

# 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 1: 387.

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## The Old Old Path

By Vida E. Smith Yates

I should be glad of loneliness  
And hours that go on broken wings—  
A thirsty body, a tired heart,  
And the unchanging ache of things,  
If I could make a single song  
As lovely and as full of light,  
As hushed and brief as a falling star  
On a winter night.

—From the collected poems of Sara Teasdale.

I was teaching the first primary department in the Lamoni Sunday school, in the old Brick Church, then in the beauty of its service, now burned to ashes, not even the historic bell left in the ruins. It was summer. I had just completed a most gratifying review of the life and works of Christ. It had brought an unusual degree of inspiration to me, looking into those upturned faces and hearing the returns from each class. The replies had been most surprising in their keen conception of the subject. At the close of the session I mounted the wide back steps that led to the main auditorium and seated myself on the first seat. A window was open above me and birds were flitting about on the wide sill. The summer breeze stirred the leaves on the trees, and all was restful and calm.

I joined in the song that was being sung, for singing is always part of the worship for me. The invocation, I remember, was good, too. Then the speaker arose and read that text so dear to all in the Restoration, about finding the old path and "walking therein." We all love the text; it seems like a personal message to each one. Immediately my mind went back to that group of children again. I had talked to them of that old path, how very old it was, going back ages to when Christ was here; how He chose to walk therein, making it even more beautiful; that he showed us so plainly how to walk in it. He made it understandable and precious as he went along.

I thought of the dear friends that were in the path, dear because they were in it. It made people kind and forbearing and easy to walk with because they found Christ's love and understanding all the way. And as I thought of it, it grew so sweet to me.

From my place I could see the blue of the summer sky, and it seemed that blessing came from it down on the old path. I could not forget the times of sor-

row when the sky seemed dark and the old path led through shadows and mountains of trouble and persecutions. But through all there was Christ's hand leading me on. Sometimes the way was so dark that I could see only the print of his blessed feet, and I reached for his hand, and—I took my pencil and opened my Primary Quarterly and wrote the words of the "Old, Old Path."

At the close of the meeting I walked a way with Sister Alice Cobb, who often wrote lovely verses. She spoke of the sermon and asked me my opinion of it. With some embarrassment I admitted that I had not heard it, and passed to her my quarterly to show why. She read the verses with tear dimmed eyes and said, "You must show this to Audentia, and she will write music for it."

My cousin (Mrs. Anderson) and I had often worked together in this way. I had attached no importance to the simple little rhyme, but I did stop at Audentia's home. She came to the door with a sick baby in her arms. After some discussion of the ailing babe I told her of Sister Cobb's observation. She said, "All right, just lay it on the piano." I hurried on home without further thought.

After our lunch I sat down to the piano and strangely enough I remembered every word of those verses, and strummed out a tune. It was so easy, too. I seldom remember verses of mine until after some perusal and it was a surprise when they came to me so clearly.

While I sat at the instrument the telephone called me. It was Audentia. "I have a little melody for your verses," she said, and she sang for me the tune now used with the words. It was the same melody that had come to me. I felt happy that my praise to my Master was so expressed. I hope to meet it and its full record in eternity, but may it do a worthy work until then.



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

By H. E. Moler

During the month of April they continued the work of translation and writing with little interruption. Several revelations were received. A difference of opinion arose about the account of John, the apostle mentioned in the New Testament, as to whether he died, or continued to live. It was mutually agreed that the question should be settled by the Urim and Thummim, and the following is the word they received:

Revelation given to Joseph and Oliver in Harmony, Pennsylvania, April, 1829.

(See Book of Commandments, Chapter 6.)

"And the Lord said unto me, John my beloved, what desirest thou? and I said Lord, give unto me power that I may bring souls unto thee. . . . And the Lord said unto me: Verily, verily I say unto thee, because thou desirest this, thou shalt tarry till I come in my glory;

2. "For this cause, the Lord said unto Peter: . . . If I will that he tarry till I come, what is that to thee? for he desirest of me that he might bring souls unto me: but thou desirest that thou might speedily come unto me in my kingdom: I say unto thee, Peter, this was a good desire, but my beloved has undertaken a greater work.

3. "Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired."

While continuing the work of translating during the month of April, Oliver Cowdery became exceedingly anxious that he have the power to translate bestowed upon him, and in relation to his desire the following was received: (See Book of Commandments, Chapter 7.)

"A revelation given to Oliver, in Harmony, Pennsylvania, April, 1829.

1. "Oliver, verily, verily I say unto you, that assuredly as the Lord liveth, which is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which have been spoken, by the manifestation of my Spirit; yea, behold I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

2. "Now, behold this is the Spirit of revelation: . . . behold this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore, this is thy gift; apply unto it and blessed art thou, for it shall deliver you out of the hands of your enemies, when, were it not so, they would slay you and bring your soul to destruction.

3. "O remember these words and keep my commandments. Remember this is your gift. Now this

is not all, for you have another gift, which is the gift of working with the rod; behold it has told you many things; behold there is no other power save God, that can cause this rod of nature, to work in your hands, for it is the work of God; and therefore whatsoever you shall ask me to tell you by that means, that will I grant unto you, that you shall know.

4. "Remember that without faith you can do nothing. Trifle not with these things. Do not ask for that which you ought not. Ask that you may know the mysteries of God, and that you may translate all those ancient records, which have been hid up, which are sacred and according to your faith it shall be done unto you.

5. "Behold it is I that have spoken it, and I am the same which spake unto you from the beginning:—Amen."

### Bestowal of the Aaronic Priesthood. The First Baptism

Joseph's account is as follows: "We still continued the work of translation, when in the ensuing month, (May, 1829) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we had found mentioned in the translation of the plates. While we were thus employed praying and calling upon the Lord, a messenger from heaven descended in a cloud of light and having laid his hands upon us, he ordained us saying:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken from the earth until the sons of Levi do offer an offering unto the Lord in righteousness."

"He said that the Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us direction that I should baptize Oliver, and afterward he should baptize me. Accordingly we went and were baptized. I baptized him first, and afterward he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterward he laid his hands on me and ordained me to the same priesthood—for so we were commanded.

"The Messenger who visited us upon this occasion and conferred the priesthood upon us said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John who held the keys of the priesthood of Melchisedec, which priesthood, he said, would in due time be conferred on us, and that I should be called the first Elder of the church, and he, Oliver Cowdery, the second. It

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## THE MISSIONARY'S WIFE

In the world today we hear about the forgotten men and how they have fared. The struggle of man against the inhumanity of man has been and is very great, and yet the world goes on, and the oft reminders received seemingly do not register very lastingly, and so forgotten men are still forgotten.

There are in the church today a class of persons who can be placed under the same heading with the "forgotten men." We refer to the wives of the missionaries. For a number of years, now, the missionary's wife has had to struggle along on a fourth of that which the church promised to give her when she consented to let her husband go into the mission field. To keep from starvation, some have gone to the country and have struggled along on a piece of land in an endeavor to keep the grim wolf of starvation from the door, fighting against great odds. Their children have been undernourished, and have grown up puny. Many times the mother has gone to bed hungry that her children might not, and no one but she knows the struggle of those days when she has had to meet hardship alone.

The writer happened to hear in a testimony meeting of one of those "forgotten" women, how there were times when she had to go out and gather up little branches and stalks of weeds so as to take the chill off of the room and cook the little she had for her children that they might not feel the pinch of hunger. At the same time there were those of her brethren around her who had plenty and could have spared a little, but this "forgotten" woman had her struggle alone. It seems to the writer that it would not be surprising if such a woman should find her faith weakened, her confidence in the work lessened, and if you like, wondering if even God cared or noticed her plight and struggle. Is it any wonder that the children under such circumstances become bitter and lose faith in the work, and are found absenting themselves from the meetings? I am caused to wonder who will be to blame for the tragedy? Yes, the wife and family of the missionary are among the "forgotten" of the church and they suffer alone. I am wondering how some of us can sit down to a table laden with the bounties of life and enjoy the repasts spread before us and not think of that lone struggling one who has given up her bread winner that he might go and preach the gospel to a sinful world? Many times, no doubt, she is sad because she does not have the companionship of the one whom she took as her husband. She shares him with others, freely gives him that he might carry blessing and comfort to others, while she sits alone, and in her loneliness the tears flow freely.

In the recent past the writer had an experience that brought these "forgotten" women to the fore. A certain missionary was leaving home to go to his mission field. His companion went with him to the depot, and she bravely held back the tears and loneliness that enveloped her. As she kissed him goodbye she wished him Godspeed, and he boarded the conveyance that was to carry him away. She could no longer hold back the flow of tears when she thought he would not see them. That missionary

happened to look out of the window and saw those tears and the expression of loneliness on the face of his loved one, and it took all the force he had to stay on his way, and not yield to the impulse to go back and be with her and relieve, or lighten the burden.

We got a keener insight into the heart of that lone woman, and we thought of others who were making the same sacrifice. We wondered how they could do it, and at the same time asked the question as to why those lone women had to have it so hard.

How many of the rank and file of the church would be willing to make the same kind of an offering? Is it any wonder the Lord has said that the principle of selfishness should be removed? Is it possible that as individuals there has settled on us the spirit of selfishness to such an extent that we think only in terms of our own wants?

We wonder why progress is not more in evidence, and think the church is not advancing spiritually as it should, and no doubt wonder why, but fail to take self under examination. Would we be taking too long a step were we to say that if each member of the church would think less of self and a little more of those who are in need that there would come to us a higher degree of spirituality? Our blessings would be increased manyfold, and we would be able to make that needed demonstration to the world and the Restoration at large that would cause others to look our way. Methinks we would not need to bother about committees on working harmony if we had the working harmony within our own ranks.

Much has been said about co-operation, and in our late conference there was submitted to us in referendum a document along that line. "Co-operate." Are we willing to do it, or is it just a passing gesture? Appeal after appeal has been sent out through the years to pay this debt or that; response has been made, but that lone woman is still forgotten, and very few appeals are made in her behalf. For years those women have been getting just a fourth and sometimes less of their promised allowance. They have struggled along willing to do all they could, and when it was necessary to curtail to meet some emergency, the family had to bear the brunt of it and it was taken out of their pittance. Not a regret that those women had to lessen their food supplies, or possibly fail to pay the rent or utility bills, and have the latter shut off.

There are something over two thousand members in the church now, according to report in the May Advocate; if each member of the church would give ten cents a week to the General Fund, call it tithing or what you please, that small amount would place in the hands of the Bishop just two hundred dollars a week, almost a thousand dollars a month. It is not much from each, yet it would put those "forgotten" women above the pinch of want. True, some could and do give more than a dime a week. It might be that some could not give that amount, but it would be possible to average the amount, and the lone women could lift their heads and smile, and

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## THE POWER HOUSE OF THE CHURCH THE PRAYER MEETING

(From a paper by Rolland Sprague.)

Speaking to us in the early days of the Restoration, Jesus admonished us in words like these: to meet together often and let our prayers and testimonies strengthen our brother, and we, in turn, would be strengthened by the faith of others. My reason for writing on this subject came from attending a prayer meeting on Wednesday evening, July 21st, when the Spirit of the Lord was upon each one and seemed to flow from one to another, filling each heart with "peace, sweet peace, the gift of God's love."

All of us, I believe, know what is meant by a power house. It is where the current is made that supplies us with light for our homes and power for our radios, etc. If we were to take hold of one of the wires that conduct the current we would receive a shock that would more than likely be the death of us. The power house of which I write, the prayer meeting, also supplies current. It is courage and strength and wisdom to carry on. The electric current has brought greater comforts than were enjoyed by our fathers, but this other current brings us greater blessings than the world will ever know.

Here at the center place we have the accumulation of troubles that come into the church, and they cause a "short" or a "broken wire" for some—depression and discouragement. But there are always a faithful few who hang on to the line, and with the spiritual tools of prayer and testimony and persistent endeavor they get the current running smoothly again. In other words it doesn't mean that we can overcome "shorts" and "broken wires" by sitting back and doing nothing, but we must keep on keeping on.

Don't let any foreign matter enter this "power house" of the church. Make it a time and a place for prayer and testimony, and be sure the testimony is something that will build up and not cause a "short."

Brothers and sisters of Independence, you are needed on the battle front. If you do not fight, do not think you will reap the great reward. That goes for all the brothers and sisters in other branches, as well. When prayer meeting time comes around again let's see more faces there. Don't say, "I'm too tired," or, "I have too much to do," or "I do not like so and so because he has done such and such." What if the Master had said those things when he looked down on the sinfulness of men—if He had said, "I'm tired of it all," or, "They are too wicked"—where would you and I be today? We made a very

definite promise when we were baptized, and we renew it each sacrament, but just coming to church for the sacrament and then staying away during the month that follows will not make us worthy.

We know that in time of peace each country has a standing army that is kept trained and ready for the front in case of trouble, and they know their duty and how to go about it. The prayer meeting is one means of making us prepared and giving us strength for front line service with the forces of evil. Some say, "I don't need to go to church; I can stay at home and pray." But the Lord instructs us to meet together often, and that takes us from our homes, does it not? He instructs us to pray always, and that takes in the home, too.

I want to say with another writer that I have never had the opinion that prayer meetings were for the sole benefit of the aged or those whose hair was turning gray. On the contrary, the prayer meetings are of particular help to the young people in directing their enthusiasm in proper channels to make their lives happy and useful. In closing I wish to pass on to you a poem by T. O. Chesholm:

Come ye apart! It is the Lord who calls us  
And oh, what tenderness is in his tone!  
He bids us leave the busy world behind us  
And draw apart awhile with him alone.  
'Mid restless crowds with all their noise and tumult—  
No rest, no leisure, finds our spirits there;  
Our vision fails, our sense of life's proportion  
Unless we seek the gentle quiet place of prayer.  
And so he calls us into the desert places  
Where human voices may not drown his own,  
There to receive the fuller revelation  
He makes to those who wait with him alone.

### THE MISSIONARY'S WIFE

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with a great deal more cheerfulness say to their companions, "Go, and God speed your work."

How many of you who read this article will agree to give a dime a week, and each week or each month send in that dime or those dimes to the Bishop in the office, that he may supply the needs of those self-sacrificing women who have placed their all on the altar? "Try me and see if I will not pour you out blessings that you will not be able to contain," says the Lord. Let's put him to the test. The needs of the work are very great. Much is waiting to be done. "Awake, Saints, awake, no time now for reposing."

Yours in consideration for the "forgotten" women.  
A Brother.



## THE WHAT WHERE AND WHEN COLUMN

Conducted by Elder Clarence L. Wheaton

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

In recent correspondence, the question was asked,

**"What is Truth?"**

This is a very pertinent question, for we find in this world which has so much that is false, so much that is hypocritical, so much that is deceptive, it is well for us to pause and ask ourselves, "What is truth?" and in a prayerful manner try to analyze it so that we may know the truth.

**Answer:** In a revelation given through the prophet Joseph Smith in May, 1833, as recorded in Section 90 of the Doctrine and Covenants we read:

"And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn; and all those who are begotten through me, are partakers of the glory of the same, and are the church of the Firstborn. Ye also were in the beginning with the Father; that which is Spirit, even the Spirit of truth; and truth is knowledge of things as they are, and as they were, and as they are to come; and whatsoever is more or less than this, is the spirit of that wicked one, who was a liar from the beginning. The Spirit of truth is of God. I am the Spirit of truth. And John bore record of me, saying, He received a fullness of truth, and no man receiveth a fullness unless he keepeth his commandments. He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things." (Emphasis mine.—C. L. W.)

". . . Intelligence, or light and truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God placed it, to act for itself, as all intelligence also, otherwise there is no existence. . . .

"The glory of God is intelligence; or, in other words, light and truth; light and truth forsaketh the evil one, etc." (Doctrine and Covenants 90: 4, 5, 6.)

From this we learn that truth is knowledge of things as they are, and as they were, and as they are to come, also, that it is as eternal as the elements, indestructible, having neither a beginning nor end, being independent in the sphere in which it exists.

We find, also, that truth is intelligence; it is light; it is the evidence of the existence of God the Eternal Father and His Son Jesus Christ; the greater our intelligence becomes, the greater our adherence to the principles of eternal life becomes, for truth is eternal, therefore, immutably associated with the eternal salvation of mankind in the immortality of the soul.

The Psalmist has said that God made man "a little lower than the angels, and has crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands, etc." This being truth, then to fulfill this mission in life, man's crown of glory, that establishes him as the **sumum genus** of all created beings, consists of his susceptibility to light and truth, for "the glory of God is intelligence, or, in other words, light and truth." This principle

is closely associated with man's other heritage from God, his crown of "honour," which is nothing more nor nothing less than his free moral agency to choose between good and evil.

"Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation, for man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man can not receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." (Ibid., par. 5.)

**Question:** Does the Church of Christ consider that the Book of Mormon was given to the Restoration for the purpose of taking the place of the Bible?

**Answer:** No. The Church of Christ accepts the Book of Mormon as "an added witness for Christ," which does not in any way supersede the Bible. In fact we believe and teach that these two witnesses are essential in this day and age, in order to prove the divinity of the work he was to accomplish in these last days, i. e., the gathering of his saints, the establishing of a Zion and the conversion of the Jews to a belief in and acceptance of Jesus Christ. For as pointed out in many instances in the Scripture, he was to prove all things by the law and the testimony, and by the mouth of two or more witnesses.

The Bible is one witness for God in these things, showing beyond cavil His works among the nations upon the eastern hemisphere to be true, as evidenced by recent archeological discoveries, etc., that cannot be disputed. Since the coming forth of the Bible, however, the great western hemisphere has been discovered and explored. What greater evidence could we desire to prove the existence of God and the divinity of his works among the nations than to find that He had inspired the nations who inhabited this land prior to the coming of the white race to keep a record which would be preserved for the benefit of future generations. And that is just what He did do, and that is what the Restoration claims for this Book, and nothing more. Two witnesses are better than one, before judge and jury, therefore, God has given these two books as a "standard" that was to be lifted up just before Palestine was to be restored and the end of the dispensation comes in. IT came on time,—and like the Bible is being proven by archeology also.

"The radicals, alone, would bring chaos to mankind. The conservatives would bring stagnation. But the radicals and the conservatives, the left and the right wings, have brought progress."

"Where there is faith in God the clouds are only momentary."



## FROM THE MAIL SACK

The "Arizona Republic" gives a synopsis of a sermon preached by Apostle James E. Yates in the Church of Christ at 23rd and Harvard Streets, Phoenix, on Thanksgiving Day. He contrasted ingratitude with gratitude, declaring ingratitude to be one of the basest qualities a human being can manifest. We have not space for the full report, but give the closing paragraph:

"As a quality of virtue which distinguishes noble men from treacherous wolves and which draws the everlasting line between high destiny and lowest life, let not man's thanksgiving to his God be forgotten."

Missionary J. E. Bozarth, under date of Nov. 30th, writes that he has been in Northeast Missouri, eleven miles north of Centralia. From there he made a brief visit to his home in Warrensburg, Mo., with his wife who is in very poor health. Then he went to Dunnegan, Mo., which is in the southern part of the state. There he was entertained by Bro. and Sr. Denham, and meetings were held in the High Point schoolhouse, nearby, where young Bro. Rolland Sprague had been holding meetings for a week. Good interest was manifested, fifty or sixty attending some nights. Bro. Bozarth speaks of the earnestness of Bro. Sprague, and the assistance, in a musical way, rendered by his young wife, who is a daughter of Bro. and Sister Denham. Bro. Bozarth attributes to Bro. and Sr. Denham credit, to a large degree, for the favorable reception the preaching of the gospel has received in those parts.

November 21st, Bishop J. T. Ford, of Hamilton, Missouri, writes: "I sure enjoyed the last Advocate. I hope the paper continues to carry good will and encouragement. That is its mission."

Then Bro. Ford goes on to say that it begins to look doubtful about Bro. Gibbons and family, of Viceroy, Sask., being able to locate in Hamilton, or the country nearby, on account of trouble with the American Consul. Bro. Gibbons sends clipping from the November issue of a paper up there called "Chate-lain," which gives quite a lengthy account of the seriousness of the drought in Saskatchewan. "The land is desolate," this article says; "grey ashy wastes that once were fields, white alkali flats that once were blue sparkling lakes. In our gardens there aren't even weeds. Just the driven soil, resting for a few days until another wind comes up to move it somewhere else.

The article goes on to say: "Drought never comes alone. It travels in ill-starred company; grasshoppers, strange flies that breed in the hot soil of drought, queer sicknesses. A new fly has come to Saskatchewan. It has the head of a fly and the body of a mosquito and tackles only horses. A few hours after they are bitten, they stagger like drunken men. Then they fall, never to rise again. Their throats close and their veins burst from the deadly poison."

The army worms came in great masses, moving

over the ground, taking every green thing before them. The article says: "One morning I heard a piercing scream and ran out. It seemed as if all the women in Mossbank were out waving their aprons, wringing their hands. It was the army worms coming like a curse, relentlessly, inevitably. The road was covered with them, the sidewalks and fences alike. We tried to head them off. We dug trenches and filled them with oil; we killed them with hoes and shovels and sticks, but we might just as well have tried to stem the morning tide of the Pacific."

Bro. Gibbons thought the readers of the Advocate would like to know the conditions their brethren and sisters up in that northern country have had to meet the last few years. Space will permit of only the few extracts we have given, but they will convey some idea of how serious the situation is. The difficulty Bro. Gibbons is experiencing in his efforts to bring his family to Missouri is, we suppose, because care must be taken to prevent people coming to the U. S. who would add to the burden already upon relief here. We trust Bro. Gibbons will be successful, eventually, if it will be for the best.

### REPORT OF TEMPLE WORKERS OF DETROIT

December 6, 1937.

Dear Advocate Readers:

Following is a page from the secretary's record of the Temple Workers of Detroit:

July 13, 1937. Temple workers assembled at home of Sr. Burns. We were indeed glad to welcome the "Uplift Circle" from Windsor, also their president, Sr. Furnier of Detroit, and Sister Heaps from Pa.

We served dinner first, after which our president, Sr. Housh, called the meeting to order. "Never be discouraged," was sung. Prayer by Sr. Furnier. Continued singing, "The Sun Is Shining Somewhere." Roll call. All enjoyed talk by Sr. Furnier.

Meeting turned over to teacher, Sr. Burns. Bible questions were asked by Sr. Heaps. Sang 2 verses of, "What a friend we have in Jesus." After singing the meeting was turned into a prayer and testimony service. A calm and gentle spirit reigned. We had a very enjoyable time, one long to be remembered.

Closing hymn, "Let us pray for one another."

Benediction by Sr. Furnier.

Collection \$1.55. Flower collection 26c. Attendance 13.

May Frisbie, Sec'y.

We appreciate this report. It shows that the Detroit sisters are active.—Editor.

### MORE NEWS FROM MICHIGAN

December 15, 1937.

Dear Advocate: I resumed my mission work October 3rd, after arranging things at home so that I could leave. I took Sister Welch with me. By the way, we have a wee trailer house which we purchased to use in the work. We arrived at Bro. and



Sr. Macomber's October 2nd. It being Saturday, arrangements were made for sacrament service Sunday, and a very fine meeting we had, it being the first sacrament service to be held among this new group of saints. That afternoon I baptized the father of the fifteen-year-old girl I wrote about in my former letter, and that gave her joy. Held preaching meetings every evening, and October 6th I baptized a fine young woman, a daughter of Bro. and Sr. Hanes. Then again on Sunday, Oct. 10th, I baptized the talented daughter of our new Bro. and Sr. Macomber. Through the kindness of the school board, we were allowed the use of the schoolhouse for our meetings. We continued until Oct. 24th, when we attended an all day's meeting at Midland.

On Oct. 26th we started meetings in a schoolhouse 20 miles further north, near one of the largest dams on the Muskegon river, which is owned and operated by the Consumers' Power Co. It was a new place. We had a full house and made many friends for the Church of Christ. Nov. 18th we opened another new place, this time in a small town called Morley. There was a fine crowd and good interest. I enjoyed fine liberty. The good Lord has surely blessed me richly with his Spirit in all these meetings.

Nov. 21st I was called back to the first opening to baptize a son of Bro. and Sr. Hanes, a very promising young man. This makes seventeen in all I have baptized since starting out in August. Am at home for the holidays, then will be back on the battle front. Many are the calls. Pray the Lord of the harvest to send more laborers into the field.

Ever praying for the establishment of Zion,  
L. E. Welch.

—o—  
Phoenix, Arizona,  
"In the Valley of the Sun,"  
December 1, 1937.

Zion's Advocate,  
Independence, Mo.  
Dear Readers of the Advocate:

Sunday, November 28, 1937, was a very happy day at the Church of Christ here. By special appointment, and for the benefit of visiting members from Douglas, Brother and Sister Spooner and their daughter and son-in-law, Brother and Sister Roy Brown, a prayer and sacrament meeting was held on that date, instead of the following Sunday. I believe there was not a single soul who stepped inside our humble little church in the suburbs of the city that day—and the church was full—who did not go away with thanksgiving and deep joy that the time had been spent in that type of service. In addition to the many testimonies full of a sweet, pure spirit and deep emotion, there was an added spiritual message delivered through Brother James E. Yates, which carried words of encouragement and exhortation to all present.

There were Church of Christ members sitting side by side with nonmembers, all equally touched with the burning Spirit which accompanied the message and the testimonies.

Other visitors present were Brother and Sister

Furnier and their son Ether, from Detroit, Michigan, who attested to their deep love for the Restoration by their spiritual testimonies.

Also there were present for a little while, before having to catch a train for their home in Los Angeles, two young sons of Sister Brown, Brothers George and Robert Ash. This had been a family reunion as well for them, and it was sweet to see the family demonstration of affection as well as the respect they showed for the hour of worship by being present even for a short while. These young men are Church of Christ members, and were accompanied by the fiancee of Robert, Miss Wilda Mae Wimberly of Phoenix, whom we hope will come again.

Other local guests were Brother and Sister Miller and Sister Dorothy Hogan, whose husband also attends when free to do so. These are all good Christian folks, as attested by their worthy lives, and their fine response to the good and the spiritual. We hope they may be further interested in the Restoration, and will worship with us often.

One young man, Gordon Yates, grandson of James E. Yates, who had been baptized during the week, having come down from Cottonwood, Arizona, for the occasion, was confirmed at this service. After the close, as is our custom, the newly-baptized and confirmed member stood at the front of the Church while all present filed around in turn to wish him well in his spiritual life, as beginning from his new birth by baptism.

The service was beautiful and impressive and soul-inspiring in every way. A card from Sister Brown today says that they arrived at their home in Douglas, 250 miles away, about midnight, Sunday night, and that she wishes she could remember "all that was said at the meeting." If we are not able to remember every word, we shall, every one of us, long remember the influence of every word.

On behalf of each of our members here, including myself, I extend sincere good wishes to each of the readers of the Advocate, wishing you a very happy Christmas season, and a joyous New Year.

Sincerely your sister,  
Evalena Campbell.

—o—  
APPENDAGE

This city is of particular interest to members of the Restoration because of its early history. There are many legends about the Phoenix bird, from which this city gets its name. One of these legends is that the large, ancient bird, the Phoenix, was the only one of its kind in existence, and that every five hundred years it was consumed by fire,—completely destroyed, except the ashes and its immortal spirit, and that from these ashes there arose a new Phoenix bird, which soared on mighty wings to live another five hundred years!

The significant historical fact is this: That in reality another civilization once lived and went to ashes in this desert land as is proved by the archaeological ruins in abundance here, some very striking ones, within the city limits. This civilization was completely destroyed, and only the ashes, or remains,



were here when early pioneers settled this spot, the name having been given it by a wandering scholar who stayed only long enough to give the nucleus of this new civilization its beautiful and significant name, then wandered on to other lands, and was lost to the builders of this new empire.

The world does not know who the people were who built this old civilization, upon whose ruins the present city of Phoenix now stands, but the people of the Restoration do know, having received in a divine manner, the sacred history of that people, as recorded in the pages of the Book of Mormon.

May those of us who live in this new civilization here at Phoenix, and elsewhere, become in a spiritual sense, like the ancient bird,—beautiful, strong, and swift in the accomplishing of good, while the life lasts which must some day, like that of the bird, be reduced to ashes, later to come forth in a newness of life, far greater than any yet known.

E. C.

Sister Evalena says, "Two of our group took snapshots of the gathering at the church Sunday, November 28th." She sends us one, which we present to our readers. The man kneeling in the front, center, with the children, is Apostle Furnier of the Church of Jesus Christ, with headquarters in Monongahala, Pennsylvania. His wife and son are also in the picture. Every one will recognize Bro. James E. Yates. There are Gordon Yates, a grandson, Sister Brown and her sons, Brother and Sister Spooner, Helen Rogers and Francis Yates, the new sisters Raglan and Melvin, our correspondent and her husband, besides the others whom we do not know.—Editor.



Sister Florence Artherton, of Arkansas City, Kansas, Route 3, would like to hear from some of the sisters at other places. There are only six sisters, members of the church, where she lives, and one brother. They feel lonely. They were expecting Brother Rathbone and were disappointed that for some reason he did not come. These sisters are interested in needlework, and would like to know what others are doing in their sewing circles.

Kinderpost, Mo., Nov. 28, 1937.

Dear Advocate: As I was reading the columns of the November issue I saw where the editor was asking the sisters to write to help the paper. I, for one, love to read the good letters from the brothers and sisters, and especially the Village Blacksmith's letters. I remember the beautiful lines he wrote to the first Voice of Warning. In fact, all of his letters are good to read. I thought I might be able to write a few lines telling of how God has blessed me.

Before we had any Saints come down here in the Ozarks, the Holiness people used to have preaching in the schoolhouse about two miles and a half from our home. In the Sunday school the scholars would learn verses from the Bible, and recite them in alphabetical order, beginning with the letter A. The next would have a verse the first word of which would begin with B, and so on. I used to visit with one of the neighbors who lived near to us. One time I was to give a verse beginning with E. I wondered where to find a verse to suit me. Looking through the Bible I came across a good verse in the 14th chapter of John, 17th verse. I have a habit, when I cannot find what I want, of asking the Lord to help me. Another time we went to the schoolhouse to a union meeting. Members of any denomination were welcome, and all had the opportunity to speak or pray. I was impressed to stand up and say a few words for this wonderful gospel of Christ which I embraced 57 years ago and never regretted the step taken. I had occasion after the meeting to speak to the preacher. He said, "I enjoyed your talk." I told him that it says in the Scriptures that he that climb-eth up any other way is a thief and a robber. He told others that he never forgot those words; that they came to his mind often. But I did not remember where I had read them. It was on my mind from Sunday until Thursday, and that night my husband was awake and heard me say, "Go and find the 10th chapter of John and read down to the 11th verse." My husband asked me who I meant. I told him no one; that I did not dream anything. He said, "But you spoke out plain." So I got out of bed, found my Bible, and turned to the passage my husband had heard me speak, and there I found the words that I had quoted to the preacher.

I will tell you something that greatly increased my faith in the Lord. We are living in St. Louis over 40 years ago. My husband was a machinist. His boss sent him to do some work over in East St. Louis. He did not get back that evening and I wondered what was wrong. His boss should have let me know, but he didn't. At half past nine o'clock some one knocked at our door. I had the door locked and I did not open it, as we lived in a lonesome place, but I went to the window and moved the shade and asked who was there. A man asked if my husband was at home; and said that a man wanted to see him who knew my husband well. I told him that my husband was not at home, but that I was expecting him any moment. I could not see the man, but he could see me as I had a light in my room. It was a very dark night, and I did not know whether the man left or not. I felt afraid and knelt down and asked our Heavenly Father to keep me from any danger, seen or unseen, or evil desires of wicked persons. I retired



and fell asleep. At ten minutes to three o'clock in the morning I had this vision: I saw an angel all in white by my window and another angel kneeling on my bed by my baby. She was all in white and was lovely to look upon. She smiled at me and bowed her head, and I was left alone again. I said to my Heavenly Father, "This has strengthened my faith; now I know you will take care of me." He has done so up to this present time, and has blessed us in many ways, not with riches. I never desired to be rich. I would rather be poor as I am and give God all praise, honor and glory for his loving-kindness and tender mercies. It is my prayer that he will help me to keep faithful to the end.

Mrs. William Rathbone.

Sister Bertha Emslie, of Keosauqua, Iowa, one of the isolated members, writes that she is "still in the race," but that she misses the fellowship of brothers and sisters in Christ. She says: "For over 30 years it was my privilege to meet with the Saints at all times and seasons and take active part. Many were the blessings enjoyed under the administration of the Holy Spirit. I had been in the church several years when my greatest experience came to me. For twelve years I had suffered with an internal affliction. In the summer of 1906 I became worse and was in bed for most of the week. The doctor said an operation was the only remedy. My husband urged that I have it, but I refused and said I would go to the church and be administered to. We were living in Seattle and we had no church building, but were meeting in a hall a few blocks from our home. On Sunday I dragged myself to church. A strange brother was present. He was a patriarch. He, with three other elders, laid their hands upon me and Patriarch Keeler offered prayer. He had prayed but a few moments when he began to prophesy. He said I should be made well from the soles of my feet to the crown of my head. Immediately my body seemed to be full of light. I almost sprang to my feet, and although I had to drag myself to the service because of weakness, I felt like my feet had wings going home. My trouble was not immediately cured, but gradually, day by day, got better. A short time after this I received a strong intimation that I was to be terribly sick. Why this was to be I was not permitted to know, but was given the assurance that I would entirely recover.

"In November of 1906 we were called back to Iowa by the death of my father-in-law, and the day after his burial I was stricken with internal hemorrhage. Doctors tried everything, but to no avail. My arteries were drained of blood, but I lived on. I was stricken Monday morning and was still living on Wednesday morning when taken to the hospital. By all laws known to doctors I should have died before Tuesday morning. The elders administered several times but there was so much skepticism in the house their prayers could not prevail, but I knew, and I would tell them that I would not die. Finally the evidence was given to Bro. Mintun that no matter whether I was taken to the hospital or not I would get well. They took me to the hospital and one of the doctors remarked that he could not understand it unless God was in it. While I was so low and my

husband was sure I would die, he sent a telegram to Seattle. The Saints there met in prayer meeting, and in that service they were told that I would be healed and would stand again in their midst and testify of God's goodness to me. Bro. Keeler was also given the evidence that I would go through that dark hour but would come through. This happened over thirty years ago, but I shall never forget that wonderful expression of God's love and care.

"It seems to me the Advocate gets better and better. This last one was grand. May God greatly bless all of his workers there in the center place and elsewhere. Wish I could meet with you.

"Have never seen in the Advocate any notice of a missionary being near here, but if any chance by this way will be glad to see them. With best wishes to all."

Mrs. D. A. Emslie,  
Keosauqua, Iowa, R. R. No. 3,  
November 15, 1937.

Grain Valley, Mo., Sunday, Nov. 14, 1937.

Dear Sister Sheldon: It has been several months since I wrote. I have been enjoying the good articles others write for the Advocate. When I receive my paper I usually sit down and read most every line, and I feel like I have been to a good testimony meeting. Now I want to bear my testimony of God's loving-kindness to me.

In the year 1918, while I was yet a widow, my mother and I were living in Independence. Mother was also a widow. I worked in an office, while mother kept house in the two rooms we called home. One rainy night we attended a group prayer meeting at the home of Sister Ada Koehler. Not many were present on account of the rain, but God fulfilled his promise to meet with even two or three who are met in his name, and we enjoyed a good, spiritual meeting. Just before the close of the meeting, Sister Koehler arose and at once I felt the power of the Spirit rest upon me, and I knew she was going to speak in tongues. Only the Spirit could have made this known to me. She spoke for a few minutes in the most beautiful language I have ever heard. I knew she was speaking to me although she was not looking at me. Then she turned to me and said: "Thus saith the Spirit, Sister Miriam: Because of your loving kindness and tender care for your aged mother you shall be blessed in basket and in store."

In a few months I met Mr. Mason, who is a farmer, and in due time we were married, and we moved to this farm. Each year I plant garden and my neighbors marvel at the way my garden produces while theirs do so poorly. I never go to my garden in season that I do not find plenty for our needs. So God is still keeping his promise. He has blessed me in "store," or raiment, by sending me coats and dresses from time to time by the hands of some one who has more of this world's goods than I have. Of course these are not new, but are new to me, and only slightly worn, and I do not feel myself above wearing them.

You see I was only doing what I felt was my duty to my little mother in providing a home and food and



tender care, yet God saw my efforts and blessed me for it.

Your sister in Christ,  
Miriam Haldeman Mason.

Chicago, Illinois, December 17, 1937.

Dear Sister Sheldon: I am glad to add my few lines for the Advocate. I only wish I could send more in useful, loving thoughts. When I read the articles and letters by my brothers and sisters which seem so full of God's Spirit my little words seem empty. This is the season for wishing peace and good will to mankind, and may God's Spirit draw us into closer fellowship one with another in the coming year, and may we have a clearer understanding of His will concerning His work, and may the differences of man's opinion vanish, and we will be able to reap a rich harvest at the close of 1938 for God's kingdom is my prayer.

#### A Happy New Year

Hail the bright and happy New Year!  
Hopes of joys to come.  
Singing praise to Christ, our Savior—  
Will our work be done?

Let us seek to spread the gospel,  
Wherever we may be;  
Some poor, honest-hearted pilgrim,  
Perhaps its truth may see.

Trying hard each day to follow  
In the steps our Savior trod,  
Praying ever for his Spirit  
To lift our hearts to God.

Doing well each task before us,  
Though hard it be and drear;  
Not complaining of the burden—  
Success will crown the year.

Your sister in Christ,  
Irene Frishkorn.

#### LESSONS FROM EXPERIENCE

Attended a prayer meeting once in anything but the proper frame of mind. My heart was filled with anger, resentment and everything but the Spirit of God. I should have stayed at home, or put these thoughts away and not have taken them to the church. The congregation was singing the last verse of "Come, Thou Fount, of Every Blessing." I joined in the song, still nursing my injured feelings and paying no attention to the words of the song. I sang, "Here's my heart, O take and seal it," when the voice I've heard many times before that and since, in tones of thunder asked the question, "Is your heart in a condition to offer it to Me?" I realized I was offering God an insult to offer my heart to Him in that condition. It is recorded, "The song of the righteous is a prayer unto Me." Had God answered my prayer and sealed my heart in the condition it was at that time, I would have been a miserable creature. I repented at once, asked forgiveness, and have been very careful ever since.

Once attended a meeting in charge of a man and wife, both ministers. The congregation sang earnestly and loudly, "I'll go where you want me to go, dear Lord." At the close of the song the lady minister asked the question, "How many of you meant what you said when you sang that song, or were you lying to the Almighty?"

In 1914 attended a prayer meeting where the opening song was, "Jesus, I My Cross Have Taken." A brother sang in a loud voice, "Go then earthly fame and treasure, come disaster, scorn and pain." I shuddered as I heard him singing, wondered if he realized what he was asking. This brother and my husband worked on the same building. The next evening when my husband came home, he mentioned the brother's name and said, "His prayer was answered in a hurry." Last night he sang, "Come disaster, scorn and pain," and he fell off the building just before noon today and broke his arm in three places. When I saw him fall I thought of what he asked for in prayer meeting last night."

#### WHAT ONE YOUNG PERSON THINKS

Dear Advocate:

After reading, "Youth Makes a Plea," in the December Advocate, and being a young girl of seventeen, I feel urged to write on this subject. Are we young people so helpless and so dependent that we must have all temptations removed from our pathway by our elders, lest we fall? In the Bible we are told that if we do not yield to temptation, if we overcome our trials, and walk in the "straight and narrow way," we will have built on a firm foundation and have earned a good reward; but if somebody else does these things for us, our works will be as straw and chaff, and will be burned.

The moving picture show, if we feel and believe it is wrong to go to them, are we not self-willed enough, are we not men and women enough to pass on by the open theater door? If we are not, why should we expect our parents to hog tie us to keep us from entering, as that would be the only way, banishment of the theaters being impossible.

The cigarettes, liquor, polluted candy and so forth, if we have not character enough to choose, and choose for our own good, we would not abide by another's choosing.

The automobile, radio and all other inventions of today are just pieces of machinery made for the use of man, and if man will not use them wisely we must not blame the machinery. The automobile would not go to the dance of its own accord, neither would the radio bring programs to us that are not good to listen to if it were not for the hand that turns it on at such times.

Have we not as much as our parents had to go by? We have the Bible and the Book of Mormon. What hinders us from learning what the "straight and narrow" way is? Of course they can advise and warn us, but unless we listen, what good will that do? Our salvation lies with us, and our willingness to abide by God's will, and no other can earn it for us. We can either do right or wrong and we have to do the choosing.



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INDEPENDENCE ITEMS

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Our items were crowded out last month. Since last report our speakers have been H. E. Moler, A. M. Smith, J. E. Bozarth, Wm. F. Anderson, C. L. Wheaton, E. E. Long, Joseph Yates and Bro. W. J. Williamson of the Reorganization.

In the course of his sermon Bro. Williamson related an interesting experience he had in 1916. He had lost his wife, and he came to Independence for a time. Not having been in the church long, he expected to find conditions more Zionie in the center place. He became despondent and wondered if Zion would ever be established here and the temple built. One day these questions were troubling his mind in his room, down on the square, when he had an open vision. He was on the northeast corner of the temple lot. He saw the temple in process of construction. The ground was all covered with building materials, and men were busily at work. He observed that everybody seemed happy, seeing the speed with which the building was going forward, he wondered if the temple would be as substantial as it should be when, looking toward the west, extending from north to south as far as he could see, a vast army was marching into the city. He thought they were coming to fight against Zion and destroy the temple. He asked himself, "Will these walls be sufficiently strong?" At this moment he became conscious that some one was beside him and this personage said, "My servant, inasmuch as you will be faithful and perform the duties that will devolve upon you, your life will be protected in this temple and you will have an inheritance in Zion."

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The Clock of Life

The clock of life is wound but once,  
And no man has the power  
To tell just when the hands will stop,  
At late or early hour.

Now is the only time you own;  
Live, love, toil with a will.  
Place no faith in tomorrow, for  
The clock may then be still.

—Taken from "Gentlewoman," and sent by Sr. Cleveland.

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

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Are we going to let our parents do all the fighting for themselves and us, too, or are we going to shoulder our cross, become men and women, and fight the foe to Christ's cause? It all lies with us and our willingness to obey God's command.

With sincere interest,  
A Young Member.

BEYOND THE HORIZON

By Vida E. Smith Yates  
Every bird that sweeps the azure  
Of the drifting sea above,  
Carries line and weight for measure  
Of my Lord's unfailing love.

Every twilight star that's glowing  
Through the curtain of the night,  
His unwavering care is showing  
In the shadow, in the light.

Though my tear-wet eyes be holden  
To his purpose wide and deep,  
Yon horizon grey or golden  
Sweet surprises for me keep.

So I drink each cup believing  
Sometime, in a day to be,  
Measure from my Lord receiving,  
His full purpose I shall see.

Note: The word "holden," in the first line of the third stanza of the above beautiful poem, which we are reprinting because errors were made in the first printing of it, is used in the sense we find it in the Scriptures, meaning blinded. "But their eyes were holden that they should not know him." Read the stanza with that thought in mind, and the meaning will be clear.—Editor.

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THE OLD TIME RELIGION

By the Village Blacksmith

Many who listen to the radio have heard this song. The words run about like this: "The old time religion was good enough for our fathers and it's good enough for me." The following will be a short synopsis of the old time religion we find in the Bible, which God taught to Adam, Noah, Moses, Abraham, and the children of Israel; which the prophets and apostles taught, for God has but one religion for all people and all ages and "it's good enough for me."

The old time religion, in few words, was and is, the gospel of Jesus Christ. But in this and all other ages man has added to and taken from this old time religion. The best way to find out what it really is, is to turn to the Bible, and compare with the plan of salvation set forth there.

First, the definition of God; the Bible represents Him as our Father. He dwells in heaven. He is a personage of tabernacle, having form. He cannot, in person, be in two places at the same time. He is impartial and unchangeable. Love, mercy, justice, hatred of evil are attributes of His. The personality of God is one thing; his attributes are another. For instance, the Bible says that "God is love." That merely refers to one of his attributes. The Bible also says that God is a spirit, and shows that spirit has form. Before Jesus Christ took on a body of flesh he was seen by Nebuchadnezzar in the form of a man. See Daniel 3: 25.

God must have form, for we read that "God created man in his own image." (Gen. 1: 26, 27.) Paul speaks of Jesus Christ being "the express image" of



the "person" of God, the Father. (Hebrews 1: 3.)

For further proof that God in person is limited to space, read 1 Kings 19: 11: "And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire."

Like the rays of the sun, God's power and light are everywhere. That is what David, in Psalms 139: 8, had in mind when he wrote, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." Form and power are different. God has form, but his power is unlimited.

The old time religion of the Bible represents the God-head as consisting of three distinct persons, separate in body, but one in spirit. First, God, the supreme Father and Creator of all things. Second, Jesus Christ, his Son, who was born in the flesh of the virgin, Mary, in the image of his Father. Third, the Holy Ghost, the third person in the God-head, called in the Bible in the masculine gender—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things," etc. (John 14: 26.)

The Holy Ghost is another medium to convey God's messages to men in the flesh. He can appear and disappear, and has power to assume various forms. He descended upon Christ in the form of a dove after John had baptized him. (Matthew 3: 16.)

The outstanding principles of the gospel of Christ in this old time religion are first, Faith in the God of the Bible, as outlined in the above Scriptures.

Second, Repentance, reformation and restitution for all our sins.

Third, Baptism by water for the remission of sins. (Acts 2: 38.)

Fourth, Add to your faith complete surrender by obedience to the entire teaching of the word of the Lord, as outlined in the Bible.

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

By H. E. Moler

Continued from page 2.

was on the 15th day of May, 1829, that we were ordained under the hand of the Messenger and baptized.

"Immediately on our coming up out of the water, when we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass: And again so soon as I had been baptized by him, I also had the spirit of prophecy, when standing up, I prophesied concerning the rise of the church and many other things connected with the church and this generation of the children of men. We were filled with the Holy Ghost and rejoiced in the God of our salvation."

(To be continued.)

## EXTRACT

From a paper by Ollie DeLong

If we would assist in establishing the kingdom of God we can have no fellowship with the unfruitful works of darkness. Bitterness, malice, evil surmising and evil speaking must be put away. We must be kind one to another, tender hearted, forgiving, helpful. Let us "walk with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

"Unto every one of us is given grace according to the measure of the gift of Christ." Christ gave gifts unto men. What for? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith," etc.

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their minds," etc.

These are Paul's words as we find them in the 4th chapter of Ephesians, but they are just as applicable to us today as they were to those people in Paul's time. He continues:

"And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another."

When we put on the new man, we made a covenant to serve God. Did you ever stop to think that when you cheat or mistreat a brother or sister that you have done it unto Christ? "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25: 40.) Be careful, then, lest you offend God. "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." (St. John 12: 35.)

The more earnestly one desires to know the will of God, while living up to the light he has, the more light and truth from God will shine upon his pathway. The fact that one has evidence of his acceptance with God is no proof that he has all the light there is for him. If light is given to the righteous, such are the very ones who may expect advanced light to come to them, and to see new duties as they are presented to them by a study of the word of God. Such will not suffer strong delusions or believe in a lie, but will walk in the light. Those who reject light and truth, who reject instruction divinely given, for them, only darkness remains. But to those who gladly receive the light, more light will be given.

We have mirrors which reflect our physical likeness when we look into them; we also have a mirror which will reflect our spiritual character, but let us not forget to look into the mirror, or fail to remember what we see when we do look. James 1: 24, 26, will explain: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."



"If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

Proverbs 29:11: "A fool uttereth all his mind: but a wise man keepeth it in till afterwards."

Verse 20: "Seest thou a man that is hasty in his words? There is more hope of a fool than of him."

Proverbs 25:18: "A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow."

Proverbs 18:8: "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly."

Proverbs 24:29: "Say not, I will do so to him as he hath done to me: I will render to the man according to his work."

Matthew 25:40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Proverbs 16:7: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

As we look into the mirror of these Scriptural sayings, how many of them reflect your characteristics? And as you see yourself reflected, how soon will that reflection be forgotten? Let us get out our spiritual looking glass. God's word is full of reminders with which to compare ourselves, that we may determine what manner of man or woman we are.

### WEDDING BELLS

On Nov. 20th, at the home of the bride's sister, Mrs. Austin, near Sand Lake, Michigan, Miss Laura Aileen Macomber and Frederick Hoskins, of Rockford, Michigan, spoke the vows that made them husband and wife before a large number of relatives and friends. Elder Lewis E. Welch officiated, after which a bountiful supper was served.

The bride is one of our new members whom I baptized October 10th. Let us pray that this couple will have a happy journey through life.

L. E. Welch.

The Advocate wishes this young couple happiness and a long and useful life together.—Editor.

### The Danger of Complacency

"We felicitate ourselves on the fact that we have a perfect organization, patterned after the primitive church, a scriptural system of doctrine, and believe in the ancient gifts and blessings. On these points we are invulnerable in argument. Does this blind us to the fact that the church may be all right but that we may be all wrong? What about our own personal character and religious experiences? Has our religion laid hold upon our most profound emotions? It is of little value to be theologically correct if the streams of righteousness within are dried up."—Selected from Saints' Herald.

Some one says, "Cooperation, and not competition, is the trend of today."

"All of us make mistakes. Some of us pay for them, and there are some who make their mistakes pay them."

### LOVE IS HIGH, BUT DUTY IS HIGHER

#### Love and Duty.

The instrument of all helpfulness and service is love.

It is the means of all union, the cement of society, the fragrance of the soul.

Love is the essence of the law, the inspiration of life, the goal of all endeavor, the measure of all excellence. Love is perfection.

Love is the ocean whence come all refreshments, dews, and gracious rains, whither come all the tributaries and streams from the highest summits of the mountains.

Far be it from me to belittle the sovereignty of love. It is the splendid delirium of youth, and bathes old age in sunset beauty. It is the crown of triumph—also the solace of disappointment.

Love is the cup of enchantment that lends its iridescence to lowliness of toil; yet even the throne of empire is joyless where love holds not the scepter.

The songs of the nations are the minstrelsy of love, and Venus arising from the waves is a type of the tenderness as dainty as the tracery of foam, and as unfathomable as the deepest ocean.

Do we not know that the love between twain has made the home, and love of the land, the nation, and love of the divine, the perpetual sanctuary of religion?

What gravitation is in the material system, love is in the multitude of souls. Strong is this passion, creative, omnipresent; yet is it supreme? Is it great above all things else?

Is it the divine, the finality, the last word? Can we call it ultimate, blindly omnipotent over the finest of spirits?

Love is a relation, an affinity. It is infinite cohesiveness. But is it the high ideal? Can love alone guide us?

We may love evil, passionately, stubbornly. We may love error, vice, force, indulgence. We may love all that is unlovely. Love is a phenomenal power. But can a power so various in use receive the halo of consecration, crown the summit of all earthly aspiration?

For love is simply the greatest means in the world. It moves and melts men. It drives them to—what? It kindles them into—what? It is a passion earthly, or divine, for—what? Indeed there often arises a great struggle between love and—what? **DUTY! DUTY is the sacramental word.**

It is Duty, that dominates and directs pure love, and to whom love is the hand-maiden and minister.

The greatest thing in the world, the inspiration of life, the holiest and noblest of all words, is Duty. It is obedience glad and eager, to the highest law that makes man God-like.

Is Duty cold and austere? Then a mother's love is wintry and forbidding. Is it timid and inactive? Then the soldier dying on the battle field is a recreant coward. The fire fighter perishing in the flames, falls in the cause of Duty.



The nurse of lepers, the helper of outcasts, the martyr falling that men may rise, dying that many may live, give up the precious light of day for Duty's sake.

Above all else, above faith, above asceticism, above hysterical sentiment, above even worship, is enshrined the word Duty. Is it simple? It is as manifold as life.

Is it easy? It is a perpetual battle.

Virtue is glorious because duty is hard!

All noble things are difficult.

Where desire and Duty sharply clash, which shall be chosen?

Upon men's answer to that question hinges their eternal destiny.

—Rabbi Harrison.

—o—

### FELLOWSHIP GREETINGS FROM THE CHURCH OF CHRIST

To:—(Name to be inserted when poem is used.)

1

Sweet fellowship in life divine,  
Of grace, God's richest blessing;  
Nor time, nor space, thy love confine,  
We to Thee, our love confessing.

2

This is the fellowship we quaff,  
Our living souls partake no other;  
We spurn derisive Satan's laugh,  
While in this love we hold a brother.

3

To this fellowship of life today,  
The Church bids you welcome greeting;  
With and for you, we will pray,  
All, for your weal entreating.

4

Pure fellowship in life divine,  
Our songs revive the old sweet story;  
With you we drink the joyous wine,  
To tread the path from grace to glory.

J. E. Y.

When our local Churches are extending the right hand of fellowship to new members on being received, which is a beautiful practice, the foregoing lines are appropriate to be read.

—o—

“The God you worship carves his image on your face.”—Maud Royden.

—o—

“A picture tells more than ten thousand words.”—Chinese Proverb.

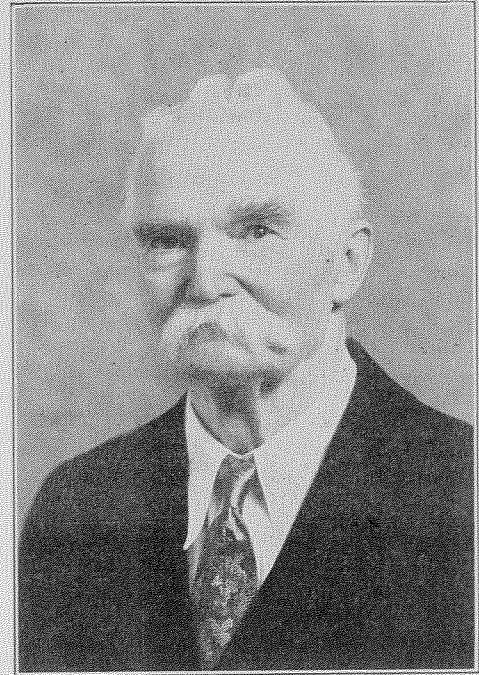
—o—

“Nature has a healing touch if we can get close enough to her and let ourselves feel her beauty.”—Mrs. Roosevelt.

—o—

“No one is sanctified until he has suffered.”

## WILLARD J. SMITH DEFENDS HIS TESTIMONY



The following statement was sent to The Voice of Warning August 27, 1937. Around the first of December we were notified that their Board of Publication had decided not to publish Bro. Smith's statement in The Voice of Warning. Bro. Smith therefore now requests that he be permitted to speak through the columns of the Advocate in defense of the testimony he gives in his pamphlet.

In addition to the statement that was refused publication by The Voice of Warning, he adds an addendum.—Editor.

To the Voice of Warning:

I have before borne public testimony to the fact that the fourth message as it appears in the “Word of the Lord” is not as it was told to me by Otto Fetting, himself. I have deemed it my duty to publish my testimony that it may be accessible to all who seek to know the truth, which I have done in my recent pamphlet entitled, “Fetting and His Messenger's Messages,” which may be had at the nominal cost of 15 cents per copy, by writing to the general office of the Church of Christ, Temple Lot, Box 472. In this pamphlet I also present the testimony of Samuel Wood, E. G. Law, Dr. Harold Miner, Robert Campbell, David D. Smith, C. L. Wheaton and his wife Angela Wheaton, all agreeing with me as to the way that Otto Fetting related the fourth message to them.

In the July Voice of Warning, on page 50, notice is given of action taken by the Fettingite quorum of Twelve, wherein the following statement is made:

“It so happened that Bro. C. A. Spilsbury had a copy of the Fourth Message, sent to him by Brother Fetting immediately after the Messenger had deliv-



ered the message, and this copy was checked over with the message as it is printed in the "Word of the Lord." There was found to be no discrepancy, whatever, between them; therefore, the following resolution was passed by the Twelve: Taking into consideration the pamphlet put out by W. J. Smith and C. L. Wheaton, we, the members of the Twelve (of the Church of Christ) present at this Assembly, having read a copy of the Fourth Message as written by Otto Fetting, and sent to Bro. Spilsbury the day said message was delivered by the Messenger, have found the quotation in the Smith pamphlet not reliable, and are misleading. Therefore we fully indorse the Message as printed in the "Word of the Lord."

W. P. Buckley, Secretary of the Twelve."

Since my testimony is denied in this pronouncement, as well as the testimony of the other witnesses whom I introduced, I therefore challenge Apostle C. A. Spilsbury to produce the letter written him by Otto Fetting, November 16, 1927, together with its encasing envelope, bearing the Port Huron postmark for that date, with his properly notarized affidavit to the truthfulness of the above statement published in the Voice of Warning, over the signature of W. P. Buckley, "secretary of the Twelve."

This can be sent to A. W. Bogue, Independence, Mo., authorizing him to send for J. R. McClain and Louise P. Sheldon to come to the office of the business manager, 822 W. Kansas St., and examine the letter, etc. The report, which may be made jointly or singly, shall be published in Zion's Advocate and in the Voice of Warning.

I think this is a fair proposition and in the interest of truth and right should be met.

Very sincerely,

Willard J. Smith.

P. S.—On the 5th of October I was informed by one of my Friends in Independence, Mo., that my demand that Spilsbury produce the letter together with the encasing envelope bearing post mark was unfair, as usually when letters are read and placed on file, the envelope is destroyed. I therefore withdrew that demand and substituted the following therefor:

"That Brother Spilsbury furnish the Fetting letter bearing date of Port Huron, Michigan, November 16, 1927, and containing the Fourth Message, and said letter is properly signed with Otto Fetting's name in his own hand writing; or, if the Message, independent of the body of said letter, was enclosed and properly dated and signed by Otto Fetting in his own handwriting, and properly sworn to by Brother Spilsbury, this will destroy the idea of any chenanigan having been wrought in its production."

Signed, Willard J. Smith.

#### ADDENDUM

Now I fancy I can almost hear some of my readers saying: "There is most certainly a falsehood somewhere, and we should like to know where it is." I therefore should like to say to all those who know me: I am now getting to be an old man. Have been living more than nine years on borrowed time, as I am well along in my eightieth year. For the last

four years I have been confined to my home—cannot go anywhere away from home unless I am taken in an automobile or some other mode of conveyance, and every indication reminds me that my pilgrimage race is nearly run; soon I shall be transferred to that wonderful realm where justice reigns supreme, and to the Judge of all the earth I must give an account for every word, whether spoken or written. I have been a minister of the gospel nearly all my life, and still hold ordination as a Seventy in the service of the Lord, and let me ask, Who among all the hundreds who have known me, and still do know me, would think for a moment, after calm consideration, that I would want to enter eternity and meet my God with a lie on my lips, when I know that "All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21: 8. I testify here and now that I have, in the relation of Fetting's presentation to me of the Fourth Message, written the very words that fell from his lips—the very words he told me the Messenger gave him that 16th of November, 1927. What reason could I have for representing it in any other way than the way he told me, for Fetting and I were like two brothers—so much so that we were frequently spoken of as "The Siamese Twins," and at that time we had never had even the least semblance of a quarrel or disagreement. That same morning that he received the Fourth Message I went home direct from his office and related to my wife that Fetting had declared to me that the Messenger had told him that "Al Smith in the coming election would be elected President of the United States." After I had gone out she related it to her next door neighbor, in consequence of which a jangle ensued, and my wife learned that her neighbor was a loyal Catholic.

Permit me now to ask what object I could have had in going to my wife and misrepresenting the message when, if published, it might have wrought disaster to him who was at that time one of my best friends? And what object could Brother Samuel Wood have had in testifying, before he went on his European mission, that Brother Fetting told him and Brother E. G. Law, of Toronto, that the Messenger said that Al Smith would be elected our next President? Why would Brother Law say, "If Al Smith should be elected President," etc., if nothing had been said to him about it? And what about Robert Campbell, Dr. Harold Miner, C. L. Wheaton and his wife, Angela, and my own brother, David? Did we all falsify? What could have been our object when we were all Otto's friends, and fairly carried him on our shoulders until he tried to rule and govern the whole church? It was then, and not until then, that I laid bare the facts about the fourth message before an audience of about 250 people, and I told the truth, as Bro. Wood testified before the whole conference. The additional testimonies of E. G. Law, my brother David, C. L. Wheaton and his wife, R. Campbell and Dr. Miner all support the statements that I have made. In justice to me I ask that those who really wish to know the truth about this matter will read my book wherein I show why I came to disbelieve in the messages and the messenger.

Willard J. Smith.

Port Huron, Michigan, 305 Thirteenth Street.



# ZION'S ADVOCATE

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## NOTICE

To the members and friends of the Church of Christ in Missouri and eastern Kansas, over which territory I have charge, I am prepared to take the active field. All calls for preaching should come to the undersigned, even if you prefer other elders. Send your requests to me.

H. E. Moler.

Holden, Missouri, 400 East 4th Street.

## CORRECTION

An omission occurred last month in the article, "That All May Know," on page 310, middle of the second column. The word also should come between have and been, making it read, have also been wasted.

## LESSONS FOR JANUARY

Lesson 1	The Gospel Mark: A Preview Mark 10: 35-45	January 2
Lesson 2	Preparing for a Life of Service Mark 1: 1-13	January 9
Lesson 3	Beginning a Life of Service Mark 1: 14-28	January 16
Lesson 4	Ministering to Physical Needs Mark 1: 29-45	January 23

## SPECIAL NOTICE

To to Churches of Christ, scattered abroad,  
Greetings in the fellowship of Christ:

Our attention has been called to the fact that members of the Church of Christ are being circularized with purported manifestations to Mr. Thos. B. Nerren, of Denver, Colorado, with the view of fostering a so-called protest against the recent action of the church relative to the Fetting messages.

Under the circumstances, we feel it our duty to advise you that Mr. Nerren is no longer a member of the Church of Christ, organized April 6, 1830, with headquarters on the Temple Lot, Independence, Missouri, having voluntarily withdrawn from the church, said withdrawal having taken place on September 7, 1936, of which due notice was published in the Zion's Advocate for December, 1936.

Lest members of the church be drawn away or be unduly influenced by this delusion into a heretical allegiance, by rebaptism contrary to the doctrine and practices of the Church of Christ, under the guise of still continuing in fellowship with the church in the hope of reviving and reinstating the Fetting messages as a rule of faith for the guidance of the church:

Therefore, be it known to all members of the church who are, or may be, giving assent to such delusions that by submitting themselves to baptism or re-baptism at the hands of Mr. Nerren or any of his followers, they do by this act sever fellowship with the Church of Christ, on the Temple Lot, and will no longer have representative rights or fellowship with us, as provided by General Conference and Referendum enactment.

Most sincerely your brethren in Christ,  
Members of the Council of Twelve,  
concurring:

- |                 |  |
|-----------------|--|
| J. E. Bozarth   | B. C. Flint                            |
| Wm. F. Anderson | A. M. Smith                            |
| T. J. Jordan    | C. L. Wheaton                          |
| R. M. Maloney   | Leon A. Gould                          |
|                 | Secretary of the<br>Council of Twelve. |

*Zion's Advocate*



« « « *Wishes You A Prosperous New Year* » » » » » » » »