

# 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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## IS MEMORY ASHES

By  
Vida E. Smith Yates

Oh memory, hear, I am calling!  
Come out of the past for awhile;  
Come blessed and sweet and enthralling,  
Come weeping, or wearing a smile.  
Not as "ashes"—nay, ye are all living,  
Some shadow'd and many full sad;  
And some are just mine, and are giving  
A something to me that is glad.

Some are fragrant, and oh, how soul feeding!  
Perfumed with affection's rich power;  
And bring me the things I am needing,  
Be it only "just for an hour."  
There are "shadows," but nothing that's  
"moulding;"

There are persons and places and days;  
There are losings and beautiful holdings;  
Critics, disappointments and praise.

You come very near what I'm living;  
You lead unto what I shall be.  
You are essence of all life's been giving,  
And you make this sentient me.  
Oh memories sweet! Keep abiding--  
Not "ashes" to drift far from me;  
Stay close, though my Day Star be gliding  
Far out o'er Eternity's sea.

## AN EXPERIENCE AND A RESOLVE

A decade ago, or thereabouts, a drive was made in the church to which I belonged to raise a staggering sum of money for the erection of a large structure. The drive was made on a per capita basis, the total sum desired being prorated among the various districts, and from the districts to the branches or local units, in proportion to the number of members. When the amount allotted the local to which I belonged was made known to us, it was found to be \$50 per head, counting every member of the local young and old.

As the injustice of the scheme dawned upon my mind, such a feeling of horror filled my soul that I left the house and paced up and down through the woodland in a seething ferment. I contemplated the unequal stations of the members of the church, and the inevitable hardships that would be entailed upon the poor, and the proportionately lighter burden that would rest upon the rich; for such a plan always puts the heavy end on the shoulders of the ones least able to bear it.

Here was a family in desperate straits, eight of them members of the church, which would mean a head tax (for it was nothing less) for the family amounting to \$400. Of the eight, one was a breadwinner, and there were other dependents also, beside those belonging to the church. I knew something of their condition; for that same year when two of the bare-footed boys were baptized, they drove home from the lake, put the boys to bed while their shirts dried; and, knowing that the overalls would not dry in time, the father took two old pairs of his pants, cut off the legs, hemmed them up, and took up the seams, so that the boys would have something to wear to the afternoon meeting to be confirmed.

As I contrasted these conditions with the families of the well-to-do and the rich, some with one church member and two or more breadwinners, some with two members both breadwinners, and placed their \$50 and \$100 allotments by the side of the \$400 before my mental eye, I called upon God to witness my high and white resolve to have nothing to do with the unholy and unjust procedure. For I had a premonition that my name would be presented as one to act on the committee to carry the plan into execution. And it was. The result of that drive, and the unyielding pressure brought to bear upon some who in their zeal had subscribed more than they were able to pay is well known to many. Thank God I had no part in it.

And today my high and white resolve is as firm and steadfast as it was then. I will never, so long as the present rotten system of inequality exists, countenance or condone, aid or abet a per capita collection, assessment, or pledge, fostered by any person, any people, any organization or church, for any purpose whatsoever. Such a plan is as far from the truth and right and justice as stygian darkness is from the brilliant noontide of a sunlit summer's day. Nowhere in the broad expanse of God's great universe, or in the reflection of the Divine Mind as I am able to understand it, do I find a hint that our giving should be based upon the number of dependents we have in our

families, whether the per capita assessment be much or little, and whether it be for local, general, or special purposes.

On the contrary, the will of the Divine Mind is reflected in the word of God. It has been presented often from our pulpits. It has been repeatedly sent broadcast through our church publications. There is no good reason for saying, "I don't know"; nor an excuse for a failure to comprehend.

To-day the world stands paralyzed before a "super-abundance." An editor of a rural magazine recently said, "We do not yet know how to manage this plenty our genius has made possible." And because they do not know how, they have resorted to a program of ruthless and criminal destruction, and numerous foolish and unbearable policies. And all the time there has been before them in the word of God the reflection of the Divine Mind that would solve the problem as simply as 1, 2, and 3. In fact, in a way it may be said to be 1, 2, and 3:

1. PRODUCE AND GATHER ACCORDING TO ABILITY.
2. DEPOSIT IN DISTRIBUTING CENTERS.
3. DISTRIBUTE ACCORDING TO NEED.

This was the reflection of the Divine Mind that enabled Moses to feed six hundred thousand men, besides children, and a mixed multitude that went up with them. It needed no waumpum, no gold, no silver, no currency, no captains of industry, no wizards of finance, no interest-mongers, no bond-peddlers, no taxes or tax collectors. These things are useful only to further the ends of exploitation and greed.

The set-up is simplicity itself. And yet the church in the past has cried for a Moses man (and the world is now echoing the cry), to lead us out of economic captivity. And why do we want a Moses man? Just to tell us that if we were not too dumb we could subscribe to three little rules: i.e., 1. Produce an abundance according to our ability; 2. Put it in the storehouses; 3. Distribute according to need; and everybody would have enough to eat; everybody would have enough to wear; everybody would be properly housed; everybody would have everything they needed, not in scarcity, but in abundance. What good would it do to have a Moses man tell us this, if we were too dumb to take his advice? Paul said, "He that gathered much had nothing over; and he that had gathered little had no lack." --2 Cor. 8: 15. That was the way the Divine Mind directed Moses to provide for the multitude,-- a simple plan that can be easily understood by man, woman, and child. Would he direct a Moses man differently today? No. Then why howl for one?

At the risk of being tedious, let me call attention to some well-known scripture:

**John the Baptist, Christ's Forerunner:** "Oh generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance." **The Multitude:** "What shall we do then?" **John:** "He that hath two coats, let him

impart to him that hath none; and he that hath meat, let him do likewise."--Luke 3: 7, 8, 10, 11.

If that would make a christian of a viper then, it will today.

Jesus, to the exemplary young man who came to Him for advice: "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me."--Luke 18: 22.

He gave a like invitation to the sons of Zebedee, and they left all and followed Him. The rich young man might also have been his minister upon the same terms, but he declined.

"**The Kingdom of Heaven** is like unto a man that is an householder "who hired men into his vineyard, and when even was come he called them in and gave them their hire, "every man a penny." The reflection of the Divine Mind in heaven.

**The Lord's Prayer:** "Thy kingdom come. Thy will be done in earth, as it is in heaven." Equal distribution, based upon need. How many millions have prayed that prayer, and did not mean it? Are still praying it. Is it carelessness, or hypocrisy?

**Jesus Feeding the Five Thousand,** did not segregate the bankers, the railroad magnates, the captains of industry, and other white collared gentlemen, and say, "Give these four times as much as others, and twice as much as they can use"; and to the farmer, preacher, and day laborer, "Give these only half as much as they need." But he gave every one all he needed, and **nothing more.** "And they did all eat, and were filled."

**James the Lord's Brother:** "Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low." Equality! brought about by production according to ability, and distribution according to need. The solution to the mighty problem that confronts the world! There is no other. God never intended that a man's ability to provide for the needs of himself and family should be measured by the amount of waumpum, or gold, or silver he may have gathered, or any other medium that could be cornered by the crafty. That is man's colossal blunder. Conditions in the world today are the result of that blunder.

**Latter-day Revelation:** "It is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low."

The Lord's brother was right then.

"For the earth is full, and there is enough and to spare;"

Yes, and the wise (?) men do not know what to do with the excess!

"Yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

A viper! Along with Dives!

"Let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you."

Can you produce one single good reason why the Lord should want your family to be provided for on a level below mine? No, you can not. Then what right has any one to reverse it, and argue from the other standpoint? None whatever. Let us be honest with ourselves, with God, and with our fellows.

**Christian Exemplification Of This Teaching:** "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." "And the multitude of them that believed were of one heart and of one soul, neither said any of them that ought of the things which he possessed was his own; but they had all things common." "Neither was there any among them that lacked; for as many as were possessors of lands and houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet: and distribution was made to every man according as he had need." Acts 2: 44, 45; 4: 32, 34, 35.

The sons of Zebedee were among the number; the rich young man still a viper.

"And they had all things common among them, every man dealing justly, one with another. And it came to pass that they did do all things, even as Jesus had commanded them." "They had all things common among them, therefore there were not rich and poor, bond and free." "And surely there could not be a happier people among all the people who had been created by the hand of God." "They had become exceeding rich, because of their prosperity in Christ." Book of Mormon.

And we may have that happy experience by observing the three little simple requirements that will bring us out of captivity into the glorious freedom of Zion's glad day: 1. Produce abundantly, according to ability. 2. Gather it into the storehouses. 3. Distribute according to need. These are fundamental. The details by which it shall be worked out are secondary, as the means to an end.

With these simple rules in operation, there will be no "forgotten men;" no forgotten children. All will be amply supplied. Then let us put the whole law into operation; not a make-shift; not a half-way measure. And when we do, the love of neither men, women, nor children will wax cold because inequality abounds.

For my part, I would prefer to suffer under the present system of Gentile damnation, than to suffer under some make shift plan that the church might adopt, that would put the heaviest burdens upon the ones least able to bear them, and that could never bring satisfactory results.

If God requires the full consecration of the talents of his ordained ministry, can any sane reason be adduced why He does not require in the same full measure the consecration of the talents of the husbandman, the artisan, the professional man, the day

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## COOPERATION

Among People Of All Religions,- And Of None

By Elder W. F. Yates

According to my promise, I will give an account of a cooperative movement here.

We have given much time to this movement here in San Bernardino, California, for about two years. Prior to that, there were activities covering a period of about three years, which all led up to the work we are now doing.

San Bernardino is the county seat of San Bernardino County, said to be the largest county in the United States. In the height of the depression there were literally thousands here with no income whatever. They were told they could not expect employment, for there was none. Of course this meant that if they wished to be obedient to law their loyalty should cause them to be willing to lie down peaceably and starve. But humanity being what it is, does not do just that way. People who in the past had declared their steadfastness to the common capitalistic interpretation of law, began to show after the passing of weeks that their pink attitude was becoming quite red. Unemployment organizations were springing up like mushrooms, composed of perplexed and bewildered humanity. There being no work, there was nothing to do but ransack the cupboard for the available crumbs, and continue to attend the meetings of the various organizations proposing to do something about this mass hunger.

Of course there was the usual amount of patriotic support of the economic system which has brought about this terrible condition, and this support came from the economic masters, and was echoed from the mouths of those who still had jobs. These patriotic citizens asserted that this unusual clamor of the common folk was due to a supposed insidious influence from Moscow. It was claimed that great sums of money from Moscow were being covertly spent in this country to "corrupt the workers." Then when the banks began to close, the papers said it was caused by the awful influence upon this country being exerted by Russian Communism. Those who still had some property, or income, or employment, stood with the press in its affirmations that American labor was being thus corrupted. But as many business people who had felt quite secure soon discovered that they could not sell goods to an unemployed population, they too began to put in an appearance from time to time at the meeting halls of the unemployed. At first they would be seen far back in the rear seats. Next they were noticed to be several rows of seats further forward. Smiles played upon the faces of observers as they noticed the economic color transformation increase gently toward the pink, and even swinging sometimes rapidly toward the red. Finally these individuals who had started attendance in the rear seats of the unemployed mass meetings would even reach the rostrum, there to blaze forth with the others with pink to red oratory, according to the stock of supplies or means for supply of the home larder. The Syndicated newspapers soon began to

use more soft words in dealing with the situation. They even admitted a little later on that these masses of unemployed had been brought to this condition through no fault of their own. The papers even went much further. They suggested that charitable institutions, churches, etc., should gather from stores and farms food stuffs that could not be sold, and do their Christian duty in distributing it to the hungry. Soon those organizations began to do so. Ambitious ministers out of a job caught this distribution of wilted vegetables bug, and appeared in the highways and byways with loud voices. Some of them had formerly declared Christ with much fanaticism. Now they declared Christ, and with even a smattering of the gospel. To hear them, one would think they had arrived at the supreme moment of their lives, either to become graciously popular with the public, or to sink into oblivion.

But soon the wilted lettuce, cabbage, and skimmed milk flowed in, in great abundance, on the waves of the **charity dole**. This continued until sore dissatisfaction with its pig-feeding methods and standards grew apace. The city finally grappled with the situation. Where state law had set the price for common labor at 50 cents per hour, the mayor gave 25 cents, and paid it with rice and with the cheaper varieties of starchy foods mixed up with the wilted cabbage and carrots.

Then the New Deal came into the picture, and it saved the day for a breathing spell. Charity and local government became less conspicuous in the matter. As their part in the dole performance faded out, the usual accusations rumbled forth, accusations, charges of misappropriations, etc. Some ministers who were involved quit their pulpits and disappeared. Some seemed to pray louder than ever, and others quit attending church.

For a while it looked like that for the first time in history all the publicans and sinners were in the church, for they flowed to those community gathering places during most of their waking hours. Those gatherings of the unemployed were a form of church, too, for indeed their meetings were devoted to the clearing away of false ecclesiastical rubbish, the false respectability in high places, and the pious hypocrisy which had for so long been putting veneer embellishments upon the economic system which had at last betrayed the masses of men into the very pits of poverty and desperation. They desired further to see where false piety and sanctimonious fanaticism commences, and where it leads to, and to glimpse if possible the kingdom of God, that is to add all things. In this search hundreds did get a glimpse of the kingdom for the first time in their lives, but they will have to be fed upon milk, for the meat of the whole truth pertaining to that kingdom is still too strong for them.

At this stage of the story the writer was occupying as financial secretary for an organization of about

five hundred unemployed. Every indication was that the force which had brought this movement into being was of the American Federation of Labor, to perhaps control local votes. For when speeches were made upon the floor for mass cooperation, they were always referred to the policy of this Craft Union.

It became more clear as time passed that the people and their leaders could not walk together. For when the workers suggested that the carpenters might go out and build farm buildings needed by the farmers and share his product for their pay, the leaders said, "No"! They said go out and demand \$1.00 per hour! And that too, let it be remembered, when the farmers were unable to pay cash, because their credit was also gone. The writer felt justified to attack this unsympathetic position, and declared for a program wherein the unemployed should go forth with a willingness to serve anyone who had need of their service, and that they should take wood, food, eggs, butter, milk, anything that sustains life, for their pay. That they should establish a Store House and bring all the surplus products into it for their families and for others. But rigid Craft Union leadership said "No" to this, too.

So, without the usual war of words that we have seen in such clashes between certain leaders and the people in the past, the people here simply bolted the convention and "took a walk."

Thus they politely deserted their would be director-leaders, and left them wondering how next to try for supreme command. Once or twice more after that an attempt was made to hold meetings and to regiment the people to planned dictatorship, but said self assertive leaders had only to stare at empty seats. Church was out, so far as their economic ministry was concerned. By the way, this method of simply taking a walk when uncompromising differences arise, should be encouraged. Those in the right can walk to themselves; those in the wrong can do likewise. Finally the line is thus drawn between the right principles and the wrong, and can be the more clearly seen. Where the righteous come to the necessity of bolting the convention and of taking a walk from those who would dominate by the supreme control of tyranny, or by a goodmeaning but mistaken egotism, they always take with them all of the Church that is worth while.

The next week found us in a "church" (if we may call a social organization to demonstrate the truth a church) to ourselves on Court Street. The house was packed. Where honest questions and honest answers in our former meetings had been as a small stream, in this they were as a flood. Why, in a land of plenty and a land that boasts of its churches and its civilization, can impudence say to thousands, "You can not work; you can eat only of the crumbs!"

One old, played out worker at the back of the hall answers: "God created work; cut each other's hair - exchange service with each other."

Another answer by a woman: "I am washing my neighbor's clothes; I must disregard the rule set up to prevent me, which provides that none but the licensed laundry can do it; I had rather obey God than man! God said, 'Serve Ye One Another.'"

Say, this church was getting interesting. We were reminded of the influences which caused the so called respectables to persecute the Christians, after Christ's time. But we should not be blind to the fact that these self poised respectables, or the monied and ruling elite of our time, are not interested in scrutinizing Christians of our day as they were when the Christians were persecuted in former times. There is a reason. It is that there is not enough real Christianity in our professed Christians of these times to make their churches and organizations very dangerous to the institutions of Satan. But even now, wherever people not only preach justice, but organize for practicing it, persecution will soon arise, for there is nothing that threatens institutions of evil in this world as quickly as that men begin to practice equity and justice and real brotherhood among themselves. Any people who will preach and practice economic justice even now, will soon open the way for others to see and accept the fullness of the gospel.

The writer speaks before these gatherings here only occasionally. The spirit of democracy prevails among them in great measure. I know of no jealousies as to who will speak, no undercurrent suspicions of thought against others, such as sometimes impair peace and harmony in human associations. The poor, and some who lack in ability of expression, are heard with interest in what they have to say, and with cheers and smiles. It seems clearly understood that all are entitled to consideration and if the thought is grappling with practical problems, that is the main thing. Some of the expressions naturally emerge from unfortunate, darkened, regimented lives. They are glorying in a dim, but delightful and increasing ray of light.

It would make this document too long to go on and relate all the stages and changes of thought experienced by these folks before they were settled to a more peaceful plan of work. They wrote to Los Angeles and got in touch with an organization known as **The Unemployed Church**. Some young man came over and organized them. Its method was to form communities for much needed work, and to seek every means to obtain that. Where the water companies would turn off the water for lack of payment, families still had to have water. So, committees went and turned it back on. When others were evicted for lack of payments for rent, they carried back the furniture and set up housekeeping again. They had marches carrying banners with their demands and problems inscribed upon them. Long lines of these people carried mouldy vegetables to the city officials to allow these gentlemen a peep at the result of a hundred years of religious professionalism and sanctimony. One committeeman declared he was not fond of this kind of diet, but that after returning home to see the mice in front of his cupboard with tears in their eyes, he had eaten some of it and tried to call it good.

No doubt some who read these lines will think that some of the doings of these people are rather peculiar for one to present in connection with religion. But before we condemn them entirely it might be well to consider the statement in the Holy Writ that he who

will not provide for his own house is worse than an infidel.

When everything else was considered these people looked to the **Constitution** of the country for some ray of hope. Some thought that it has mostly been interpreted for the benefit of the special privileged classes, and for the enemies of the mass of the citizenry. Others thought it was an instrument to be used and applied both as to the peoples need's in the time of "depression," but also in times of **Oppression**.

"All right," said another "Let's apply it, what does it say?"

Some one who held some leaves from a history book, pointed out the words: "Life, liberty, and the pursuit of happiness."

"That's enough! that's enough for now!" cried another: "if we get water and carrots enough to sustain life, we'll let the pursuit of happiness rest awhile."

But how to keep out of jail, and at the same time get any degree of life and happiness while the Constitution was being tested, seemed to be the problem.

This common need for water for domestic purposes for which the water companies could not now collect, had been brought to the attention of the authorities; so when a group with wrenches would go and turn the water on, the officers stood afar off and made no arrests. Well, the Scriptures foretell a time to come when some will stand afar off, and even tremble when the events of that time take place.

Present world prospects are that there will be some trembling before that day. However, in some of these water cases, arrests were made. They were not arrested upon direct charges of helping themselves to the water. That would have been too glaringly seen as cruel treatment of poor who needed water. So they would arrest upon such charges as "digging up the street without a permit," etc. etc. Water company lawyers at the trial would ask a witness to raise his hand and swear to tell the whole truth, etc., then watch him closely, and when

he attempted to tell the truth, object quickly and thus prevent the truth from going into the testimony. It doesn't seem hard for a learned lawyer to evade the true meaning of the constitutional rights of men for "life and liberty" when he sets his head to it.

Amid all this prolonged conflict these poor people just had to keep on getting water and food from somewhere, and some of it many had to have served to them in jail. But there was not much liberty in that, to say nothing of the happiness part.

This made it necessary to appoint more committees to visit and comfort the prisoners, to supply them with books etc., and to try to assure them that they still had some friends. These committees had also to arrange for the care of the dependants left in the homes of some whose only crime had been simply the pursuit of life in the only ways that seemed left open to them. The unemployed church did this kind of work for those in prison and for their families, and I never knew of their doing it for other than simple, humanitarian purposes. No religious motive was ever mentioned. They did not even seem to know they were doing a religious act. Such simple services have shaken nations in the past, and may do so again. When religion is mentioned to these, they seem to get the idea of something that is mere sentiment and emotion and impractical talk. Yet when I saw the good deeds these people did for oneanother, this Scripture came to my mind: "I was hungry and ye gave me meat, I was sick and in prison and ye visited me." The deeds of these people and the simplicity of their service gave that Scripture a new meaning to me. I know now who are the natural benefactors toward common human suffering of humanity. And as peculiar as it may seem, according to the Scripture we have referred to, those benefactors will inquire in that great day, "When saw we thee hungry, and naked, and sick, and in prison?. Then they are to be told," "Inasmuch as ye have done it unto the least of these, ye have done it unto me," etc.

Continued next month

## BAPTISM

By Apostle B. C. Flint

Among religious teachers and church organizations, the subject of baptism has held a prominent place during the entire course of the Christian era. That it still occupies a place in a study of the Christian religion is very evident despite the fact that, generally speaking, no unanimity of understanding has yet been reached. This condition can arise from only two causes; first, it could be due to the fact that present day Christianity does not properly represent Christ, or is without authority to do so; or second, the Bible is not sufficiently clear on the subject to make a unanimity of understanding possible.

We would doubtless be regarded as uncharitable were we to say very much about the first proposition, so we will leave that and turn our attention

almost entirely to the second, and leave the reader to judge whether or not, by this brief treatise, we have vindicated the reliability of the Bible as a correct exponent of the subject. If we succeed in that, may it not be logical to conclude that the other proposition is also answered, at least indirectly?

In this endeavor we will at once assert boldly that baptism in water is a principle of the gospel, and that the Bible teaches that a compliance with this principle is essential to salvation. Paul, in Hebrews 6:1-2, classes baptism among the "principles of the doctrine of Christ." In 1 Peter 3: 21, occurs this language: "The like figure whereunto even baptism doth also now save us, \* \* \* by the resurrection of Jesus Christ."

These texts are sufficient for a beginning and warrant us in affirming it is a principle of the gospel, and that it is essential to salvation. We will further call attention to the fact that it occupied a large part in the last commission given by the Christ just prior to his ascension into heaven. No one would try to contend that Christ has ever returned to earth and revoked that commission then given to his disciples. If not, is it not logical to insist that if we can learn the terms of that commission, and the object intended to be accomplished by it, that we will have committed Christ the Master to one side or the other of this question? And that is just what we intend doing. Hear him! "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." (Emphasis mine. B. C. F.) Matt. 28: 19-20. In the preceding 18th verse, Christ announces that "All power is given unto me in heaven and in earth." Hence that power is still reserved in his hands, which being true, and baptism being included among the "all things" taught by Christ and in turn enjoined upon his disciples to be a part of their teachings subsequent to his ascension, and the statement occurs that he and his teaching were to be "alway even unto the end of the world," the question at once arises, will I be teaching the "all things" that Jesus taught, if I fail to include baptism as a saving ordinance in my preaching? And if not, will I be correctly representing Christ, or will I be misrepresenting him? In Rev. 22:18-19, we are told of some terrible punishment that will be visited on any who "add to" or "take from" the things written in the Word of God.

That present day Christianity might be guilty of just this kind of neglect, and so show that they were not authorized to represent Christ, we call attention to Christ's own warning in Matt. 24: 4-5, where speaking of his second coming and of the end of the world he says; "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Hence we fearlessly assert any man or institution today that teaches that baptism is a non-essential to salvation, we care not how loudly he may assert the fact that Jesus is the Christ, does just that thing; he deceives the people and himself, too. We will go even further and include ourselves in this statement that if ANY ONE seeks to, in any way, set aside ANY of the "all things" that Jesus commanded to be a part of the plan of salvation, they are guilty of not only misrepresenting Christ, but they are driving one nail after the other into the cross of popular opinion whereon Christ is crucified today, and the divided condition of Christianity today is evidence of such crucifixion. A striking example of this came to us while working as a missionary among the Iroquois Indians in Canada. We found there groups representing various Christian denominations, and we also found adherents of the primitive Indian religion. With considerable logic these latter went to their brethren who had espoused the white man's creeds and said, "The white man comes to us with

many churches. Which one is right? Don't the white man know? It is better for us to stay as we are, because we are one."

Having committed Christ to the principle of baptism we will proceed to commit others whose authority no one will question. In Matt. 3: 13-17, we have the account of Christ's own baptism at the hands of John the Baptist: "Then cometh Jesus from Gallilee to Jordan unto John, to be baptized of him. But John forbade him, Saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven saying, This is my beloved Son in whom I am well pleased."

First, we want to notice that Jesus says here that he, himself, the immaculate Christ, could not fulfil "all righteousness" without being baptized in water, by the servant of God. And if he couldn't, being the Son of God, what shall we say of the presumption of men today, ministers of religion, who assert that THEY can? But we want to call attention to the fact that we now have three more witnesses to the necessity of baptism as a saving ordinance. They are God, the father, who so emphatically indorses his Son's act of obedience to this law of the gospel; the Holy Ghost, who comes to confirm the Son in his act, and John the Baptist, whom the scriptures inform us was to be a forerunner of Christ, and in this connection we will further commit him to the principle of baptism. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1: 4.

Next we will call as witnesses the twelve apostles whom Jesus chose to be his ministers to go to all the world as his representatives. Acts 2: 38 "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The 14th verse of this chapter tells us that Peter spoke as the representative of the Twelve. And it was all indited by the wonderful outpouring of the Spirit received on the day of Pentecost, because this was the occasion.

Next we have Paul, who was not one of the original Twelve, but who became an apostle later to fill vacancy, the apostolic office being a perpetual office, when the Church of Christ exists properly. Paul was a Pharisee, and a bitter opponent of the Church of Christ, until he was converted in the miraculous way recounted in Acts 9: 1-19, when he was on his way to Damascus to persecute the saints, and Christ commanded him to go "into the city" and he would be told "what he must do." And coming to another of Christ's witnesses, Ananias, there in the city, here is the thing he was told he "must do." "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts. 23: 16.

These are only a few of the many scriptural wit-

nesses we might call, but let us sum up and see the result, thus far.

<p>For Baptism as a saving Ordinance          God the Father          Jesus the son          The Holy Ghost          John the baptist.</p>	<p>Against Baptism as a Saving Ordinance          Only modern doctors of divinity, and not a single scriptural witness.</p>
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The original twelve apostles of Christ.

Paul, a subsequent apostle.

Ananias, the baptizer of Paul.

To these might be added Phillip, Apollos, Cornelius, and many others, but their indorsement will appear when we discuss baptism in a general way. Besides, this treatise is not intended to be exhaustive. It would become too lengthy.

What is Baptism?

It is the third principle of the gosple, and we have shown and will continue to show, was for the remission of sins, and that there is NO OTHER Scriptural means for such remission. But it will first be necessary to show that there are two very essential pre-requisites for baptism in order that baptism may be effective and accomplish this end.

The first of these pre-requisites is Faith; "Without faith it is impossible to please Him: for he that cometh to God must believe that He is and that He is a rewarder of them that dilligently seek Him." Heb. 11: 6.

It is very evident that faith is the groundwork of all activity. It is one of the first impulses that swells our bosoms and continues with us until death. The next moment is ours, only on the principle of faith. The farmer plants the seed in the spring, but it is the eye of faith that visualizes the harvest. Not a single activity among men or nations, but what is predicated upon faith that results will follow. So mankind, having heard of God and learned something concerning Him, faith is engendered, and the scriptures tells us that: "Faith comes by hearing." Rom.10: 17. So having heard, we realize that we came from God, and that we should be like him. We are also made to realize that we are out of rapport with Him, and this causes us sorrow, which brings our thoughts to the next pre-requisite of Baptism and that is the principle of Repentance, which is defined in scripture as a godly sorrow and a desire to forsake sin and make restitution. Nothing else is true repentance.

So, having faith in God and having truly repented of our sins, our next step would naturally be to find a means of having our sins remitted, and it is here as the third principle of the gospel, that the law of Christ provides the washing of regeneration, in the waters of baptism. And as we have already seen, Christ himself complied with it. In fact, had he not done so he would have become a breaker of his own law. We have already furnished a number of scripture quotations showing baptism to be an ordinance whereby man's sins are remitted or washed away.

We find no other means provided anywhere in Christ's teachings.

This thought, however, raises a question; How can water wash away sin? This question is relevent and, if we are correct concerning baptism as a saving ordinance, there should be a scriptural answer, and we believe, there is one. Some, however, have thought the answer is found in the statement of John that: "The blood of Jesus Christ, cleanses from all sin," and so reject baptism. We agree so far as the "blood of Christ" being the cleansing medium, but this thought brings another question, and that is: How, or by what means, are we to apply the blood of Christ? We think the answer is found in the very text; 1 John. 1: 7 Let us read it all: "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." So if we wish to apply the blood of Christ, we must do it by: "walking in the light as he is in the light." We will do the things he did. We will follow in his footsteps, and HE complied with his own law by going to John the Baptist, and demanding baptism at his hands. It is the act of obedience to Christ that brings the remission. Or stating it another way: when Christ himself went down into the waters of baptism he, by that act, sanctified the water for this same purpose to everyone who would obey that law. Hence, when we go down into the water and accept baptism at the hands of one authorized to perform that ordinance, the blood of Christ meets us there in the water, and our sins are washed away. Furthermore, since the gospel is for all mankind, and Christ's death on the cross made atonement for the sin of the world, and in him alone is salvation, his own obedience would be retroactive and would equally effect all who yielded obedience to the gospel, even clear back to the morning of creation. An illustration of how obedience thus operates, we have a very interesting story in the Old Testament, in 2 Kings 5, where Naaman, a Syrian nobleman, was afflicted with leprosy, and having been induced to visit the prophet Elisha, was told by this man of God to go and dip himself seven times in the river Jordon and he would be healed of his leprosy. The story informs us that he did as required, but that it was NOT until he had come up from the seventh dipping that the leprosy was gone. Will some one tell us how water could wash away his leprosy? No, all will agree that it was obedience that did it. The same is true of baptism.

Continued next month

#### CHANGE

The garish day, bird songs, joy, and then, anon,  
 Bright flowers close, tints fade in moonlight wan;  
 Then silent darkness struts the stage till dawn;  
 Earth trembles, fear strikes even breasts of brawn!  
 Time tells the hour, day breaks, the night is gone,  
 When sad-faced sorrow smiles, the evil spawn  
 Flees far away and Fates, now flatering, fawn.

Alice Sutton McGeorge  
 1121 West Randolph  
 Enid, Okla.



## THE WHAT WHERE and WHEN COLUMN

Elder Clarence L. Wheaton

(Address your questions to me at 204 West Sea Avenue, Independence, Missouri. If personal answers are desired, please enclose postage, as funds for such purposes are limited for your missionary.)

Our question this month deals with the ownership of the Temple Lot. This is a controverted point that always commands interest.

**Question:** By what right does the Church of Christ hold title and possession to the Temple Lot Laches or Purchase?

**Answer:** This is a question which bobs up ever so often when brethren of the different divisions so often when brethren of the different divisions ference, and though volumes have been written on the subject, yet it seems there are always some who think they can give an interpretation of the court findings that will prove their claims of "title" while the Church of Christ holds "possession" by laches, or "squatters rights." The best answer to this question is given by quoting the statement of the historian of the Reorganized Church as follows:-

"When they (the Church of Christ, C.L.W.) removed to Independence, Missouri, **They bought up, as the opportunity offered**, some of the lots belonging to the block originally dedicated for the building of the Temple, **including the site for the temple.**" (Reorganized Church History Vol. 3, page 644.) (Emphasis mine. C. L. W.)

Yet our brethren of the Reorganized church persistently quote the decision of Judge Phillips given in the Circuit Court for the Western District of Missouri, to support their claims, in spite of the fact that a higher court, the United States Circuit of Appeals of the Eighth Circuit, reversed this decision, and upheld the Church of Christ, not only in the possession of the property in controversy, but sustained its title to the property as well, and that not upon the grounds of laches as claimed by these brethren.

A review of the opinion of this court shows that in handing down their decision, the Appellant Court said of the Reorganization's claim, "They did not have sufficient equitable interest, howsoever acquired, to support their claims,"\*\*\*\*\*

Thus the higher court recognized that our claim was based upon the fact that we "bought up, as opportunity offered, \* \* \* the site for the temple," therefore, our title was found to be secured in an adverse claim to that shown by the Reorganization.

We give herewith the findings of the court as it was summarized by it: "\* \* held that a complainant asserting an equitable title to land could not maintain a suit in chancery to enforce it and recover possession from occupants who were alleged in the bill to be without any title, legal or equitable, to the land, and therefore occupied as mere trespassers."

The Reorganized Church claimed title under a quit claim deed from the Cowdery heirs to George A. Blakeslee, which was executed in June 1887,

whereas, the Church of Christ claimed title to the property by virtue of purchase from persons who had acquired possession through the title acquired by James Pool from the heirs of Edward Partridge, and later vested in John Hedrick prior to 1869.

Concerning the title under which Pool claimed possession of this property, the court further stated, - "The title thus asserted by the defendants (the Church of Christ, C.L.W.) under the Pool deed of May 5, 1848, is the same paper title, so far as the record discloses, under which every lot of land lying within the 63 acre tract originally owned by Edward Partridge is now held by numerous persons, who during the last 30 years have settled on the tract and have erected improvements thereon. Moreover, it is the only record title that was generally recognized as conferring any interest in said tract of land for more than 40 years before the suit was instituted," (This suit was instituted in 1891, C.L.W.) Relative to the claim of laches, the Court said; "we conclude, therefore, that in view of the open denial of the trust (trust from alleged Cowdery heirs acquired by the Reorganization. C.L.W.) for more than twenty years, (by the Church of Christ and many others who claimed title under the Pool deed. C.L.W.) the Reorganized church has acquiesced too long in the assertion of adverse rights to be now heard to complain, even if we should concede that they were not guilty of laches."

The court did concede the claims of laches, but gave their verdict to the Church of Christ on the grounds of valid title by purchase and deed.

Another angle to this question is, that in spite of the fact that the Church of Christ holds valid title by purchase, sustained by the highest courts in the land, yet it does not claim to be selfish in that possession. I refer to the position occupied by the church wherein it considers itself in the light of a custodian" under this trust. A custodian holds possession of property for another. As such he determines the use and disposal of it. In this instance the Church of Christ is the custodian of the property under God. He it is, who is the real party to the ownership thereof, and as custodians, this Church of Christ, and no other, shall determine who, and under what circumstances a temple shall be erected upon it to the glory of God, in harmony with the provisions He has made in committing the trust.

Our Reorganized Church brethren recognized this fact in 1918, when they entered into the following agreement:

"Agreed, that the branch of the Church of Christ on the Temple Lot, which was presided over by Elder Granville Hedrick and his successors, shall be continued, and that **no change shall be made in custody of the Temple Lot.**"

Such right of custody is further protected in the deeds the Church of Christ hold, as Deeds of Trust, which provide:

Continued on page 48

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

By H. E. Moler

Upon their arrival they found the Whitmer family very anxious concerning the work, and very friendly towards Joseph and Oliver. Thus we see again how wonderfully God was opening the way before them for the accomplishing of the work they were called to do. They continued to board and lodge there according to arrangements, and John Whitmer, in particular, assisted them very much in writing during the remainder of the work.

In the meantime David, John and Peter Whitmer, Jr., became their zealous friends, and being anxious to know their respective duties, desired with earnestness that Joseph should inquire of the Lord concerning them. He did so through the means of the Urim and Thummim and obtained for them in succession the following revelations:

"1. A revelation given to David Whitmer, in Fayette, New York, June 1829.

A great and marvelous work is about to come forth unto the children of men; behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

2. Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: Yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

3. Seek to bring forth and establish my Zion. Keep my commandments in all things; and if you keep my commandments, and endure unto the end, you shall have eternal life; which is the greatest of all the gifts of God.

4. And it shall come to pass, that if you ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things which you shall both hear and see; and also, that you may declare repentance unto this generation.

5. Behold I am Jesus Christ the Son of the living God, who created the heavens and the earth; a light which can not be hid in darkness; wherefore, I must bring forth the fulness of my gospel from the Gentiles unto the house of Israel. And behold thou art David, and thou art called to assist; which thing if you do, and you are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen."

1. Revelation given to John Whitmer, in Fayette, New York, June 1829.

(Book of Commandments Chapter 13.)

Hearken my servant John, and listen to the words

of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone: for many times you have desired of me to know that which would be of the most worth unto you.

2. Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

3. And now behold I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father, Amen."

1. A revelation given to Peter Whitmer, in Fayette, New York, June 1829.

(Book of Commandments Chapter 14.)

Hearken my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone: for many times you have desired of me to know that which would be of the most worth unto you.

2. Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments.

3. And now behold I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father." Amen.

Here, in Seneca county, they found the people generally friendly, and disposed to inquire into the truth of these strange matters which now began to be noised abroad. Many opened their houses to them in order that they might have an opportunity of meeting with their friends for the purpose of instruction and explanation. They met with many from time to time who were willing to hear them, and who desired to find out the truth as it is in Christ Jesus, and apparently willing to obey the gospel, when once fairly convinced and satisfied in their own minds. And in this same month of June, Hyrum Smith, David Whitmer, and Peter Whitmer Jr., were baptized in Seneca Lake, the two former by Joseph, and the latter by Oliver. From that time forth many became believers and some were baptized while they continued to instruct and persuade as many as applied for information.

Continued next month

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**BE A BOOSTER FOR THE ADVOCATE**  
.....

Editorial

**What the World Needs.** One of the parables of Christ tells about an evil servant who beats his fellow servants. Whatever special application this parable was intended to have, we are often reminded of it these days as we listen to the criticism and ridicule one hears or reads because national leaders have not delivered us out of our troubles and set us on the highway to prosperity. Men are looking for some miraculous panacea that will continue to use the same old methods of Babylon and continue along in the same old ruts of selfishness and bring about contentment and security. Impossible!

No word in the English language has become more odious than Taxes. Yet we are reminded of remarks made by Burris Jenkins, a noted preacher of Kansas City, two years ago. He said he knew of no other way of helping the needy than by taxation. "Those who have must give to those who have not," he said, adding, "There simply isn't any other way of doing it."

A famous English writer who has been visiting in this country does not like patching up the old economic system. He hopes our nation will produce a man who can devise an all new system. It does not occur to the dissatisfied that they do not have to look to the future for a deliverer. He came two thousand years ago, but the Christian part of the world, so called, has only partially grasped his message, and that is the trouble with the world today.

Earnest men are sincerely trying to find a way of bettering living conditions for the masses, and we dislike to hear their efforts spoken of slightly. It is one of the hopeful signs of the times that there is an awareness of the injustice of our social-economic system, and that there are men who are applying themselves to finding out where the trouble lies and trying to provide some remedy. It isn't a thing that can be done in a month or a year, or a decade. We owe a debt of gratitude to public servants who faithfully try to serve. The responsibility that rests upon them in such a time as this is tremendous. They need and should have our intelligent support and prayers.

They are trying to do what human wisdom, unaided by divine inspiration, can not accomplish. This is evidenced in the fact that while there is plenty of faultfinding and derisive criticism, precious little is offered of a definitely constructive nature. The deliverer for which men are clamoring would be nothing short of a prophet, and God has sent a prophet in our century with the same plan his Master brought two thousand years ago, but it was too simple on the one hand, and too revolutionary on the other. Its underlying principles were unselfishness, love, brotherhood. Nothing new, or strange or wonderful. Its philosophy is summed up in the parable--

"What man among you having twelve sons, and is no respecter to them, and they serve him obediently,

and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just."- Doctrine and Covenants 38:5.

The world needs the kingdom of God, but it does not know it. Hard experience will force the realization upon men who can be taught. It is the privilege and the mission of the Church to point men to Christ's way of bringing peace, security and happiness to the world. A wonderful field of opportunity awaits a ministry whose minds comprehend the breadth and scope of their commission, and whose hearts are afire to take the angel's message to men everywhere and extend the invitation to help in the building of Zion.

BRIEFS

Our front page poem is the latest from the pen of "Sister Vida." It was written in December and sent with a letter to her husband. Bro. Yates perceived the beauty of the poem, and sent it to the Advocate with the comment, "it is a classic." We are sure all lovers of poetry will agree that it is a gem.

We regret that space does not permit of giving all of Bro. Wilber Yates' interesting article on cooperative efforts in the West in this issue. Look for the rest of it and the best of it next month.

The sermon by Apostle B. C. Flint on baptism is also continued, but it accommodates itself nicely to such an arrangement because it is divided into topics.

We have been asked if Bro. C. L. Wheaton wrote "The Missionary's wife," in the January number. He did not.

A correspondent would like to see more letters from the members. So would we. Notwithstanding the splendid articles and sermons that appear in the Advocate, letters from the members are missed. That ought to encourage those members who have never written a letter to their church paper to do so. We hope we shall have a generous response. Everybody likes letters and testimonies.

AN EXPERIENCE AND A RESOLVE.

Continued from page 35

laborer? I defy you to produce one. And all must share equally, according to needs, in the benefits to be derived from the consecration of such talents, both temporal and spiritual.

A Brother.

## LET US GO FORWARD

By James E. Yates

Question: Should the people of the Church of Christ have the right to approve or disapprove all measures of general church business before they become settled rules of procedure?

Ans. Yes, that is our present rule in the church, and there is no other way to obey the scriptures that teach that the business should be done by the "VOICE OF THE PEOPLE."

Ques. Is there any other church that thus gives to the whole people deciding vote upon the business of the general church?

Ans. None. This Church of Christ, having its headquarters on the Temple Lot, in Independence, Missouri, is the only church on earth that passes its business measures by **Referendum** for a decision of "yes" or "no" by all its people.

Ques. Can this method of obtaining the "VOICE OF THE PEOPLE" obtain results that are perfectly satisfactory in every respect?

Ans. No, not in our scattered condition; but until our people are gathered, the **Referendum** plan is the only way possible to prevent the limited wisdom of the few from over ruling the larger wisdom of all.

Ques. If our ministers' Conference proposes some measure, or nominates some officer for appointment, but which measure or nomination would when presented to vote, be overruled by a negative vote of all the people, what action can thus be taken to fill the vacancy or emergency (if any) till the next vote by all the people can be had?

Ans. An emergency measure, or an appointment to fill some vacancy which is necessary, until the action of the whole church can be had, must be provided temporarily, by the Apostles. That is part of their responsibility. For "God hath set in the church first apostles," as declared in the scriptures. Less than such emergency responsibility by the Apostles, would violate the law of God, and would in time bring about apostasy, or chaos, or both. For example. see the history of a "Father" or "Pope" set over the apostles in the early church and of "First Presidency" set over the Apostles in latter days.

Let the people of the Church of Christ not make the mistake of voting to give up their rights to say "yes" or "no" on all measures of general church business. That mistake could be made innocently, but it would be dangerous to the spiritual liberty and freedom of the church. This Church of Christ has made progress in the vital matter of **church government** - has made progress beyond all others in applying the **safeguard** scriptural plan for the government of the church by the "voice of the people." God has enabled the church to do so. In His wisdom and by His written word, let us with humility and faith continue to press forward.

By no means should we ever again submit Christ's Church to that terrible danger of being ruled over and governed by any one man, nor by any few men, only. When we vote to revise any of

## COME OVER AND HELP US

The old Macedonian cry "come over and help us" has come to us in the recent months from our brethren across the big waters, from the Eastern continent. My heart goes out in sympathy for them in their isolated condition from the church and its missionaries.

Three Years ago the Church of Christ, notwithstanding its limitations, endeavored to respond to that call, and arranged with Apostle B.C. Flint and his good wife to undertake that difficult mission. They very reluctantly consented to make the effort and sacrifice necessary to carry out the appointment, notwithstanding the ominous war clouds that were hanging over the land. In their preparations for the task, they imbibed the spirit that was to accompany them, and would brook no discouragement, though there were many, besides the war scare, to hinder.

That this mission was a success, no one can doubt who are acquainted with its results. While it was not practicable for them to remain indefinitely, Brother Flint has kept in touch with that mission, of which he is still in charge. While they did not reach Germany, by correspondence he has made converts in that country who have expressed a desire for baptism. Now what shall we do? There is no one to finish the work. One brother writing to the office manager, one who is liberal in his contributions to the finances of the Church says, "Do you people want to keep all the good things for yourselves, and let us starve?" Words to that effect. I say no, we have no such desire, but conditions are such at present, unless we have the assurance from those who can help, we could not undertake the task. We have the men, if we only had the means. That is my excuse for writing this. Now saints, what do you want to do about it? I have not consulted with any one about this matter, but I feel assured that if we had the means, the appointment could and would be made during the April conference. I am in close touch with the active men of the church, who are at present making sacrifice for the church, and I know they are much concerned about the progress of the work. Let me make this suggestion; let all who are interested, both in America and Europe, write us at once, and let us know if you are willing to respond to the above call, and what you are willing to contribute to it.

One brother, a P.W.A. worker, said he was willing to give a dollar. Let us not be faint hearted, or afraid. The Lord wants brave soldiers in his army.

Your Brother in the faith,

J.R. McClain.

our present rules of the general church, let us be careful and sure that any change we make for improvement shall still scripturally safeguard all the rights of all the people. The word of God and the leadings of the Holy Spirit point the Church of Christ to the **Royal Highway of God**. Let us all press forward in that way.

## FROM THE MAIL SACK

Sister Margaret C. Collin of Skewan, Wales, sends renewal for the Advocate, and asks that the balance of her money order be placed in the temple fund. She says that she feels it is part of her duty to help in the erection of the temple of the Lord. She is a widow, but is glad to do her "bit." She says "I look forward to the Advocate. I enjoy every moment while reading of what others are doing in the vineyard. We have lovely meetings here every Sunday, also prayer meetings Thursday nights. We are endeavoring to do our bit in furthering the gospel here in Skewan. Several are interested, and I believe, with a little patience, we will have them with us shortly."

The sister wishes "our dear little paper every success" during the year, and extends a Happy New Year to all the saints.

Sister Ellen Badgerow, of Placerville, California, writing Feb. 2nd, says she was very touched by reading "The Missionary's Wife," in the January Advocate, and she intends to give 50 cts each month as long as she lives to help the self sacrificing women who give up their husbands that the gospel may be preached. Her daughter is going to do the same. A Reorganized sister came in to see Sr. Badgerow, who is confined to her bed. Sr. Badgerow handed her the article to read, and she gave 50 cts. Sr. Badgerow hopes that "every saint of Christ who reads this will, if they can, donate 50 cts each month, and send it to Bro. McClain for the unselfish wives of the missionaries.

Mrs. (Sr.) Whiteside, of Trinidad, Colorado, under date of Feb. 5th, sends renewal of her subscription to the Advocate and writes Bro. McClain that she hopes to send more soon. She says, "Our dear church paper grows better each month, and I feast on every word."

"The Old, Old Path," by dear Sister Vida Yates, brought happy memories to me, as it was sung, by my request, as each one of my family, four in number, entered the waters of baptism into the Reorganized church, at Marion, Illinois. My husband, John L. Whiteside, passed away November 1, 1937, after an illness of seven years. He was deeply religious and enjoyed nothing so much as when given an opportunity to explain the restored gospel to Catholic and Protestant, alike. Having no church privileges here has been a great trial to us. I am very lonely after so many years of companionship. One son, John Jr. and one daughter Ina (Mrs. Ivan Casey), remain and are a great comfort to me.

May I have an interest in your prayers, and I hope to meet with you some time. May God bless you all, his chosen remnant, in the building of the temple, and in every effort put forth to build up his work."

Houston, Mo., Feb. 6, 1938

Dear Brothers and Sisters in Christ: Just a little news from Oak Hill, near Houston. Bro. Bozarth was with us a little over two weeks. Preached for us every night that the weather would permit; two services on Sundays. Also held two meetings in the home of Mrs. Bates, whose son Wesley was crippled in a car wreck. I believe much good was done in the meeting and prayer service in their home. We also had communion service and partook of the sacrament in the home of Sister Starks. We organized our Sunday school and had our first meeting last Sunday, Jan. 30th, with 33 present. Have prayer meeting every Wednesday night. We feel much spiritual good was done in the community by the coming of Bro. Bozarth.

My wife and I are now in this faith, and we sincerely wish the prayers of all, that we may be faithful to the end.

Your brother and sister,  
Mr. and Mrs. Paul G. Mercer.

Elder H. C. Snook, of Aberdare, S. Wales, writes Bro. McClain, sending a lengthy article from the "Daily Express," which he would like to see published in the Advocate. The article is written by the editor of "The National Message," a British magazine published in the interests of the British Israel movement. We have written the editor of the National Message, asking a number of specific questions. If we receive an answer, our readers may hear more from us on this subject at a future date.

Bro. Snook writes that the work is quiet there, owing to the exodus of saints from South Wales years ago, which gave the work a set back from which it has not recovered. Bro. Snook does not say, but we suppose the saints had to leave because of lack of employment.

Bro. Leon A Gould writes that "Sr. Vida's" account in the January Advocate of how she came to write "The Old, Old Path" "was of unusual interest."

He also enjoyed Bro. George Buschlen's experience in the February number. He says, "How true it is that those who will not hear the prophets will not believe though one rise from the dead and speak to them once they are wedded to their idols."

Wellston, Ohio, February 14th, 1938.  
Editor Zion's Advocate:

The dear little Advocate has reached me again, and as usual it is packed with good things. But I do not see as many letters from "The Mail Sack" as I would like to see. I love letters from the membership everywhere, and those wonderful sermons, editorials,

news items, and the history of the church written by Bro. Moler--God bless him.

Bro. Moler and dear old Bro. Anderson are the only ones of the entire Church of Christ (Temple Lot) whom I have ever met, unless Bro. C.E. Bozarth and wife still belong.

Just recently I defended Apostle Moler from a malicious tale, and the church from another. It was some one who, from his professed calling, should not say these things, and should regard us all as brothers.

Some say the Advocate is getting better. Well, if it gets much better I don't know where it is going to get that way. We have in our editor one who is capable and efficient. In the splendid work she is doing she is not alone in her own strength.

And the "What, Where and When Column," by Bro. Wheaton--I hope he will continue this column, because it is very helpful and instructive to most of us. That sermon by Bro. James E. Yates in the October Advocate, "Satan's Secrets to Master Mahon," and the one by Leon A. Gould in the February paper, "Apostasy Then and Now--" men who can present the truth like that and have no fear of doing so--well, such men look to me as big as mountains. Sermons like these are needed now within the Restoration, at a time when so many are willing to bow the knee in worship of other gods, the while they claim to teach from the two books that we can not serve two masters.

There are no church people nearer to me than those at Morgantown, West Virginia, a distance of nearly a hundred miles, I think. When one is isolated and afflicted, too, so that one cannot get anywhere, there is not much to write about. I cannot earn anything to help with the temple, the storehouse or for offering of any kind. God knows I want to do it. Neither have I access to any of the elders to call upon in my affliction.

So the Advocate means a lot to me, and I look eagerly for its coming each month. The picture group taken of the saints at the Independence reunion--we knew only one in the group. My companion picked out Bro. H. E. Moler, close at the left end and well back.

Will close, asking you all to remember me in prayer.

A brother in gospel bonds,  
Sam. W. Tucker.

Just as we are about to go to press we receive this word from Bro. Yates: "Brother Overcast and I are having some fine experiences in meeting the people in this southland."

Just as we go to press three letters are handed us from which we have only time and space to make excerpts.

Bro. John Dingle, of Cornwell, England, sends tithing, a contribution to the temple building fund, and renews his subscription to the Advocate. He

very much liked Sister Vida Yates' account of how she came to write "The Old, Old Path." He commends "Power House of the Church," by our young Bro. Rolland Sprague, and observes that we can not pray too much. "The Missionary's Wife" elicits considerable comment from him in which he expresses his views very decidedly about church members who would permit the missionary's family to suffer if they knew it. He thinks the European people are neglected in the matter of missionaries, that America gets them all.

Bro. G. M. Moore of Weir, Kansas, renews his subscription to the Advocate and sends an additional dollar as an offering. He says, "I do not have opportunity of attending meetings of the Church of Christ and when I get the church paper I usually read all the articles before stopping. I think the paper is getting better, or it seems that way to me; the last issue always seems better than the one before. I read with much interest the letter from Bro. R. G. Newby of Spokane, Washington, and I hope that I, too, may be able to do more for the cause of the restored gospel, for it is in the service of the Master that men and women develop Christ like attributes."

Bro. and Sr. Burns, of Detroit, Michigan, ask the prayers of the saints for their son, Clyde, 12 years old, who is quite ill with bronchitis, and express their desire of being worthy of the Lord's blessings, and hope to be ready when Christ returns to claim his people.

We are sorry to learn that Bro. Morgan is in the hospital, and has to have more of his leg taken off, yet he is cheerful, we are told.

The information is also conveyed that Sr. Rachel Smith of Port Huron, Michigan is some better, but that Bro. Willard is not so well.

Kind remembrances are sent to our aged Bro. Madden, of Independence, with "best wishes and prayers" for all the saints.

#### Missionary Notes

Apostle James E. Yates, accompanied by Elder J. T. Overcast, have gone on a missionary trip through the Southern states.

Apostle C.L. Wheaton writes, Feb. 9th: At the present time I am holding a series of meetings in Phoenix, Arizona. Attendance not so large, but there are several interested investigators present each night. We have, among others, the pleasure of having in attendance at these meetings Apostle Thurman Furnier and his wife, of the Bickerton division of the church. They are very fine folks, and are quite interested in the historical and doctrinal aspects of the Church of Christ. I spent the afternoon with them a few days ago, and by comparison of notes in a friendly way, we found that we had much in common. I look forward to still other friendly exchanges of views with them before I have to leave this place. He has promised to visit us during the conference this spring. I am sure our members will show these good people every consideration and hospitality.

Under date of Feb. 5th, Apostle J. E. Bozarth writes: "Five weeks ago I left home for Houston, Mo. Stopped at Highpoint school house and preached at 11 A.M. Fifty seven were present. They wanted me to stop there on my return, so after holding forth at Houston almost three weeks I came back, accompanied by elder Wm. Postma and his son Jonny. Bro. Postma spoke in the morning and I in the evening of the last Sunday in January. From Highpoint we came to Collins, Mo. on Monday, and started services Tuesday night. There was a good interest both at Highpoint and Houston. At the latter place we held some meetings in the home of Mrs. Stella Bates. Her son Wesley was in a car accident about six months ago in which he lost his right leg and the other was broken and badly mashed. It is still stiff in the knee so that he can not use it. Mrs Bates and her son are both interested and no doubt both will be baptized in the near future. Some insist on my coming back to Highpoint in the spring to hold more meetings, and one man told me that there were at least five who would be baptized then.

I don't know when we will close here (at Collins), but can't stay longer than the 14th, for that is the limit for the old car tags, so will have to get the car in by that time.

We organized a Church of Christ Sunday school at Houston. Supt., Bro. Paul G. Mercer; Asst. Supt., Elder Wm. Postma; Sec., Sr. Anna Keeney; pianist, Alzada Keeney; chorister, Bro. Mercer. May God bless their efforts in Sunday School and church work. We have a good bunch of people there. The school teacher seems to be deeply interested.

Bro. Foster is superintendent of the Sunday school at Highpoint.

Three days later, Feb. 7th, Bro. Bozarth writes: Elder Postma and I closed our services at the Vinehall school house Sunday night. We had a good day Sunday, long to be remembered. Bro. and Sr. Foster came up from the Highpoint neighborhood and brought Bro. and Sr. Denham and Mr. and Mrs. E. Lonza Ganawa with them. We preached at 11 A.M. and had Sacrament in the afternoon. Several spoke and we had a joyous time together. In the evening at 7 o'clock Bro. Postma preached a good sermon. We are to start meetings tonight at Bro. L.M. Serrett's home, because there are some over there who can not attend our meetings here. We have both enjoyed the Spirit to a marked degree in our sermons.

May God bless all who read our little church paper.

Independence Items

Bro. McClain is very much improved in health. He testifies of having received a great blessing when he was administered to at prayer meeting Wednesday evening, February 2nd.

Sister Margaret Cleveland is doing nicely. We visited her and found that the report that had come to us was not correct. Her hip was not broken, but her

ankle. It will be some time yet before she can stand and walk, but as usual, she was in good spirits and looking on the bright side. We found her reading her Bible to a fellow sufferer.

Our sacrament meeting Sunday morning, February 6th, was an enjoyable session. One talk that was especially impressive was that in which the brother suggested that we needed the Urim and Thummim through which to receive the mind and will of God concerning the building of the Temple and other matters. It would inspire confidence because it would be more difficult for the human to get in, and there could hardly be a question as to which faction the Lord had chosen then.

Mrs. Katherine Deleski and her son Walter, of Phoenix, Arizona, were welcome visitors at our sacrament service. Young Bro. Deleski took part in the meeting.

Sunday, February 13th, Bro. R.B. Trowbridge was the speaker of the morning hour. Notes from his sermon will be found elsewhere.

Bro. J.R. McClain spoke in the evening. Relatives and friends paid him the compliment of attending to hear him. He spoke of prophesy relating to the Jews, showing how it is being fulfilled, and that in the restoration of Palestine to its former fertility, its deliverance from the oppression of the Turk, and the gathering back of the Jews is afforded a sign of the latter days that give promise of the not far distant coming of Christ, always an inspiring subject, encouraging hope, that all that has been spoken by the prophets will come true.

February 20. Apostle A.M. Smith, who is in town a few days on a visit, was the speaker of the morning hour. His theme was the uncompromising nature of truth, and the positive, definite requirements of the Gospel.

At 7:30 P.M. another apotle, Wm. F. Anderson, discussed the chaotic condition of society and the increasing need of the children of God getting together and manifesting greater devotion in the service of the Lord. church.

We are hoping for a good conference. The world needs the church so much, today. Men are grappling with problems that will never be solved only in the kingdom of God. The time must come when the church will arise and shine.

L. P. -S.

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# ZION'S ADVOCATE

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### PASSED ON

John Newton Cox was born Nov. 25, 1856, at Holly Springs, Marshall county, Mississippi. He was taken sick April 6, 1937, and was confined to his bed until his death at 10 A. M. October 1, 1937. Being isolated from any branch of the Church of Christ, his funeral was conducted by Rev. Welch and Rev. Pollard of the Baptist faith. He was buried in a new addition of the little county cemetery at Old Cedar creek church, about three miles from his home in Dalby Springs, Texas. Bro. Cox was baptized into the Reorganized Church January 25, 1905, by E. A. Erwin, and transferred to the Church of Christ, Temple Lot, July 7, 1929. A Mr. Pickens, the mail carrier on Route 1, which takes in the locality where Bro. Cox lived, wrote a friend that there was a large attendance at "Uncle Newton's" funeral. "He was a good friend of mine," Mr. Pickens said, "and a good man, ready and prepared to go."

We are indebted to the kindness of Bro. J. C. Christensen of the Reorganization, a friend of Bro. Cox's, for furnishing us some of these items. We are without information as to Bro. Cox's family. His wife passed on before him years before, and he lived alone. The missionaries stopped to see him when they were in that part of the country. He read the Advocate, and wrote to its columns a few times. He wished for association with the people of God. He will have it now, and be isolated no longer.

### Correction

Two errors occur in "Apostasy Then and Now," in the February Advocate.

Page 20, column 1, 27th line from top of page, the word "regarding" should be "rendering."

In the continuation of the article on page 27, second column, the first line of the sentence at the top of the column is omitted. It should read: Salvation by faith and the vicarious atonement" etc.

### Notice to Local Churches.

In accordance with the rules governing, the Quorum of Twelve will meet two weeks before the an-

nual Conference of the Ministry convenes, which will therefore be at 10 a.m., March 23, 1938, to provide for the tentative program for the ministers' Conference, and to consider such matters as may come before them. Pastors and secretaries of locals having matters of interest to the general church, or recommendations to the Quorum, should forward them at as early a date as possible, that proper consideration may be given. Prior to March 20, address the secretary at Bemidji, Minn. After that date, in care of Box 472, Independence, Mo.

Leon A. Gould, Secretary Quorum of Twelve

### Annual Conference.

The General Conference of the Ministry of the Church of Christ will meet on the Temple Lot, Independence, Mo., April 6, 1938, pursuant to action of the last Annual Conference; 10 o'clock in the morning being the usual time for the first session. Being a conference of the ministry, it is desired that as many of the priesthood be present as possible. Members are also invited to be present to add spiritual increase to the social and preaching services, and to take their part in the discussion of matters that may be under consideration in the business sessions.

Those wishing to make arrangements for lodging, etc., would do well to write to Bishop J. R. McClain, Box 472, Independence, Mo.

L. A. Gould, General Secretary.

### ....THE WHAT WHERE AND WHEN COLUMN....

Continued from page 41

"\* \* \* All persons who have, or who may hereafter dissent from this Church of Christ, by withdrawal or otherwise, or who have been or shall hereafter be separated at any subsequent period by excommunication from this said Church of Christ, shall be a forfeiture, and shall have no claim of right, title or interest whatsoever, either in law or equity, in the aforesaid real estate specified in this deed."

So it is, that through this custodianship, the Church of Christ, through its constituted acts and agents, shall determine the use of this sacred trust, therefore, those who desire to assist in the building of the temple upon this site, must conform to the provisions this church stipulates.

Further information on this subject can be found in my tract, "That Interesting Spot of Land West of the Court House," and in Apostle A. M. Smith's tract, "History of the Temple Lot Deed."

### LESSONS FOR MARCH

Lesson 10	March 6
Mark 6: 1-13	
Lesson 11	March 13
Mark 6: 30-44	
Lesson 12	March 20
Mark 6: 53-56; Judges 13: 12-14; 1 Corinthians 3: 16, 17; Romans 12: 1, 2.	
Lesson 13	March 27
Mark 7: 1-13	