmer F. Long

*If you're far from home and long to see  
A friendly face once more;  
If you lie at night with your eyes shut tight,  
And the heart 'neath your bosom is sore;  
Just look to the Lord — study His word,  
For he is holding the door.*

*If your heart's in your shoes with a case of the blues  
And the world seems to laugh in your face;  
If the mood you're in is making you thin  
And you can't seem to keep up the pace;  
Just look to the Lord — study His word,  
He surely is watching your case.*

*If you've strayed from the path that is narrow and straight  
And the way has begun to grow dim;  
If you wish to repent and follow his ways,  
But are stumbling in darkness and sin;  
Just look to the Lord — study His word,  
He surely will help you to win.*

*Our thoughts must be pure; our words must be true,  
If we would reside up above.  
Our souls must be bright with heavenly light;  
We must look on our brother with love,  
Else we may be lost on that great judgment day  
And cast out from the Father above.*

# "AWAKE, SAINTS, AWAKE"

By LEON A. GOULD

I, the Lord, am bound, when ye do what I say, but when ye do not what I say, ye have no promise."

The foregoing word of the Lord is found recorded in Doctrine and Covenants 81:3, and is full of import in the light of the history of the last few years as it is mirrored before us. Having ceased soaring in illusionary clouds and mists for a season, and with our feet on earth again, it might be well for us to take a look in the mirror in retrospe<sup>t</sup>, if by that means we might read the compass aright and set our course in the proper direction.

Following the Fetting debacle of 1929 and 1930, the Temple work languished amidst the resultant confusion, until in the spring of 1931, the General Assembly came before the Lord in fasting and prayer, petitioning the Lord that, inasmuch as "the work upon thy house languishes," that he would "tell thy servants, and thy people what thou wouldst have them do."

This was a very proper thing to do, for the Lord has said:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."—James 1:5, 6.

The Assembly asked in faith, nothing wavering. The Lord heard. In answer to their prayers a communication was given which will be found in full on the first page of the Advocate for July 1, 1931. In that communication his "servants" and "people" were told what to do. It is the only specific direction we have on record in the history of the Restoration movement, given in answer to fasting and prayer, outlining first steps to be taken in the carrying out of the work on the Temple. These steps are couched in the following quotation from that word of the Lord:

"It is for Me to direct, and for My servants to obey. Remember ye, O My people in this land, and in all lands; it is my manner to give unto men ever and always, but line upon line, and when your obedience is perfected, then is My purpose, and My way and work more clearly unfolded to your understandings. In answer to your prayers, I therefore give unto you these few instructions and exhortations. Concerning the building of Mine House the Temple, be ye not fretted for the passing of time, nor yet dismayed, for all My preparations are not open to your minds. Let the work upon the foundation proceed according to the present plans that have been drawn when the sum of five thousand dollars shall have been accumulated in the treasury. Then come before Me again in prayer for My further instructions."

Here are three steps indicated in the specific work to be done first. They are these:

1. Accumulate five thousand dollars in the treasury.
2. Then let the work upon the foundation proceed.
3. "Then come before Me again in prayer for My

further instructions."

Three steps! First, second, and third. Logical, reasonable, and sound.

Why were not these three steps taken in their simple and logical order? Why not?

"O faithless and perverse generation!" "Why are ye fearful, O ye of little faith."—Jesus.

I have been asked recently why this word of the Lord outlining these first steps had not been published in the Advocate.

The best answer to this query is to go back over the Advocate files and touch the high spots as found in her columns on this matter.

First there is the full communication in the Advocate for July 1, 1931, from which the above excerpt was taken. And in quick succession there followed appeal after appeal stressing the instruction given and calling for faithful compliance therewith. Let us notice a few. Here is a quotation from an editorial of the same issue:

"The wisdom of this instruction becomes more apparent as we give more thought to the matter. To put a few hundred dollars at a time into the Temple foundation, is to suffer certain loss from the ravages of the elements, that will render a portion of the effort futile; but with five thousand dollars in hand, together with what will most assuredly come in as the work proceeds, the work can be carried to a point that will assure a minimum of loss when winter sets in. There is another thought worthy of consideration in this connection, and of equal if not of greater importance. That is the setting of a goal upon which to concentrate our efforts, a stimulus to call forth a united action that shall test our strength of purpose and our faithfulness to duty. For it can be accomplished. The Lord never directs his people to do that which they can not do. And unless there are a sufficient number of consecrated men and women to answer the call of the Lord in the test thus put before us, it were better to postpone work upon the foundation until a sufficient number have proved their willingness to work with the Lord. 'And when your obedience is perfected, then is My purpose, and My way and work more clearly unfolded to your understandings.' This agrees with the statement of Christ that he that doeth the will of the Father 'shall know.' In the clearer understanding that comes from obedience is our knowledge increased and perfected. On the other hand, 'If ye hearken not by obedience, then cometh my chastisements.' And his chastisements may lead even to our being eliminated as factors in accomplishing the great work that is committed into our hands."

In the light of events that have transpired, the foregoing seems prophetic in its nature. The thousands of dollars that have been expended, a little at a time, with the resultant loss! Indeed, far better would it have been to have postponed work until a sufficient number had proved their willingness to work with the Lord, by taking the first step as he

directed. "If ye hearken not by obedience, then cometh My chastisements." Ah, the chastisements! How sore! How distressing! And how much more distressing if we continue to dally until we are "eliminated as factors in accomplishing the great work that is committed into our hands."

Turning to the issue for September 1, 1931, we read a stirring appeal by C. A. Gurwell, based upon this same instruction given April 9, and closing on this wise:

"The instruction of the Lord is given. What are we going to do about it? What are **you** going to do about it: you who have money laid away, or in the bank, concerning which you have said, 'That money is for the building of the Lord's Temple'? NOW is the time to bring it forth and lay it at His feet, in the person of the committee authorized to do it. . . . Send in your money. **Send it now.** Send five dollars; one hundred dollars; one thousand dollars; **two thousand dollars; send any amount you may have, or can spare.** SEND IT NOW. The work languishes now for the lack of money—the money you are holding back."

Oh, that the appeal had been heeded, before the financial crash wiped out the more than five thousand dollars that people admitted they were holding back until—well until. What a different story would have been engraved on history's page!

On the same page of the Advocate is an appeal from T. J. Jordan, in which after outlining the plans of their local to raise a goodly amount by a certain date, he stresses the "first step" in this language:

"Let me suggest to all the locals that they go to and do likewise, and if they will all enter into the undertaking in faith and confidence, we will have the \$5,000.00 by the first week in October."

Oh, the Advocate was not derelict in duty. Do not think that. For the matter was kept before the minds of the people.

In the issue of September 15 a sister takes up the refrain:

"The instruction given through Bro. Yates at the late General Assembly that five thousand dollars be raised before the work is resumed is practical and businesslike. It requires a sufficient sum in hand to accomplish something. On these conditions I wish to be among those to get the work started again, so count on me for \$100.00."

Then we pass to the Advocate for October 1, 1931, and touch the high points in an editorial:

"And to the people of the Lord today has come the word of the Lord to 'be ye not fretted for the passing of time, nor yet dismayed.' But like Israel of old we must move forward by faith, a step at a time, not seeing the end from the beginning. A step at a time! In faith! And the next step, what is it? How many are willing to wet their feet a little in the 'waters of Jordan,' with faith that they will reach the other shore? Then listen: 'Let the work upon the foundation proceed . . . when the sum of five thousand dollars shall have been accumulated.' Just a little step, Saints. But it requires faith. And so will the next step. For 'the just shall live by

faith."

Three little steps:

1. Accumulate five thousand dollars.
2. Then continue the work on the foundation.
3. Call on the Lord in prayer for further instruction.

And we have not taken them.

"Are we willing to take the Lord at his word and step in the edge of the water? 'Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee.'

"When the sum of five thousand dollars shall have been accumulated. Let us 'be strong.' Let us be 'very courageous.' Let us step in the water just a little bit. Let us have the faith to move forward. There are many ways to accomplish this 'step.' The Saints of Canada have set a goal, and are working towards its realization. Some have adopted other means, but are moving steadily toward the goal. . . . Many ways will suggest themselves to those who are earnest and anxious. They all mean sacrifice. They all take strength. They all require courage. They all demand faith. But in the end the work will be accomplished. **'Only be thou strong and very courageous.'**"

In the Advocate for March, 1932, Bro. Gurwell again calls attention to the "plain command of the Lord," given nearly a year before, which cites the first, second and third steps to be taken. And in the same issue we have an editorial dealing with the "consecrated people necessary to take the 'first step.'"

"How shall we know that we have a consecrated people to build it? The surrounding conditions will provide the test. What, to your mind, is a consecrated people? I will try to put in words what to me will be a consecrated people to begin the work, when the specified sum is raised:

"A consecrated people will say, Notwithstanding the stress of unemployment, this sum must not be devoted largely to wages; but every available dollar must be used for material; that the greatest volume of work may be completed that the money will compass.

"A consecrated people will have within their ranks a sufficient number of skilled workmen who will, at the call of the committee, say, Here am I. Wages will not be considered, only that the needs of their families be supplied.

"A consecrated people will say to these workmen, within their groups, we will provide for your needs, and the needs of your families, on an equal basis with ourselves, while you devote your time to the house of the Lord.

"A consecrated people will remember the Book of Mormon, 'Wherefore, if they should have charity (love), they would not suffer the laborer in Zion to perish.'

"A consecrated people will remember the further word of the Book of Mormon: 'But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish.'

"A consecrated people will thus be prepared to begin 'at the Temple Lot' with the building of the Lord's house, to 'build up Zion.'

"Ere the work begins we need five thousand dollars. What is more important, we need a consecrated people. Will we qualify?"

The Advocate did its duty for a year, warning the people, and pleading with them. The failure must be somewhere else. The counsel of the Lord was plain:

1. The five thousand dollars.
2. Then proceed with the work.
3. And then call upon the Lord.

Other counsel prevailed, even over the protest of pastors and bishops, with the disastrous results we know.

Let us glance at Temple receipts and expenditures during those years, and ponder upon that awhile:

Year	Receipts	Expenditures
Mar. 15, 1931, cash on hand.....	\$ 387.76	\$
Mar. 15, 1932.....	1,061.60	125.45
Mar. 20, 1933.....	587.39	1,204.65
Mar. 31, 1934.....	305.81	804.85
Mar. 15, 1935.....	940.06	872.61
Mar. 15, 1936.....	1,015.20	1,086.64
Mar. 15, 1937.....	200.55	Not known
Totals.....	\$4,498.37	\$4,094.20

In addition to this there was contributed directly to the maintenance of the Workers' Home, expense of travel back and forth, etc., in cash and produce, by the workers themselves and others, approximately \$1,000.00, rather more than less.

A total expenditure of better than five thousand dollars, and what have we to show for it? A few thousand feet of rotting lumber, a caving bank, painful memories, and heartache. Can we not learn the lesson of Naaman's healing, of Jericho's fall, of Gideon's victorious army? **That obedience means obedience in smallest detail?**

Naaman's way would have been to dip in a clear stream of his own country, rather than muddy Jordan.

Joshua's way would not have been to march around Jericho a certain number of times, then blow on the rams' horns and shout.

Gideon's way would have been a large army of thirty thousand or more, rather than three hundred armed with trumpets, pitchers and candles.

God's way leads to victory.

Man's way leads to loss and suffering.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55: 8, 9.

We have tried five thousand dollars' worth of man's way. Are we willing to risk five thousand dollars God's way? Man's way results in loss and dwindling; God's way in blessing and increase. Which way will you?

Let me call attention to one thing pertaining to

the word of the Lord given April 9, 1931, in answer to fasting and prayer—a mark of its divinity: **It stands as it was given, without the constant adding to it, and piling up of revelations week by week and month by month, with no apparent recognition of the failure to do as directed, the unwillingness to receive, the inability to perform, or the disinclination to even ask.**

And we have gotten our feet on the earth once more, freed somewhat from the clouds and mists of unholy ambition and deception, then what? How do we stand?

Well, the following was adopted by the 1936 Ministers' Conference, and sent out to referendum as Bill No. 15.

#### "Temple Work To Continue.

"Moved that with the exception of such work as may be necessary to protect that which has been done, the work on the temple shall be continued after the sum of at least five thousand dollars (\$5,000) is accumulated in the temple fund treasury."

This was approved by the Peoples' Conference by a vote of 302 for and 58 against. This is encouraging. As further encouragement the following was adopted by the Ministers' Conference of 1937, and approved by the People's Conference by a vote of 329 for and 2 against:

"Resolved, that we look with favor upon groups of members of the Church of Christ, everywhere, being encouraged to work along the lines of cooperative endeavor, in the establishment of greater security in the temporal affairs of their lives."

We now have our faces turned in the right direction: The accumulation of five thousand dollars as the first step, while we are being trained to work together in cooperative groups that we might be ready (as we must be) when the work does begin, to sustain the workers on a basis of equality. Without the principle of equality in operation there is no hope of success in building.

May I suggest in closing, that the people who will build the Temple of the Lord, will be a people to whom the work of building the Temple has become the paramount topic of conversation in the home. If our main interest and the theme of our home discussion is the brand of cigarets the girls and boys should smoke, or the brand of beer they should drink, the shade of lipstick, and finger-nail and toe-nail polish, the movie-picture and radio idols, the fashions, clubs, and card parties, and the thousand and one other things that occupy and dominate the time and attention of the masses, we will not be among the people who shall build the Temple of the Lord, worlds without end, except we repent.

The time is NOW for us to make the preparation to move forward, that when the first step has been accomplished we shall be prepared to take the second, and the third.

Remember the steps:

1. Accumulate five thousand dollars.
2. Then start the work.
3. Then call on the Lord for further instruction.

**The Lord's way.** Let's make it ours, by doing it. Then he "is bound"; otherwise we "have no promise."

## HISTORY OF THE CHURCH OF CHRIST AND THE LATTER DAY RESTORATION

By H. E. Moler

Joseph did not immediately go on translating, but went to laboring with his hands on the small farm which he had purchased of his wife's father, in order to provide for his family. In the month of February, 1829, his father came to visit him, at which time he received a revelation for his father. See Book of Commandments, Chapter 3.

"A revelation given to Joseph, the father of Joseph, in Harmony, Penn., Feb., 1829, saying:

"Now behold a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. Therefore if ye have desires to serve God, ye are called to the work, for behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul, and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.

2. "Remember temperance, patience, humility, diligence, etc., ask and ye shall receive, knock and it shall be opened unto you: Amen."

The following was received on inquiry at the request of the afore-mentioned Martin Harris. See Book of Commandments, Chapter 4. Given March, 1829, to Joseph and Martin in Harmony, Pennsylvania.

"Behold, I say unto you, that my servant Martin has desired a witness from my hand, that my servant Joseph has got the things of which he has testified, and borne record that he has received of me.

2. "And now, behold, this shall you say unto him: I the Lord am God, and have given these things unto my servant Joseph, and I have commanded him that he should stand as a witness of these things, nevertheless I have caused him that he should enter into a covenant with me, that he should not show them except I command him, and he has no power over them except I grant it unto him; and he has a gift to translate the book, and I have commanded him that he shall pretend to no other gift, for I will grant him no other gift.

3. "And verily I say unto you, that woe shall come upon the inhabitants of the earth, if they will not hearken unto my words, for, behold, if they will not believe my words, they would not believe my servant Joseph, even if it were possible that he could show them all things. O ye unbelieving, ye stiffnecked generation, mine anger is kindled against you!

4. "Behold, verily I say, I have reserved the things of which I have spoken, which I have intrusted to my servant, for a wise purpose in me, and it shall be made known unto future generations; but this

generation shall have my words, yea and the testimony of three of my servants shall go forth with my words unto this generation; yea, three shall know of a surety that these things are true, for I will give them power, that they may behold and view these things as they are, and to none else will I grant this power, to receive this same testimony among this generation. And the testimony of three witnesses will I send forth and my word, and behold, whosoever believeth in my word, them will I visit with the manifestation of my Spirit, and they shall be born of me, and their testimony shall also go forth.

5. "And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my Church, like unto the church which was taught by my disciples in the days of old.

6. "And now if this generation do harden their hearts against my work, behold I will deliver them up unto Satan, for he reigneth and hath much power at this time, for he hath great hold upon the hearts of the people of this generation; and not far from the iniquities of Sodom and Gomorrah, do they come at this time; and behold the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them. Behold I tell you these things even as I told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified.

7. "And now I command my servant Joseph to repent, and walk more uprightly before me, and yield to the persuasion of men no more; and that he be firm in keeping the commandments wherewith I have commanded him; and if he doeth this, behold I grant unto him eternal life, even if he should be slain.

8. "And now I speak unto you concerning the man that desireth a witness; behold I say unto him, he exalteth himself and does not humble himself sufficiently before me, but if he will go out and bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant him a view of the things which he desireth to know; and then he shall say unto the people of this generation, behold I have seen the things and I know of a surety that they are true, for I have seen them, and they were shown unto me by the power of God and not of man. And I command him that he shall say no more unto them concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God.

9. "And these are the words which he shall say— But if he deny this he will break the covenant which he has before covenanted with me, and behold he is condemned. And now except he humble himself and acknowledge unto me the things that he has

done, which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold I say unto him, he shall have no such views, for I will grant him no views of the things of which I have spoken. And if this be the case, I command him that he shall do no more, nor trouble me any more concerning this matter.

10. "And if this be the case, behold I say unto you, Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again; then thou mayest translate again. And except thou do this, behold thou shalt have no more gift, and I will take away the things which I have intrusted with thee.

11. "And now because I foresee the lying in wait to destroy thee: Yea, I foresee that if my servant humbly not himself, and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth: and for this cause, that thy days may be prolonged, I have given thee these commandments; yea, for this cause I have said, stop and stand still until I command thee, and I will provide whereby thou mayest accomplish the thing which I have commanded thee; and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen."

(To be continued.)

## THE WHAT WHERE AND WHEN COLUMN

Conducted by Elder Clarence L. Wheaton

(Address your questions to above, at 204 West Sea Ave., Independence, Mo.)

Dear Reader: In the September issue of the Advocate I had occasion to refer to historical events of the Early Christian Era, relative to the setting up of the church of Christ and His apostles, the subsequent apostasy and final restoration of the church in 1830 through the instrumentality of Joseph Smith.

Referring to the apostasy I made the statement that "the first Pope of Rome was installed in 570 A. D.," and gave this as the starting point for the 1260 prophetic days spoken of in Revelation, 12th chapter, which would establish the date of the Restoration as being in the year 1830 A. D.

An exception was taken to this statement by a sister in the West on the ground that other popes were claimed to have functioned prior to this time. The thing that I had in mind, was that in 570 A. D. we find the first pope that was vested with temporal and spiritual power as the Supreme Head of the Church and State. This was in fulfillment of prophesy. Prior to this time the government of church and state was separate.

From the time of the first century after Christ down to the days of the Emperor Constantine (312 A. D.) the churches were ruled by an order of bishops who presided over independent dioceses. As the result of rivalry which arose among them in the following centuries they declared themselves "to be absolute and independent of one another." The Bishops who presided at Rome, Alexandria, Antioch and at Jerusalem were examples of this order.

There were two distinct periods of Romish history under which the Early Christian church suffered persecutions. The first was that of the Roman Empire which existed at the time Christ set up His church. Under the rule of its emperors the church suffered all manner of persecutions and martyrdoms, etc., such as took place under Nero. But in spite of them, the church continued to prosper and grow until its teachings and practices began to be a real menace to the future existence of the Roman Empire. However, this civil power was the "let" or hindrance that prevented the earlier dissolution of the church and the setting up of "the man of sin" referred to

by Paul in his Thessalonian letter. This civil power was recognized in prophecy as the "great red dragon, having seven heads and ten horns, and seven crowns upon his heads." (Revelation 12:3.)

The second phase of this historical event was represented as "a beast that (rose) up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy, . . . and the dragon gave him his power, and his seat, and great authority." (Revelation 13:1-3.) This "beast" represented Papal Rome, by which the "man of sin" was set up, and the persecution of the church set in earnest, for Papal Rome was given power "to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations." This state of affairs did not come into existence, in full, until after the Lombard invasion of Italy in 568 A. D. Of the events leading up to this state of affairs, the historian states:

"Soon after Constantine's professed conversion to Christianity, he undertook to remodel the government of the church so as to make it conform as much as possible to the government of the state. Hence the origin of the dignities of Patriarchs, Exarchs, Archbishops, Canons, Prebendaries, etc., intended by the Emperor to correspond with the different secular offices and dignities connected with the civil administration of the empire. Taking these newly constituted dignitaries of the church into his own especial favor, he loaded them with wealth and worldly honors, and richly endowed the churches over which they presided, thus fostering in those who professed to be the followers and ministers of Him who was "meek and lowly in heart" a spirit of worldly ambition, pride and avarice. And thus was the "let" or hindrance to the progress of corruption, and the revelation of the "man of sin" spoken of by St. Paul, in the remarkable prediction already referred to, in a great measure beyond."—History of Romanism, by John Dowling, A. M.

These bishops were designated from this time for—  
(Continued on page 304.)

## FROM THE MAIL SACK

Providence, Rhode Island, October 6, 1937.

Dear Sisters and Brothers: Rhode Island has not been heard from for quite some time. Such being the case, I shall attempt to say a few words on behalf of the work we are striving so laboriously to accomplish.

We have been holding meetings at several different homes in Providence and Cranston, and due to the rich portion of the Spirit that has accompanied us all the way we feel to say that our every effort has been fruitful. Recently the Saints have been edified by the manifestation of the Spirit of prophecy and tongues. Your writer has had the pleasure of addressing the young people of the South Baptist Church, here in Providence, also about 150 men at the Salvation Army Industrial Home. A great deal of interest is shown by those who are not of the fold and we feel that cooperation is strengthened by unity of mind and spirit.

It is our firm desire to grasp every opportunity, be it great or small, that presents itself and spread the gospel tidings to everyone whom we can contact, not only because we feel it is our duty by way of commandment, but also because of our love for the work, and the desire that others may become heirs of the promise and recipients of the glory that shall be ours, through faith, when our labor is finished.

We sincerely look forward to further advancement of the cause, and are fervently praying for every seed that is sown in the field in order that we may have the joy of reaping a plentiful harvest.

A brother in Christ,

Elder Herbert B. Johnson.

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### SMITH-BOOKER

A quiet, pretty wedding took place Tuesday evening, September 21, at 8:00 o'clock, when our young sister, Mary Elizabeth Smith of Providence, Rhode Island, became the bride of Raymond Booker, of Pawtucket. The ceremony was performed by Elder Herbert B. Johnson, of 69 Hemlock Ave., South Auburn, Cranston, at his home. A sister of the bride, Mrs. Evelyn Samson, was matron of honor, and a brother of the groom, Henry S. Booker, was best man.

The bride wore a gown of white satin with a lace bridal veil, and carried a bouquet of white asters and chrysanthemums. The matron of honor wore a gown of pink taffeta with blue accessories and carried a garden-flower bouquet of cosmos, asters, and dahlias. The wedding was attended only by members of the families of both parties. A reception was given by an uncle of the groom at his home in Pawtucket following the ceremony.

The wedding marked the second anniversary of the bride's sister, and the gowns were worn at both weddings alternately. The home of Elder Johnson and wife was beautifully decorated in pink and white, with delicate shades of cosmos and other sea-

sonal garden flowers. The newlyweds have made their home for the winter at 22 Arch St., Providence.

(This sister is our talented young poetess, Mary Smith, whose contributions our readers will remember. The Advocate wishes this young couple abundant happiness, and we do not want Sr. Mary to forget the Advocate because she has taken on new duties.—Ed.)

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Lamoni, Iowa, October 7, 1937.

To Zion's Advocate:

I presume that the Saints would like to know where we are and what we are accomplishing. At present we are holding meetings here, in what is called in Lamoni, "The East Side" church (Protestor). We came here two weeks ago tomorrow, and were asked by our protesting brethren to occupy twice on Sunday, September 26th, which we did. Apparently our effort was acceptable to them, because by unanimous vote we were asked to continue nightly for the following week. This we also did, occupying every evening except Saturday evening.

On Sunday, October 3, we met with them at 11 a. m. for a sacramental service, and were asked to assist in presiding. We enjoyed a very spiritual meeting, of the old-fashioned order. The old time bond of unity in the gospel was present to a marked degree. In the evening a very nice attendance greeted us, and we preached to them again. At this service, which we felt would be the closing effort, we were surprised by another vote being taken requesting us to remain still longer. Of course we could not feel justified in refusing, so we are still here, but expect to close tonight, as we are scheduled to be back in Wisconsin for Sunday.

As to what has been accomplished by these meetings, time alone will tell. At any rate, we feel that the splendid response that has been accorded us here cannot but weld the bond of brotherhood that we feel is so essential to our work in this period of the world's history.

We have visited in the homes of most of these Saints, and have certainly enjoyed their kind hospitality. Our own members here feel greatly encouraged.

In gospel bonds,

"The Flints."

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Wyandotte, Michigan.

Zion's Advocate:

The members of the Church of Christ of Wyandotte wish to let others know that we are thankful for the blessing of God this past year. We have been organized a little better than a year, and have been abundantly blessed during this time.

We had all-day meetings July 18, and we certainly enjoyed the association of our brothers and sisters from other branches. At 10 a. m. we had an inspiring sermon by Elder R. D. Davis, of Pontiac, Mich. At 11 o'clock there was Sunday school in charge of

our superintendent, Bro. A. Fields. We took our dinners to the hall and enjoyed the meal together. At 2:30 p. m. we had prayer meeting. The hall was filled, and I believe we were all blessed spiritually.

After the prayer service we went to the state park at Flat Rock, where two pretty baptisms took place. Sister Juanita Sanford and Sister Crystal Surbrook were baptized by our pastor, Elder Amos Surbrook. They were confirmed at the evening service, Elders R. D. Davis, Houshicht, Orton and Surbrook officiating.

Elder Orton preached an inspiring sermon following the confirmation.

Members of the church were present from Detroit, Flint, Pontiac, and Division, Michigan, and some from Ohio. We wish to welcome all back again, and to urge all visiting members of the priesthood to visit us often. We also ask the prayers of all the Saints that we may grow in this city.

Amos Surbrook (Pastor).

(We are sorry the above letter has been delayed. It was discovered only today (Oct. 15). Come again, Bro. Surbrook. We are glad to hear from this new branch. It will save time to send your communications directly to the editor, 801 W. Kansas St., Independence, Mo.—Ed.)

#### GOSPEL WORK IN UTAH

In its first flush of attractiveness the Fetting delusion made its appeal to quite a number of our good people in Salt Lake City and Ogden. Most of those who were for awhile placing confidence in that error, are coming more and more to understand now that it was a ruse and a snare of the evil one, and that whatever of real truth there was woven into the fabric of the Fetting "Messages," so called, was more than off-set by the deceptive and the false contained in them. Some good people (a very few in Salt Lake City) still wearily cling to those hopeless baubles, and try to believe that John the Baptist really came, etc. That their hopes in believing that God will yet demonstrate to the world His approval of the Fetting creed must finally be dashed to the ground as the false and misleading thing that said creed surely is, some still do not see.

Those of us who have come to see and to know of the fabric of fault contained in the Fetting delusion, should be patient and sympathetic toward our good brothers and sisters who are sincere in their belief that to reject the Fetting claims is to reject spiritual light. They really feel that way about it, and they are thereby the victims of a subtle decoy which can at last but end in disappointment and loss to them.

The true cause of Christ can not be promoted in any way by harshness or unkindness toward those involved in any error whatsoever.

Among those renouncing the faulty Fetting traditions, in Ogden, is our brother, John DeGroot. He now takes up his work again in the Church of Christ and resumes his ministry according to his calling and ordination as officially bestowed in this Church

before. There were humble tears of rejoicing in their home when Bro. DeGroot made this decision, for sincere and humble prayers had been offered that it might be so. This makes their family once again a unit in the faith,—Bro. John and Sister DeGroot, the daughter Sadie, who is at home, the married daughter, Sister Nellie Taylor, of Ranier, Oregon, and the young son, John J., who was baptized in the beautiful waters of the river on the last Sunday. Your missionary and Elder Robertson and family, and Bro. Newman, were with the folks in Ogden. Our dear Sisters Greenwell and Hart attended the Sunday night service we held in the Larkin Chapel. Elder Robt. Robertson and I conducted one Sunday service in the home of Sister Greenwell. She has always been fair enough to open her home for preaching, and it was that, I believe, which first got her into theological discredit with certain of her former church associates when she opened her home for Bro. C. L. Wheaton to preach the message of the Church of Christ after her former church people had arbitrarily closed their church pulpit in Ogden against him. They could not officially "silence" her, as was their practice with their ministers whenever one of them dared to give thoughtful hearing to the gospel as taught by the ministers of the Church of Christ, but they proceeded to do what they thought was the next best thing; they notified the good sister, and that without trial or hearing, that she was "cut off" from their church.

Others there have had similar experiences. These are historical facts which can not but have their effect in helping to open the understanding of honest minded men and women. The result of such deepened understanding has been the delivery of souls from certain human theological fetters into a larger Spiritual light.

While in Ogden we called on Bro. and Sr. Peerman, and were received with the same cordiality which prevailed before the late doctrinal cleavages wrought cruel havoc with some by the Fetting deflection. We also had a pleasant visit in the home of Bro. Gilbert C. Stuart and family, at Ogden. They are alert minded people, desiring to follow the leadings of the light which is from heaven. But I must not presume for too much precious space in our worthy Advocate. May the Spirit of our Loving Master be and abide with all His people, and may we all acquire grace to follow, as His Holy Spirit leads, is my prayer.

James E. Yates.

October 18, 1937.

Under above date, Bro. C. L. Wheaton writes: I arrived at Cowgill, Missouri, last Saturday evening, to be met at the train by Elder D. Ray Bryant, who took me to his home some 6 or seven miles out in the country. There provision had been made for me to open a series of meetings at the Little Union School-house Sunday evening.

By previous arrangement, provision had been made for a service to be held at Hamilton for the purpose of baptizing and confirming the younger sister of Sister Ruby Bryant. The candidate for

baptism, a convert to the faith by Brother Bryant, was Miss Mary Lue Daniels, who is in her early twenties. Baptism was performed at the Hamilton Waterworks spillway by Elder Bryant, after which we repaired to the home of Bishop J. T. Ford for the confirmation.

At this time a very spiritual service was held. Elder Bryant was in charge of the meeting and the confirmation was carried out by Apostle Clarence L. Wheaton and Bishop John T. Ford. The elder in charge read a scripture from Acts, 8th chapter, preceding the confirmation, and that beautiful old hymn, "Blest Be the Tie That Binds," was sung, at which time the several members of the church present came forward and gave her the right hand of fellowship. Prayers were offered by Elder John Sweemes. It was truly a happy experience for the writer.

After the confirmation service was over the membership present divided into two groups, one staying with Brother and Sister Ford for dinner, and the others going with Brother and Sister Sweemes. All expressed themselves as having had a good time together.

I was privileged to preach at Hamilton in the morning, and opened my series of meetings at the Little Union School last night with a fair sized congregation, in spite of rainy weather. To my surprise, I learned that though three series of meetings had been held in this locality by our elders in the past, yet not one sermon was preached on the subject of the Book of Mormon. No wonder we find the world saying, "Yes, you preach us the Bible till you think you have us converted, then you spring the Book of Mormon on us."

For my part I feel that this is one of the grandest subjects that we can preach upon. It is the outstanding accomplishment of the Restoration, proving beyond all cavil that when it came forth, the Restoration was ushered in on time, and in fulfillment of the prophecies of the Bible. Having nothing to fear as the result of expounding our belief on the question, it is usually one of the first subjects I take up in a series of meetings. So it was here. My first sermon of the series was used to explain in a general way the coming forth of the Book of Mormon, with the promise of a more full consideration of all that pertains to it before the series of meetings were over. In some quarters my discourse was well received, and several outsiders came to me after the service, and with warm handclasp commended me for the boldness with which I presented the subject. Others went away with gnashing of teeth, but I am reminded that they did the same thing to Christ. When he preached to them of his death and resurrection, many turned back, and he asked his disciples of the twelve, if they also would cease to follow him. At another time he said, "If they hate you, they have first hated me." So we should have no fear in presenting the truth with boldness. It has been said that this gospel came by power, and much assurance and by the Holy Ghost, and for my part that should be the manner in which we should continue to preach it.

## EXTRACTS FROM LETTERS

A subscriber to the Advocate, who is not a member of the Church of Christ, writes as follows:

"In the Zion's Advocate for October, 1937, I read with a great deal of interest James E. Yates' sermon entitled, 'Satan's Secrets to Master Mahon.'

"In my opinion this is a masterpiece, and I wish you would communicate my opinion to Bro. Yates because I wish to compliment him on his most wonderful message. If the readers of the Reorganization would study this sermon and take it to heart much good could be accomplished and Bro. Yates, for just this one effort, should be entitled to a very substantial eternal reward.

"I am enclosing a dollar bill for you to mail me as many as this will buy. Spread these in important places among the Reorganization ministry."

Chicago, Ill., Oct. 7, 1937.

Dear Sister Sheldon:

Just received my Advocate. I certainly enjoy the spiritual food contained therein, and would indeed be very lonesome without it. As I am situated, I am unable to attend any faction of the church for months at a time. The Advocate is my welcome little minister. I hold a little prayer service every Sabbath morning alone, and am richly blessed in so doing. Have kept this up for the past three years, and can testify that Jesus does meet with one, as well as with two or more. It is all that I have to live for now. I am in hopes that some day I can take active part in gospel work. I use my papers with my neighbors to advantage, and have made some close friendships by doing so. One of these wants me to give her the words of the song given in tongues to R. C. Evans, "I Would Speak Unto My People." One wants me to sing it in her church (Pentecostal). Another wants the words for a consolation to herself as she has had a great sorrow."

Irene Frishkorn.

13343 Commercial Ave., Rear Cottage, Chicago, Illinois.

In a letter from Brother R. B. Trowbridge, dated Oct. 12, '37, he says:

"I am sure pleased with the improved Advocate. Both the contents and the "dress-up" are very fine. Yes, and the articles show an improvement, too.

"Have been having a little touch of flu since coming home from Texas, but guess I've got it 'shooked off' by now. We are having some marvelous fall weather down here. It ought to make a man well."

Sister Short, of Oakland, California, writes: "I am very glad to hear of the progress the gospel is making. The Advocate has just arrived. I think I shall have to take another subscription to the Advocate; it is getting so good."

Sister Leon A. Gould, of Bemidji, Minnesota, writes such an interesting letter to the office manager, Bro. McClain, that he hands it to the editor to

pass on some of the good things contained therein. She says:

"At last we have raised the money to renew our subscriptions to the Advocate, and also add a few new names, names of our new members. You will find a money order for \$9.25 enclosed. Please begin the new subscriptions with the Oct. number if you possibly can."

"We are having good meetings here of late, as you know when you were here. In fact, our meetings have been good as a rule ever since the reunion."

"Our Sunday school voted to begin to raise a fund to be used towards printing Sunday school quarterlies, feeling it would be wiser to do so than to spend from \$10.00 to \$12.00 a year for Quarterlies put out by some other church printing company, that we would not be satisfied with at all after we had spent our money for them. We do feel a crying need for Quarterlies of our own, and now that we have our Advocate subscriptions taken care of for a year, we are determined to do something about S. S. Quarterlies, and it seems about the first thing is to raise a fund of money that we may be sure to have something to pay expense of printing with.

Sister Yarbrough, of Texas, whose daughter was so seriously ill a few years ago, the daughter to whom Bro. E. E. Long was sent for to administer, when medical science could do nothing more for her; the daughter for whom a grief-stricken mother begged the prayers of the Saints,—that daughter is now a well, strong woman, Sister Yarbrough writes Bro. McClain. She does what she wishes and goes wherever she desires.

#### OUR TRIP TO NORTHERN MINNESOTA

For the first time in over four years, the writer had the pleasure of a real vacation. Bishop A. S. Wheaton and family invited me to join them on their vacation to the lake regions of northern Minnesota.

I could not refuse such an opportunity. There was ample room in his "chevy" for his family of four and myself. So with everything in readiness, on Friday, September 3, at 6:30 p. m., we left Independence. We went over highway 71 which led us directly to Bemidji, Minnesota.

We passed through Itaska State Park, at the head waters of the great Mississippi River, which was so narrow at this point, that a man could stand astride the stream, below Itaska Lake, its source. The scenery was wonderful for beauty—beyond description. The tall pines, spruce, fir, white birch, and other species—all colors at this season of the year.

To me the numerous lakes of clear sparkling waters was very interesting. It is called "the land of ten thousand lakes." Possibly there are not so many. It is the "Land of many waters," mentioned in the Book of Mormon, I believe. Passing through Bemidji, we arrived at the hospitable home of Elder B. A. Winegar, at 4:00 p. m., about 10 miles north of Bemidji, where we were made welcome. The

speedometer showed we had traveled 718 miles in 22 hours, including several stops. No accidents. Brother Leon Gould met us at Brother Winegar's, and took me home with him.

Brother Wheaton could not resist the urge to try his luck fishing, so he and Bro. Winegar went out on the lake and caught a few nice fish, so we had fish for breakfast.

Next day being Sunday, we all went to their new church, "Wildwood Chapel," a few miles away, where they recently held their reunion. We met a goodly number who had gathered for Sunday school. By request I consented to speak for them at 11 o'clock, after which a basket dinner was served, and all stayed for another service at 2:30 p. m. The sacrament was administered by the pastor, Bro. Winegar, assisted by Bishop Wheaton, and followed by a social service which all seemed to enjoy.

Early Monday morning Brethren Gould and Winegar secured two boats, and we went fishing. In a few hours we had all the fish we wanted. I caught nine fine fellows, and the others were just as lucky. Alva got so interested, and caught them so fast, he forgot to count. Altogether we caught 54, so we had fish aplenty.

Well, fishing was not all we enjoyed. Wednesday evening we were all invited to a "corn roast" at Brother Wentworth's home. About 25 or 30 enjoyed the feast which included plenty of ice cream.

Brother Gould was determined that "Barney" should not out-do him, so Friday we were all invited to his home for dinner. About the same number were present. We were surprised with a variety of Minnesota wild meats, baked coon, fried quail, and fish to say nothing about the fine squash pies Sister Gould had made, and other good things.

With Alva and I fishing was the order of the day, with Henry with us for luck, and did we enjoy the sport! The weather was ideal.

While we were there, Brother Wheaton's family and I camped in a big two-story log cabin, or lodge, made ready for us by the Winegars and Goulds, all nicely furnished, just off the highway, through a narrow drive in the woods. We named it "Paradise Alley," on the shores of Three Island Lake. Brother Jordan will remember this place; very romantic.

We had our meals at Brother Winegar's, while there, and did we enjoy those "hot cakes" of Sister Winegar's, with maple syrup and honey, jersey cream, and butter! And did I say fried fish? Sister Wheaton would say "tomatoes."

The last evening of our stay, we invited all the folks to spend the evening with us at the "lodge"; a time long to be remembered. We sang a few favorite hymns, and spent the time in happy conversation before the large fireplace, with its log fire.

Our stay seemed all too short, but Alva said the time had come when we must go. So next morning, Saturday, we reluctantly said good-bye, with God bless you, and a few tears, and our vacation ended and we were on our way.

We came via Duluth, where we ate our lunch on the high Cliff Drive overlooking the city, and harbor

of Lake Superior, which lay out before us in panoramic view several hundred feet below—a beautiful sight. We passed through the twin cities, St. Paul and Minneapolis. Stopped at the home of Brother Horace Darby, who insisted that we have supper with them, and would not take no for an answer. So we were refreshed and had a very pleasant visit with the family. Taking our leave, Brother Darby piloted us to the home of Brother Spargo. Had a short visit with him. We would like to have met Brother K. J. Smith, the local pastor, and bishop's agent, also Bro. Maley and others, but time would not permit.

Passing through Des Moines over 69 to Ames and Lamoni, we arrived home safely Sunday at 4 p. m.

### INDEPENDENCE LETTER

Come, ye thankful people, come,  
Raise the song of harvest home  
All is safely gathered in  
Ere the winter storms begin.

We can sing that song this harvest time with a heart full of thanksgiving, for our orchards have yielded to their capacity and the fields have excelled their recent years. A peek into our "gathering away" places would bring "Oh's" and "Isn't that wonderful—aren't you so thankful?" Believe me, I am. I counted over 47 and shouted for joy, but my husband thinks it's because he peeled them.

We have had fleeting visits from our apostle brothers, H. E. Moler and J. E. Bozarth. Their footprints are still lingering "reminding us," and if we can follow their council all will be well.

C. L. Wheaton and Wm. F. Anderson are in their fields of labor.

About the home folks, Bro. Gurwell who has been absent in Denver, Colorado, a few weeks, has just returned. Every one is glad to see him. A faithful brother like he is missed when he is away.

While in Denver Bro. Gurwell baptized a relative, Mrs. Clara D. Reaser, and she is now a member of the Church of Christ. Sister Reaser is in her eightieth year, and her first contact with the Church of Christ was three years ago, when she attended services at the church on the Temple Lot, while visiting friends and relatives in Kansas City and Independence.

Our young brother, Nicholas Denham, preached recently in his humble way, a heart to heart talk that was very instructive.

Our pastor, Joseph Yates, is surely a friend and a "pal" to the young. Friday evening is their time for a get-together social, and the attendance is increasing.

Bro. Yates preached a most instructive sermon last Sunday morning (Oct. 17) on the observance of little things and the preparation so necessary to our progress.

We were surprised and happy to have our daughter and son-in-law and little "Corky" back home from California again.

Of course the leaves aren't any prettier here in their turning than anywhere else, but they just look prettier to us—see?

Metta Anderson

### GIVE TO THE POOR AND WE LEND TO THE LORD

By the Village Blacksmith

This was the gospel my dear old mother planted in my mind in my childhood. It may not be written in the Bible in just this way, but no truer words were ever given. The following experience will prove that God never forgets to reward acts of charity when they come from the heart, with only one motive, to help some poor, struggling soul in distress.

Forty years ago I opened up business in my blacksmith shop, in the village of Arthur, Canada. We had five small children, and my shop and house were heavily mortgaged. We had no cash to speak of, and the custom of all shops was to give the farmers one year's credit. At the end of the year all accounts were presented for collection, and by the way, we men in the shops were compelled to run store bills and get credit from the wholesale blacksmith supply firms.

One of my customers, a perfect stranger to me, did not pay his bill at the end of the first year. I kept on doing his work till the end of the second year, when I decided to find out more about this man. So I hired a livery on a cold winter's night, and after my hard day's work, drove twelve miles to where this man lived. I had his account all made out for collection. His place was a small bush farm with a log stable for his horses and cow. Only a part of the farm was partly cleared. The house was a small frame shanty. I knocked at the door and was welcomed in. As I looked around I saw only a picture of poverty. There were eight or more children, all of them barefooted, and with only a bare covering on any of them, the mother not excepted.

I asked the mother if she had a pen and ink in the house. She handed them to me, and I went over to the old hand-made table, took out of my pocket my blacksmith bill and wrote on it, "Received payment of account in full to date." I handed them the receipts and put my hand in my pocket for \$2.00 and handed her the bit of money I had, saying to her, "You need this more than I do. Get a few yards of print for a dress." I bid them good night, and was I happy driving home?

I'll never forget the sweet influence that was with me all the way home, and by the way, I never mentioned religion to those people, but the whole countryside knew I was a Latter Day Saint. About ten years later this family moved to Toronto, and the father and mother and some of the sons and daughters were baptized and joined the Saints. One of the boys is now an elder and a leading officer in the Toronto Reorganized Church.

And now to the point. Forty years had passed and I had not only lost our property during the depression, but I borrowed \$1,000 from Sister MacGregor to try to save my property. My health was

breaking, and this debt worried me day and night, for I could not see how I could ever pay it, until I longed to die. What do you think happened? Man's extremity is God's opportunity. I got a letter from Sister Macgregor, from Wales, saying, "Your debt is canceled."

When we got this letter, tears came to our eyes,

as we never dreamed of getting out of debt again. Memory of the little debt I canceled years ago flashed through my mind. How good God is to us. Now I can die happy, and while we lost our property, I feel like one of old, "The Lord gave and the Lord has taken away. Blessed be the name of the Lord."

## EDITORIAL

**Our Front Page Poem.** The lad who wrote this poem is the youngest son of Brother and Sister E. E. Long. He is a bright, ambitious, energetic boy who was preparing for his graduation from high school last spring when he was stricken with a disease which robbed him of his hearing. Out of his disappointment and affliction he wrote the poem. We give it the place we do because we think it carries such a wonderful lesson in cheerfulness for us all. It manifests a faith and an indomitable spirit that will win in spite of handicaps.

Since the poem was written word has been received by young Elmer's mother here that her boy took an intelligence test in the school for the deaf which he has been attending in Colorado Springs and won a scholarship offered by a college for the deaf in Washington, D. C. His tuition, room and board will be furnished until he finishes any course he may select, whether it takes four years or six.

We congratulate our young brother. Let us remember him in our prayers, and it would doubtless cheer him to hear from our readers.

**For a Better, More Widely Read Paper.** We hope our readers will enjoy this number of the Advocate as much as we have in preparing it. The encouraging news, the good articles and the cheering messages have done our soul good. A kind missionary brother in the west scribbles on the back of his news item, "The people are enjoying your good work in editing the Advocate. God is blessing you in that work." We are humbly thankful if this is so. It is our constant prayer that the Lord will help us to make our little paper a real factor for good in his service. But it takes more than an editor to make a good, live paper, and we are appreciative of the support the ministry and the leading men of the church have given the Advocate. It has always seemed to us that the flock should hear often from their shepherds. Paul seems to have spent much of his time in encouraging, teaching, advising and admonishing the churches in his day. We are very pleased, too, with the cooperation we have had in maintaining the standard we set for the paper, and it is encouraging to note the progress that has been made in affirmative expression. We have another wish; we want to hear more from the lay members and the sisters. We want more letters. You like to read them; we know you do. It brings us closer together. And experiences—don't you love to read them? We should like to see the hands of all who do not enjoy the Village Blacksmith's contribution this month. We

are sure there would not be one raised. Now we know that lots of you have interesting experiences that would be profitable to others. Won't you take a little time to write them and in so doing do your part to help make our paper what you like it to be?

We want the Advocate read by every member of the church. Our business manager is working toward that end. In proportion as the membership of the church read their church paper are they alert and intelligently responsive to the work the church has to do. We heard a speaker the other evening say that their bishop advised that if a member had only a dollar for the church paper or the general treasury, subscribe to the church paper. The speaker humorously remarked that was coming a long way for a bishop. It was simply shrewd or wise, whichever way you care to put it. The bishop knew he would get a better financial response from members who are posted as to the needs and aims of the church than from those who do not keep themselves informed.

We ask that you will cooperate with us all along the line; that you will help us to make our paper better, and that you will consider yourself a committee of one to extend the circulation.

**Importance of the Temple.** A good old sister hobbled to our house a few days ago to bring us a copy of a communication that was given in her church some time in January, we believe, from which we quote the following:

"Ye have come here (the land of Zion); obey her laws that ye may be quickened by the Spirit and respond to the call that I am about to make through the head of my church here upon earth; for I am about to speak to him in tones of thunder, that my people may know that I am God; that I direct the affairs of my kingdom upon the earth; and I shall set in order those things which some of you know to be out of order at the present time. I will reveal myself unto my people. I am preparing the Saints to live, and bringing them into humility before me, that upon them I soon may pour my Spirit; yea, that Spirit of whom some of you have learned to speak as the Comforter; that Comforter, that great power, which shall accompany the binding of the law and sealing up of the testimony with which I shall command my servants to go forth from city to city, and from village to village. Yea, that company that I shall send forth, my ministry, and I shall endow greatly their message unto a famishing generation. I shall send them out with the same power that I used when I was upon the earth, whereby their sick

were healed; their crippled made whole, and they were made to rejoice in a demonstration of eternal power," etc., etc.

Far be it from us to speak lightly of anything that gives encouragement and strength to the Lord's children who put their trust in him and look forward yearningly for the day when the Almighty arm will be bared for the salvation of His Zion. Over a hundred years with their attempts and failures should teach us, however, that the commands of the Lord must be heeded or the results desired will not follow. Some other way will not do. We must take the course specified in the instructions the Lord has given. We heard an elder the other evening warn his congregation not to be deceived about the second coming of Christ taking place as soon as some thought. He referred to the promises that the Lamanites must be converted first and Zion established, declaring that the Lord would have a witness before his coming. Just so the revelations given the church through the prophet Joseph tells us that a temple must be built in which the power of God will be poured out upon his servants preparing them to go unto all nations to bind up the law and seal up the testimony preparatory for the destruction that will sweep off the ungodly; that to this temple Christ will come, as Malachi says.

We conceive it to be our duty to warn good people not to be deceived into thinking the endowment will be given until that temple is builded. When the Lord speaks, too, it is reasonable to suppose that he will speak through a man or men who consistently honor the law and set an example of singleness of purpose before the membership of the church.

In a little conversation with a brother recently who urged us to return to the fold that cradled us we discerned a degree of incredulity that did not used to exist in his mind regarding the building of the temple. It is sad to see this weakening faith, and we must do all we can to warn our brethren and sisters against being beguiled with the thought that Zion can be established without the endowment that is promised only when the temple is built. In a great deal that is being said along this line any more one seldom hears any reference to the temple outside the Church of Christ.

We have said before, and we repeat, that the next step ahead is the building of the temple. We are glad to give our readers Bro. Gould's article which appears in this issue. Because a mistake was made and disappointment followed we can not give up. The ideals of this latter day work can not be achieved until we are equipped with greater power from on high. Thoughtful men in other churches are realizing the need of more divine power. E. Stanley Jones says, "The church is behind closed doors until we have another Pentecost."

No former endowment will suffice for us. Never was there a time in history when there was greater need of divine power than there is today. There is much claiming the attention of men that spiritual leadership must be attested by outstanding, unmistakable evidence of divine authority, of ability to do what man in his human wisdom has not been able

to perform before. We must have the power that made mighty men of humble fishermen; the discernment that enabled Peter to read the hearts of Ananias and Sapphira; inspiration to solve the problems incident to founding a new social order, and climaxing all, the power to convince and gather out the honest in heart of all nations before the second coming of Christ, which will include the particular task of converting the Lamanite and the Jews to a knowledge of their Redeemer.

If ever a people needed all that God has ever bestowed upon his church in any former age we need that today. We were teaching a class one time when we were asked if we believed there would be an endowment. We answered, "If not, there ought to be, or the latter day work will be a failure. It can not possibly attain to its objectives without a great inflow of the divine to give light and wisdom, and power to execute." As time goes on we become more and more convinced of the impotency of human effort unaccompanied with divine partnership, and the divinity of the Restoration plan lies in the far-sighted wisdom that has made provision for just what is needed to make it a success. Men could not do the work that lies before us, worlds without end, without power from on high, and God has promised that it shall be given to us as soon as we realize our helplessness without it and will qualify to receive it, and one stipulation in the preparation that must be made is the building of the temple. The Church of Christ stands almost alone in emphasizing the importance of the temple in the divine program. It seems to have been left to us to move out in this matter. Will we permit discouragement to stop our efforts, or will we manifest our faith by our perseverance? We do not want to monopolize the work, but it is necessary for us to make a successful start to inspire confidence in others and strengthen faith that is faltering now. As Bro. Gould points out, God has shown us how to make that start, but there was another thing in the way. Let us profit by our mistake, turn our experience into an asset, be thankful that we are not left with debt, and move out now with a plan that appeals to good common sense and business judgment.

### OUR GREATEST NEED

Ever since the fall of man, there have been destructive insects, and man has had to battle with them to secure a living from their greedy onslaughts. But older persons will tell you that it is getting worse; that when they were young it was not such a struggle to save their crops from insect enemies as it is becoming now. Joel indicates as much in the first chapter of his prophecies, verses 3-7, where he shows that the time will come when one insect will take what another leaves. He describes them as a "nation" that comes upon the land, "whose teeth are the teeth of a lion" for they "bark the trees and lay waste the fields."

In a treatise issued by the United States Department of Commerce it describes the insects with which we have to contend as "devouring the crops on which life depends, destroying the foundations

of our buildings, and eating the very clothes off our backs." We are informed that the damage to shade and forest trees of this country, alone, amounts to \$350,000,000. Termites cause a damage of about \$40,000,000 a year. "It costs the American people \$200,000,000 a year in the fight against insects."

Besides their damage to property, this treatise shows to what an extent insects are carriers of disease. The government has had to take this aspect of the struggle in hand to protect human life and stamp out disease. The ingenuity of man in meeting and conquering the insect pests is wonderful, but still they keep coming.

Everything warns us that we are living in the day of God's judgments, and yet the world goes on unheeding, and the children of God by profession manifest too often the hostile spirit towards one another that nature's enemies manifest towards man, and it is no wonder that judgments must come, for where is evil being overcome by the power of good and righteousness? There is war in nature, there is war between nations, there is war within the nation and there is war in the church. The crying need of the time is for love, for some place, for some people where love for one another may be found.

#### A DANGEROUS WEED

Parents should read an article in the "American" magazine for July, last, entitled "Marijuana," pronounced mar-i-wa-na, accent on the third syllable. Marijuana is a weed that grows wild and can be found, we are told, "throughout the country." It is used in the form of cigarettes, is said to be "as dangerous as a coiled rattlesnake," "contributing to our alarming wave of sex crime," while the number of "murders, suicides, robberies, criminal assaults, hold-ups, burglaries, and deeds of maniacal insanity" due to the use of this weed "can only be conjectured," the article tells us.

A strange exhilaration is induced by using these marijuana cigarettes. All self-restraint and "conventional limitations" vanish. The subject feels as if he were "floating." It is a state of "unusual intoxication," the writer says, in which the subject is not responsible for what he or she does. Impulse becomes master and will stop at no crime to satisfy inflamed passion or desire.

The weed has been known from earliest history, and today it is sold everywhere. Vendors trap the unwary young with descriptions of its miraculous effects, the feeling of "physical strength," "mental power," and "stimulation of the imagination" which it gives. It is called "love potion" to catch the unsuspecting youth, and sorrow and tragedy follow its use.

Our young people should be instructed about this wicked thing that they may not be beguiled by promises of what it will do for them.

"We are engaged in a struggle for economic freedom that will dominate the minds of men as long as we of this generation live."—Heard over the radio.

#### CHRIST'S WARNING

In the Kansas City Star for Sunday, July 11, 1937, A. B. Macdonald gives an interesting interview with Miss Rose A. McCullough, who has returned to her home in Greenwood, Missouri, after spending fifty-five years of her life in India as a missionary. She is 87 years old. She told Mr. Macdonald:

"After more than a half a century of living on the other side of the world I come back to my beloved America to find it a nation that seems to have forgotten God, the Bible, the Christ, the church. The morals of the times of my youth and young womanhood in this country seem to have been overwhelmed by a tidal wave of selfishness, Godlessness and immorality."

Miss McCullough says the immoral conditions in America hinder the work of American missionaries in India. Educated Indians travel in America; they see these conditions and see that the influence of Christianity is not strong enough to overcome them here. Then they return to India and ask why America sends missionaries to Christianize India when America needs Christianizing so much herself.

Miss McCullough is shocked by the prevalence of saloons and the sale of liquor everywhere, and the fact that there are women bartenders. She further observes the desecration of the Sabbath. She says, "Sunday, instead of being kept as a holy, church-going day, has become a day for hilarious drinking and speeding on the highways, for crowding into night clubs and picture shows."

As we read Miss McCullough's observations on life in our country today, we thought of Christ's words to the Nephites, when he spoke of the future of this land, and warned of the consequences when America should reach the peaks of carelessness, worldliness and godlessness he describes.

"At that day when the Gentiles shall sin against my gospel, and shall reject the fullness of my gospel, and shall be lifted up in the pride of their hearts above the nations," etc.—and Christ enumerates among other sins, immorality and "secret abominations" and declares: "But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them and shall tread them down."

We have quoted from 3 Nephi 8:34, 40, pages 646, 647. In connection with Christ's words here, read 3 Nephi 9:51-55, pages 658, 659, for more bearing on the same subject.

#### "WE FORBADE HIM,

Because He Followeth Not With Us."

This incident, as related in Luke 9:49, shows that John, although the poor man thought he was doing something to promote the work of the Lord, had to be rebuked by the Lord for his woeful lack of true understanding, and his pitiful lack of real Christianity. Poor John's true spiritual vision was so limited! He thought he had done something to be proud of when he told Jesus: "Master, we saw one cast-

ing out devils in thy name, and we forbade him, because he followeth not with us."

But Jesus rebuked John for his narrowness, by forbidding him to do such things. There seems to be quite a similarity to that incident in the following. Brother J. W. A. Bailey, of the Reorganized Church, makes an announcement in the Saints' Herald for Oct. 2nd, 1937, which can not but remind thoughtful observers of the folly of that good man John when he thought that all who "followeth not with us," must be surely headed for perdition.

We refer to the notice which Bro. Bailey publishes in the Herald announcing that he, or they, have "silenced" Elder Robert R. Robertson of Salt Lake City. Brother Robertson served the Reorganized Church here in Salt Lake City as pastor, and in Utah as district president, with credit to his Lord and to his ministry in all. Brother Robertson also served as pastor in Ogden, Utah, for more than a year, and that with diligence and efficiency. Now Brother Bailey's notice in the Herald announcing their silencing procedure gives no word or hint of any particular wrong that Elder Robertson has done. That of course leaves the public to wonder what crime Brother Robertson may have committed. This notice in Zion's Advocate, the official publication of the Church of Christ, is to do Elder Robertson the simple justice of announcing the facts to the good people in both the Reorganized Church and the Church of Christ, and to the public in general, on that important point which was in some way left out of Brother Bailey's notice in the Herald. If it was an oversight that Bro. Bailey did not name in his silencing notice just what wrong it was that Elder Robert R. Robertson is supposed to have done, then in fairness and in justice, and to show proper consideration for a brother who has served in his ministry faithfully and well, the Herald should now publish the important facts which have in some manner been left out of its publication of the matter.

The facts are that before said "silencing" order was issued against Brother Robertson, both he and his good wife had prayerfully considered the position, teachings and doctrine of the Church of Christ, and had transferred their membership to this church. That is the whole sum and substance of the supposedly great wrong which these good people have done, or which the silencing notice implies to have been done. "He followeth not with US."

As we read on in St. Luke, 9th chapter, we find both James and John proposing (since some "followeth not with us" etc.), that: "Lord, wilt thou that we command fire to come down from heaven and consume them?" But Jesus rebuked them saying, "Ye know not what manner of spirit ye are of." Then St. Luke goes on to state that there were some who would not receive even the Lord Jesus, Himself, when He set His face to "go toward Jerusalem." They decided that if Jesus was going up even toward Jerusalem, He is surely "not with US"; so they rejected even Christ the Lord on that same foolish idea which some of our good brothers seem still inclined to pursue.

It is true that Elder Robert R. Robertson and his

good wife have set their faces with the Church of Christ, to press on with all the people of the Lord, that altogether the faithful throughout all Israel may at last participate in the great latter-day glory spoken of by the mouth of all the holy prophets since the world began. Instead of Brother Robertson being really "silenced," the fact is that his calling and ministry have been verified by the Holy Spirit, and he has received ordination and commission from the Lord to officiate in his ministry in the Church of Christ, and to administer the rites and sacred ordinances of this ministry in this church of the Latter Day Restoration, by divine authority.

The many friends of Brother Robertson in Utah, and in Missouri and elsewhere, will have but to be brought in touch with his present spiritual service to realize that he is still recognized of the Lord in his calling, and that too, despite the follies and errors of some good meaning folk like whom Jesus rebuked when they seemed to think that if some "follow not with us" they should "call down fire from heaven and consume them."

These facts reported by James E. Yates.

Postscript: Yesterday (Sunday, Oct. 3), here in Salt Lake City, Bessie, the seventeen-year-old daughter of Brother and Sister Robertson, was baptized into the Church of Christ. Our faithful Brother Henry Newman here, will in his ministry, assist Elder Robertson in the gospel work in this city.

Next Sunday we have meetings announced for Ogden, and a baptism to be attended to there also. With none but good will to Bro. Bailey, and with the prayer that we all may be able to improve our spiritual vision and concept, wherever out of accord with Christ's perfect law of love and light,

Sincerely your brother in the faith,

J. E. Y.

#### LESSONS FOR NOVEMBER

Lesson 6	November 7
<b>Christian Character and Peace</b>	
Colossians 3: 1-17	
Lesson 7	November 14
<b>The Christian Minister</b>	
1 Timothy 4: 6-16; 2 Timothy 2: 1-4	
Lesson 8	November 21
<b>Christian Workers</b>	
1 Corinthians 3: 10-15; Galatians 6: 6-10	
Lesson 9	November 28
<b>Christian Fruitfulness</b>	
John 15: 1-6	

#### PASSED ON

Sister Alice E. Ford was born September 3, 1864. She was married to James E. Winslow January 27, 1886. She united with the Reorganized Church of Jesus Christ of Latter Day Saints in 1891. June 30, 1929, she transferred to the Church of Christ, at Hamilton, Mo. She died July 2, 1937, at her home in Hamilton, lacking only 2 months and 1 day of being 73 years old.

Funeral service was conducted at the M. E. Church, by our Elders John A. Sweem and D. Ray Bryant.

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### CORRECTION

In the September Advocate an error occurred in the report of F. W. Hastings, Bishop's Agent. The report should show as corrected:

F. W. Hastings and wife, ti .....	\$ 25.79
F. W. Hastings and wife, tem .....	3.00
Atwood Shelly and wife, ti .....	22.22
Atwood Shelly and wife, tem .....	.50
Donna Heath, ti .....	.60
Earl Richmond and wife, ti .....	59.26
Earl Richmond and wife, tem .....	2.50
	<hr/>
	\$113.87

We are happy to make this important correction.  
In gospel bonds,  
J. R. McClain.

### THE WHAT WHERE AND WHEN COLUMN

ward by the lofty title of Patriarch, and the diocese over which they presided became known as patriarchates. The bishops of Rome, Alexandria, and Antioch had the largest dioceses, hence they were considered as the heads of the church. It was not till centuries after Constantine had brought these innovations into the church that conditions arose that made it possible for the man of sin spoken of by Paul to appear on the scene. Following the Lombard invasion about the year 568 A. D., the ten toed kingdom spoken of by Daniel was set up complete, (the "beast" or Papal Rome was to have upon "his horns" (which were ten) ten crowns, and upon his heads the name of blasphemy, (Vicariivs Filii Dei,) whereas, the "dragon" kingdom had "seven heads and ten horns, with seven crowns upon his heads, etc.") and the "civil and military power of the city (Rome) was vested in the popes A. D. 570."—Prophetic History, William Ward, A. M., volume 5, pages 31, 32.

This later event was what I had reference to, and had I said "the installation of the first pope of Rome to acquire both temporal and spiritual power over church and state," my meaning would have been clearer. I, therefore, appreciate the criticism offered by this sister, as it gives me opportunity of clarifying my meaning.

Incidentally, in passing, it might be stated, that in

the fulfillment of these prophecies by the Roman Catholic church, we find the strongest evidences of the divinity of the Bible, and this fact should be one of the strongest arguments in meeting the skeptic, atheist and infidel that seeks to destroy faith in God as the Supreme being and in Jesus Christ as His only Begotten Son.

### HEGIRA LEADS TO MISERY.

Under the above heading the Kansas City Times, for July 9th, publishes an interview with Harold H. Robinson, a social worker in California that, as Mr. Robinson truly observes, "is almost unbelievable in the United States in the twentieth century." It is a story of 70,000 persons who have migrated to the great San Joaquin valley in California. They come from the dust bowl area in the southwest, most of them from Oklahoma, Texas, Arkansas, and some from Kansas. The gathering has taken place in the last seven months, and has come about with no warning, so suddenly that the state of affairs is just becoming known, and certain sections of California, like the "already overburdened Los Angeles County and other counties" are in danger of disease from these camps of squalor and misery. Mr. Robinson says, "It is the most shocking, unexpected situation I ever knew. These homeless, jobless people are camping out in the woods and fields and foraging about for food. Many are starving." "Deaths have occurred from malnutrition and exposure before summer came. Tuberculosis and social diseases are prevalent among them, and there is some typhoid and pneumonia. "County hospitals in San Joaquin valley are taxed beyond capacity."

These poor people came to get away from the dust torment, and to find homes and work. Many are out in the blazing sun of the valley. Often the campers have to walk some distance to water, and there are no bathing facilities. "The children are ragged and hungry." "In some instances the home is horrible with hunger and disease." "Tin cans and garbage litter the side roads. The people live "around their ancient, battered cars, or in lean-to shacks." "You would have to have a strong stomach to see some of the things I have seen in the last two months."

The interview says that local authorities and charities are doing the best they can, but that they are overwhelmed, and adds, "A unified state-federal program seems imperative."

How little some of us know about the misery and suffering there is in this world. We are reminded of a wonderful prayer we heard in Moody Church in Chicago, when a fine old superannuated minister pled with God to hasten the time of the second coming of his Son, when poverty, misery and suffering would be at an end. We felt to say amen and amen to that prayer, as we read this distressing story. It is not pleasant reading, but Latter Day Saints are inclined to be students of the times, and we give this sad information because it reveals conditions that are in the world.

"Your religion is the final arbiter of your life."