

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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Our state correspondent for Michigan is the daughter of Elder John Jenkins, of Wales. She writes that the work is moving along nicely over there. Every year they take a Sunday school trip to the beach and spend the whole day. They rent a big bus or as many as they need to accommodate the crowd. The above is a picture taken just after they landed at Porthcawl for their annual outing this summer. The bus in which they made their trip is seen just back of them.

BAPTISM: IT'S PURPOSE

THE CONSOLATION OF ISRAEL

TWO YOUNG PEOPLE ANSWER

PREPARATION

EDITORIAL

FROM THE MAIL SACK

Baptism : It's Purpose

In the beginning of the Christian era, two babies were born who were to play important roles in the redemption of the human race. The elder of the two was to prepare the way for the other, and in course of time John the Baptist came to the people preaching and saying that he was sent to make straight the paths for the One who would come after him. See Matthew, 3rd chapter. This prophet warned the people to turn from their evil ways, and he preached to them baptism of repentance, saying that the One who was to follow him would baptize with the Holy Ghost and with fire.

Fire is a refining force, also it is a destructive force. In the gospel scheme, the fire of the Holy Ghost is a refining, purifying process. Water is symbolic of cleansing, and the Lord promised that those who would be obedient to this command should have their sins remitted. It is not that there is virtue contained in the water to cleanse the spiritual man, but because of obedience to divine instruction, with faith in the promise of a remittance of sin through the gift of the Holy Ghost, the purifying force, that is figuratively spoken of as fire.

Later, Jesus came to John for baptism. John demurred, saying that he had need to be baptized of his Master, but Jesus insisted that it was necessary to fulfill all righteousness. Surely it is not necessary to prove that Jesus was not a sinner. He was baptized to show the necessity of keeping the law, by setting an example. That his act was pleasing to the Father was attested when the heavens opened and the Holy Ghost descended upon him. The Holy Spirit is promised to the obedient follower, who will do as our Example did.

Following his baptism, we find the Christ teaching new birth as necessary to become a citizen in the kingdom of God. When Nicodemus asked how one who was old could be born again, Jesus answered: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:1-5. We find no place where Christ ever retracted that commandment. When he gave the great commission to his ministry he said; "Go ye therefore, teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost." Matthew 28:19, 20. There was a prerequisite to baptism, and that was repentance, and so we find the statement that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:47.

Let us go to Jerusalem, and on the day of Pentecost, when men's hearts were "pricked" by the power of the Holy Ghost, and they cried out, "What shall we do? Peter answered: "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." Acts 2:38. Saul, stricken on his way to Damascus, asked, "Lord, what wilt thou have me to do?" Verse 18 of the same chapter tells what he did. When he received his sight under the hands of Ananias he went forth and was baptized. After that

he becomes one of the clearest expounders of the doctrine—"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:4. The entire chapter is instructive reading on the subject of regeneration.

Much more could be given from the New Testament, but we wish to offer a citation or two from the Book of Mormon.

"For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and the Holy Ghost." II Nephi 13:24.

"Now I say unto you, If this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into covenant with him that ye will serve him and keep his commandments." Mosiah 9:41.

Now let us consider if there is any divine authority for repeating the ordinance for new birth. Paul is specific on this point.

"Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works,— — of the doctrine of baptisms." etc. Hebrews 6:1, 2.

In recent years effort has been made to add to the purpose of baptism, and some have been led off by the innovation. Nowhere do we find in the scriptures, in either the Bible or the Book of Mormon, where baptism is for any other purpose than for **being born again**, which carries with it remission of sins. Birth can not take place more than once, because it implies a newness of life, passing from one sphere into another. We do not find where the Master ever said that baptism was for the washing of our garments after we had entered upon the new way of life. He made other provision for the faults and mistakes we make as we are climbing the road to perfection.

"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." I John 1:7.

By striving to walk in obedience to the commandments of God we come under the provision of the blood of Christ, and the Sacrament, which is a type of the body and blood of Christ, affords us the privilege and the opportunity of obtaining pardon for the mistakes we make after we have been born again, if we are sorry for them and are trying to overcome our weakness.

Let us not lose sight of the fact that it is not the contact with water that cleanseth our inner man; it is the contact of the Spirit of God with our spirits that purifies, and though a person were baptized a thousand times it would avail him nothing until the contact of the divine spirit with the human takes place, and the gift of this purifying, uplifting influ-

ence to help us along the upward path comes to us when we enter the new way of life. We have, in the plan of the Master, a means whereby we can renew our covenant from time to time when we place ourselves in the proper attitude. Each time we partake, we promise the Lord to do his will and keep his commandments.

Men are responsible to God for their own individual acts, and not for "the sins and traditions" of men. The forces of evil are ever on the alert, trying to deceive and lead men astray. "If one baptism is good," the tempter whispers, "a number would be better." This looks plausible to some and they are led off by the delusion. When a doctrine is introduced that is contrary to the scriptures it always causes confusion and division. This is shown in an editorial by E. E. Long in the *Advocate* for November, 1929, entitled "The Deadly Parallel," in which he gives a short sketch of a rebaptism movement in 1854, and trouble and separation that resulted.

Let me appeal to you to "try the spirits," and not be lead away from the real purpose of baptism. Individuals have changed on this subject, but the Church of Christ as a whole has stood steadfast contending for "one Lord, one faith and one baptism." It is true that we have not arrived at the goal of perfection yet, and do not always see alike, but surely it ought to be possible for us to hold together and not be led off into strange paths. Christ nor his apostles ever had to have a second baptism, and Christ said, "Follow me." Let us then be watchful and careful.

Do not condemn those who have gone out from us,

but rather let us pray for them. Throwing stones gets us nowhere, and it is not prompted by the spirit of God. The Master plead that there might be a unifying of those who were his followers, and he charged them to reflect the light of the gospel unto the world. — "Let your light so shine before men" etc., is as pertinent today as it was when spoken. In these last days the Lord restored the gospel for the purpose that he might be reflected through a group of people chosen and fitted for the work. Satan has been quite successful thus far in blocking the accomplishment of that purpose, and it is high time that there should be an awakening to the need of getting together rather than a breaking asunder.

Surely God is able to maintain his own cause, and we should be willing to be guided by that which is written. Oliver Cowdery said long ago that those who built according to that which was written would not be overthrown by the evil one. Dear readers, have we all built according to that which was written, or have there been some who have since allowed private interpretations to lead them to build otherwise? Let us not forget that Satan is still on the job and will, if he can, get some to use foreign material.

May God help us to hold on to the rod of iron and strive to work in harmony with that which is contained in the Bible and the Book of Mormon, ever remembering that that which is not in harmony therewith is not from above.

Yours in hope of final unity and success,

Wm. F. Anderson.

R E P R I N T S

Editor's Note. For the benefit of those who do not have access to back numbers of the *Advocate*, we reprint, in this issue, that portion of the editorial referred to in the article above which deals with the question of rebaptism.

Also we give excerpts from another article by E. E. Long in the "Vineyard" department of the same issue of the *Advocate*, November, 1929, entitled, "The Ship Weathers the Storm." They will show where the writer stood in reference to rebaptism at that time.

THE DEADLY PARALLEL

History repeats itself. "Rebaptism" has its precedent in what is known as the "Deam Party," which threatened the overthrow of the Reorganization in 1854. The parallel between that event and the present movement under Otto Fetting and others is most striking. The Deam party was led by two of the newly chosen apostles and one seventy. H. H. Deam, John Cunningham, and Ethel Griffith. See *Church History*, vol. 3, pp. 227-230. Jason W. Briggs writing of the scism says in part:

"This was the darkest time that had arisen since the restoration had commenced, and threatened its progress, if not its ruin. Under these auspices the October Conference met, was very well attended, at which the position occupied upon those points was reexamined and reaffirmed, and the scismatics disfellowshipped as a body, and H. H. Deam and John Cunningham were expelled from the quorum of Twelve."

The deadly parallel between then and now is complete. The direct cause of the trouble was "rebap-

tism." The innovation was introduced by two apostles and one seventy. The scism occurred at October conference. The Conference reaffirmed the position of the Church. The scismatics were disfellowshipped and the offending apostles were removed from office. The defection hindered the progress of the work for a time, but the Deam party soon died, as the present movement will do, and the work moved forward.

THE SHIP WEATHERS THE STORM

The special conference of the Church of Christ, called to meet at Independence, Missouri, October 6, 1929, assembled with dark forebodings. The question of rebaptism, which had already divided the saints into two distinct parties, was the one absorbing theme that threatened to permanently split the church, if not entirely ruin the work so auspiciously begun last April. The issue raised by certain brethren who had baptized themselves spread rapidly and forced itself to the front with a bold and confident daring that bid fair to brush aside all opposition with a wave of the hand. "Seventy-five per cent of the

Continued to page 132

THE CONSOLATION OF ISRAEL

By J. R. McClain
(Continued from last month)

MODERN ACTIVITY IN PALESTINE

To avoid repetition, the reader is now referred to a splendid article in the Advocate for September 1935, page 101, "Changing Palestine," by the Editor. You will find this very interesting reading, as it represents a direct fulfillment of the prophecies which we have cited in this series. However, we wish to supplement that with some extracts from other writers on this interesting subject.

Palestine has been for centuries an Arab land. The Arabs are also descended from Abraham, through Ishmael. The Arabs resist every attempt made by the Jews to regain Palestine. In the massacre of 1929 the Jews had little protection, but in 1931, 700 police and 2,000 British soldiers were stationed there ready to quell any sudden uprising of the Arabs against the Jews." See Travel Institute of Bible Research in Palestine, Jewish Magazine, 1931.

"Palestine is like a house where two brothers claim ownership. Each side shows the will to their father written in his favor, and each cries, 'All is mine.' The two documents are the Old Testament and the Koran. The sons of Ishmael and the sons of Israel, and the fight is on." Magazine called "Jewish Arab Affairs."

In the Jewish Missionary Magazine, 1931, we read: "Since the World war, when the British government with the famous Balfour declaration backed the Zionist movement, more than 100,000 Jews, from fifty different countries of the world, have immigrated to Palestine and have built 125 agricultural settlements, and invested \$225,000,000 in orange groves, schools, factories and institutions." An article in the Kansas City Star, Dec. 13, 1937 by Paul Wellman, Star reporter, entitled:

ADVENTURE AND GREAT ACHIEVEMENT ON THE NEW FRONTIER IN PALESTINE

Under conditions reminiscent of the old American frontier, Jewish industry and courage have made a remarkable transformation in Palestine in two decades. It was in November, 1937, when Lord Balfour, speaking for the British government, announced that the creation of a Jewish national home in the Holy Land would be looked upon with favor. At that time there were fewer than 70,000 Jews in Palestine, many of them in charitable institutions. Today the Jewish population of the country is 500,000 and agriculture, industry and culture have all been raised to levels commensurate with the growth of population.

But the change has not been made easily. Not only have the Jewish immigrants faced problems in converting dry, sterile soil into productive acres, building cities, setting up schools, hospitals and universities, and establishing industries, but they have been forced to fight with rifles in their hands for many of their advances. Palestine has been for centuries an Arab land. Many of the fierce tribes of the desert resent any attempt of the Jews to obtain a

foothold in Palestine, and the actual number of Jewish youths who have sacrificed their lives for the progress of their race probably will never be known.

It is significant that when a new Jewish settlement is founded, the first structure raised is the watch tower; bullet-proof walls are next; and a fortification is erected, if possible, between sunup and sundown, the living quarters being constructed at leisure after the defenses are completed.

SETTING UP AN OUTPOST

The Jewish outposts are miniature forts, as the white outposts of our own country were when the Indians were hostile. The founding of such settlements always is accompanied by excitement and adventure, and sometimes by considerable danger.

When it is determined to build a new outpost, picked men and women are selected for workers, and they start for the spot decided upon long before dawn in motor trucks to utilize every possible minute of daylight for their labors. Across the dry, dusty plain the long caravan of cars scurries, until the appointed spot is reached. The workers leap out; each has his assignment and knows exactly what he must do. There is no time to waste, because the uniformed ghaffirim, or constables, with their rifles, are eloquent warning that the savage yell of the Bedouin may be heard at any moment from the nearest hill.

Women rush to the small wadi or caynon near by and begin to gather pebbles and small stones into sacks. These go into the walls later, to ballast them and make them bullet-proof. On the hill, hammers and saws ring. Shortly there is a cheer, and with men hauling on ropes, or pushing with poles, the watch tower, twenty or thirty feet high, is raised. It is only a skeleton framework at first, but later it will be converted into quarters where a guard or two may sit in comparative comfort and keep every section of the surrounding country under surveillance.

In the meantime the walls have been built, double layers of planks with a space several inches wide between them. When these are raised and fixed into place, the sacks of stones which the women have been gathering are poured into the interstice left between the layers of planking, and tamped in hard. The stones will turn Arab bullets sufficiently well for emergencies. Later concrete walls may replace them.

THE WORK OF A DAY

By noon, with the walls and watch tower up, and a guard aloft to see that the coast is clear, work is begun on the dwellings which are to house the colonists. Many parts of these buildings already have been built in knock-down form and assembling is accomplished quickly. A necessity is water. A supply is left by the lorries in tanks for temporary use, but as soon as possible a well is bored for irrigation and to provide a permanent supply.

Built in a single day, the outpost is ready for habitation and defence by the time the lorry caravan returns to its base.

In such manner, 150 agricultural settlements have been established in Palestine, and more are going up nearly every day. The Jews are determined to develop the country of their fathers; every outpost means additional thousands of acres under cultivation, and homes for additional hundreds of Jews from German, Polish or other European ghettos.

To illustrate the success with which Jewish enterprise and science is improving Palestine, the following figures are cited from the 1937 annual of the United Palestine Appeal:

Prior to the establishment of the Jewish national home, the Arabs who lived in Palestine obtained an average of 25 kilograms of grain per duname (quarter acre). The Jews, by study and experimentation, have succeeded in raising this average yield to 145 kilograms for the same area.

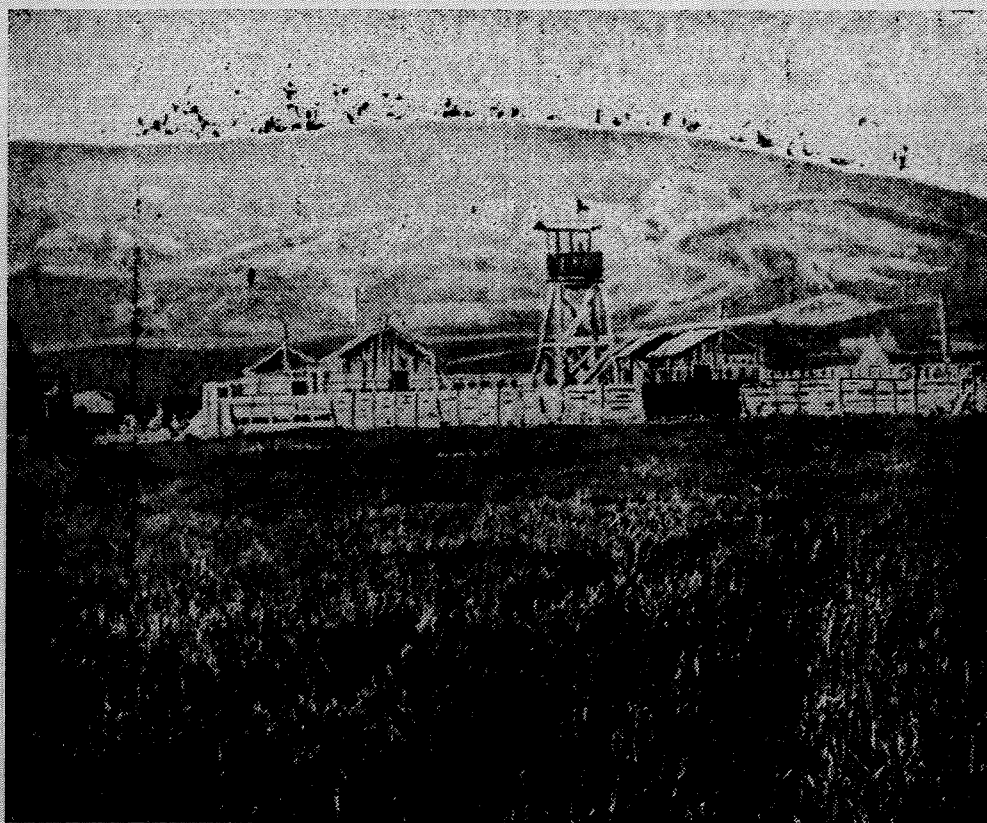
GAINS IN MANY LINES

The average Palestine cow of the Arab days gave 700 liters of milk a year. Jewish cows, through scientific breeding and feeding, give 3,000 liters a year.

The Arab hens were doing well if they laid seventy small eggs a year. Improved fowls produce for the Jews 170 large eggs a year on an average.

These are isolated examples, but Jewish improvement is by no means limited to agriculture. Indust-

A WATCH TOWER AS DESCRIBED BY MR. WELLMAN Courtesy of the Kansas City Star.



ry has received an equal development. Twenty years ago Palestine was without electrical power. Today it has electric plants which furnish home and office lighting, as well as power for agriculture and factories. In 1921 there were fewer than 2,000 small industrial enterprises, with only 4,300 workers. Today there are 4,600 industries and 32,000 workers.

As a result of these advances, Palestine, which formerly supported with difficulty a population of 700,000 persons, chiefly Arabs, now supports 500,000 additional Jews, with room for many hundreds of thousands more.

One of the most romantic features of Palestine's new era is the development of the great modern city of Tel Aviv on the shore of the Mediterranean sea. Once a small village stretching across the sand dunes north of Jaffa, it is today the first Jewish city in Palestine, with a population of 150,000 persons. (The population of Jerusalem, a large proportion of which is Arab, is less than 80,000 persons.)

Twenty years have seen the small Jewish village cross the Yarkon river to the north, envelop an old German settlement named Saron, and even begin to swallow up Jaffa. It is here that Palestine Jews have their real capitol.

NEW BASE FOR SHIPS

An Arab political strike in 1936 gave Tel Aviv its chance to become a seaport. When the Arab general strike took place, closing the seaport to Jaffa, Tel Aviv asked and received sanction to build a jetty to unload merchandise. Immediately work began on the construction of the jetty, which stretched its long arm out into the sea. The strike occurred in April. By September, Jewish stevedores were unloading merchandise on the new jetty. In the first year of its existence as a seaport, Tel Aviv recorded the arrival of 249 ships flying the colors of twenty nations, and the aggregate value of the imports was 3½ million dollars. An even greater amount of the exports is expected for this year. (1937)

In every respect Tel Aviv is a modern city. Its 150,000 inhabitants live in new, clean homes. It possesses theatres, lecture halls, musical auditoriums, libraries, schools, churches, hospitals, up-to-date stores and theaters. At night its streets are gay with pleasure seekers and it is already beginning to make its culture felt in literature, music and art.

There is, of course, a troubled future for Palestine even under the best of conditions. The Arabs, who

for centuries have been masters of the country, resent the immigration of thousands of what they consider an alien people, with different customs, culture and ideas. At present Great Britain is the chief protection of the Jews in their enterprises. The time may some time come when the Jews of Palestine will no longer need assistance from any foreign power to hold good their position.

A WATCH TOWER AS DESCRIBED BY MRS. WELLMAN. Courtesy of the Kansas City Star.

The scene of the picture shown on page 121 is located in the fertile plain of Armageddon, or Esdraelon, and shows how the land is being reclaimed by Jewish settlers. This historic valley is situated between the mountain range of Carmel on the south, and the hills of Galilee on the north, referred to in Ezekiel 38:39, as the great battle ground of Gog and Magog that is to be fought at the coming of the Lord, of which you will read in Ezekiel, chapters 38 and 39. This rich valley is very desirable at the present time for farming and fruit growing, and is now largely occupied by the Jewish settlers who are getting possession of all the most valuable lands in that country. Of course this is being vigorously opposed by the Arabs. It is certain that before peace can be established in Palestine, some adjustment will have to be made between these two brothers, or nations. A promise was made to Hagar nearly four thousand years ago, before Ishmael was born, that "his seed should dwell in the midst of his brethren." Gen. 16:12.

It might be interesting to the reader to know of some of the great battles that have been fought in Armageddon," the world's greatest battle field. It is "Where Siseras' iron chariots were captured by Barak, where Saul took his last stand against the Philistines, where Nebuchadnezer, Alexander the Great, the Roman Crusaders, and Napoleon marched their forces," and others of lesser note. "And where General Allenby in 1918, by a strategic cavalry move through the ancient pass of Megido, bagged over 20,000 Turkish and German prisoners." Jewish Magazine, 1931.

It is reported that before General Allenby made the attempt to take the city he hesitated, not wishing to destroy the sacred place by bombardment. He conferred with King Edward, who advised him to make it a subject of prayer, which he did. He was confronted with an army of Turks and Germans. General Allenby timed his march on the front so as to have a fleet of aeroplanes fly over the city at the same time. The result was that the enemy yielded; they met General Allenby with a flag of truce and surrendered without the firing of a gun, and his men marched into the Holy City with bared heads.

And now we close our series for the present, hoping that it has stimulated interest in a subject, in a people whose future is so closely allied with the hopes and expectations of believers in the Restoration. We trust our readers will follow the course of happenings in the Holy Land as the news is spread out for us in our daily papers, and in current books and magazines. A study of the prophecies will enable you to see the significance in the wonderful panorama of events that would not be apparent to you otherwise.

TWO YOUNG PEOPLE ANSWER

Explanation. In the July, 1937, issue of the *American Magazine*, there appeared an article by Mr. Corbin giving his reasons for not going to church. He went to some length to say that he had searched the country over to find a church that had something to offer that the world could not give. In closing he said he felt "like a man in a strange land without a guide." The following is what my wife and I gave as the answer to "what the church has to offer that the world has not." Rolland Sprague.

Independence, Mo.
July 28, 1937

William Corbin,
Care of CHURCH, The American Magazine,
250 Park Avenue, New York, N. Y.

Dear Mr. Corbin:

After reading your article in the "American" and thinking upon the subject carefully, I wish to offer a few points for you to consider, hoping to be able to help you find what you are seeking.

Could it be possible that the thing lacking in the church during the long search you have made, is Authority? Let us consider that first.

"Rome and the Reformation lacked the very essential credentials of authority. Authority? Yes, authority! For no man has the right to usurp any office without first being appointed thereto. This principle is recognized in all the marts of life, whether the judicial, the military, the mercantile, or the labor. Even the very ordinary calling of a town constable cannot be assumed at the pleasure of presumption.

"It is by authority that kings rule, generals command, parliamentarians make laws and magistrates enforce them; and the humblest of our public school instructors are restrained from teaching until authorized by the appointing power.

"And this question surely concerns the kingdom of God, for do not we read, "How shall they preach except they be sent?" (Romans 10:14, 15.)

"Moses did not dare to enter upon the exalted functions of his office until appointed thereto by an angel; neither did Aaron occupy as a spokesman until authorized by revelation.

"It was the same in New Testament times. While here, our Lord appointed a ministry in person, and after his ascension made selection by the Holy Spirit in audible revelation:

"Now there were in the church that was at Antioch certain prophets and teachers. * * * As they ministered to the Lord, and fasted, the Holy Ghost said, Separate unto me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed.—Acts 13:1-4.

"All were not permitted to occupy who wanted to. Self-assumers and usurpers were frequently punished. It was dangerous to impersonate the Lord's appointed. Saul tried it and lost his kingdom; Uzziah

for the same sin was smitten with leprosy; and the seven sons of Sceva were set upon by devils. (I Samuel 13; II Chronicles 26; Acts 19:13, 16.)

"The unchangeable law governing in this matter is as impartial as it is clear. 'And no man taketh this honor unto himself, but he that is called of God, as was Aaron.'—Hebrews 5:4. High or low, rich or poor, none were privileged. A divine call was exacted.

"How unlike our modern methods of conferring a "call." Aaron was not ordained because of some feeling in the heart; a theological seminary did not do it; nor yet was he voted on by the voice of a congregation. The fact is that God spoke. He ordered Aaron's appointment, and the people, knowing that a revelation from the eternal had been received, were satisfied to accept. (Exodus 4.)

"Nor was Aaron suffered to enter the priest's office simply upon his personal say-so. That would never do. There are too many getting "calls" from that quarter nowadays, particularly when there is a fat salary in sight.

"The record reads that God revealed himself through another, Moses; one already occupying the position of authority. Upon the strength of this revelation and no other, Aaron was ordained. This then, is the pattern "call", and no man should assume ministerial office save he is "called of God, as was Aaron."

"Apply this test to Rome and the Reformation, and what a contrast! Where among them is there a mouthpiece of the Almighty through whom he may communicate his will? They tell us that the last revelation given to man was that to John upon the Isle of Patmos, over eighteen hundred years ago. How, then, are their ministers called? Manifestly not as was Aaron, by the voice of revelation. The facts are that if the attractions of society and salary were removed there would be fewer "calls." Place the ministers on a Bible basis of going without "purse or scrip," and they will soon cease making merchandise out of the word of God.

"Here we are, then, in a sorrowful situation, in a land full of churches and yet none of them receiving revelations from the Lord. Verily it hath happened even as the prophet foretold in Matthew 11:15. * * * M. W. and A.W. By D. M.

According to your article your early years were spent in attending the church to which you belonged. Then doubtless you know from your studies that when Christ came into this world he set up His church, and gave that church power and authority to represent Him, denouncing all other sects or supposed religious bodies of that day. I believe then that in your search you should first look for a church having authority to represent Christ in the world today, because there is such a church, if we are to believe the prophecies. However there is only one, for the Bible tells us that there are but two churches, the Church of Christ and the Church of the devil. We know that, because there are but two powers, God and Satan.

Now let us see if we can find out what, if anything, happened to the power and authority that

Christ placed in His Church when He was here. If Rome and the Reformation, meaning all the churches growing out of the Reformation, lack authority, then we must find out where it went, and when and why. In Revelation 13:1, 7, 8, we read: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Read the 12th chapter of Revelation, the 3, 4, 14, 17 verses. Both of these quotations speak of a power that was to array itself against the church and was to even overcome it; and in order to overcome the church it would have to destroy the authority. Does that seem reasonable to you? In order to destroy the authority it would be necessary to destroy those who held it, because as long as one who held it lived, the church would still exist. We understand that the visions which John had on the Isle of Patmos were symbolic of conditions to come upon the earth. I take the position, and it can be proven by history and in fact has been proven, that there was a government set up after Christ ascended into heaven of which the beast about whom I have spoken is symbolic. This government made war against the saints to such an extent that in or about the year 570, A. D. all those who had authority given them of God had been slain. There was not one left. The beast or dragon sought to devour the child about to be born of the woman. This child was a man child, the sex which the Lord called at all times into His Ministry. It represented His authority. So when the authority was caught up unto God the church fled into the wilderness of apostasy.

"The apostle had seen the woman clothed with the sun, the symbol of the chaste spouse of Christ, flee into the wilderness, and thus become invisible to the world."—Rationale Apocalypticum, vol 2, p. 239. Rev. Alfred Jenour.

"The sojourning of the woman in the wilderness, indicates her being in a state of concealment and invisibility, and also of spiritual barrenness, no longer bringing forth spiritual children * * * * the woman in the wilderness signifies that the true church shall be in a barren and unfruitful state and hidden from the eyes of men."—Cunningham, Dissertation, etc., PP. 184, 280.

"This flight of the church into the wilderness most naturally signifies that it would be so intermixed with the world and lost among the vanities and vices of it, that it would be difficult to find it by the true characters of Christ's Church."—Observations on the Revelations, p. 167. Samuel Langdon, D. D.

The church was to be in the wilderness for 1260 days. (A prophetic day is a year with the Lord which can be proven by further study of the prophecies, but I will not go into that here.) So if that be true there must be a time of coming out or returning. For the Lord to do the work that He promised His

children he would do, the complete overthrow of evil and the setting up of a righteous government free from all evil, He must again restore the gospel in its fulness; because He has said, "I am the Lord and I change not * * * * I am the same yesterday, today, and forever." Since He set His church up once, and at that time it was in its fullness, should we not expect it to be the same in every respect when it was restored again and set up the second time? I believe so.

The next factor for us to consider is when this woman was to come back and claim her own. In Revelation 14:6 we read:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." The question that most anyone would ask is, "When was this angel to fly?" As I stated before, it was in or about the year 570 A. D. that the saints of God were destroyed and the woman, or church, fled into the wilderness for 1260 years. Let us add 570 to 1260 and see what we find—1830 A. D. That brings us down through the dark ages to a time only 107 years ago. What was to happen at that time? An angel was to fly in the midst of heaven having the everlasting gospel to preach to those who dwell on the earth.

Now if the prophecies of the Lord are true, we must look for an event which should have occurred in or about 1830, something that would cause disruption in the religious world of that day. We must remember that disruption was caused by Christ's advent and teachings, and all manner of evil was spoken against Him. If the world would not receive His teachings at that time we could expect no more when again they were brought to the earth.

Look for a church in whose body you will find the same officers that were found in the early church, namely; apostles, prophets, priests, teachers, deacons, and elders. These must have authority vested in them according to the laws of God. They must be called as was Aaron.

I would like to comment on some of the statements in your article, in the latter part. One of the students to whom you were talking said, "Tomorrow's church goes back to Jesus Christ and salvation." I admire the aim of these men, but if the church went into the wilderness and was to come out again, and if the dates are correct—and I affirm they are, then it is too late for the true church to come forth; the time is past for that event, now.

Let me say to you or any other person searching for something the church can offer that the world does not, and assuming that authority and the power and fruits of the Spirit in consequence are the missing element, to find these you must look elsewhere than where you have in the past. The church holding proper authority must adhere to the six principles of the gospel as set forth in Christ's teachings in the New Testament; faith, repentance, baptism, laying on of hands for the ordination of the ministry, the healing of the sick, the gift of the Holy Spirit, and for the blessing of little children; resurrection of the dead and eternal judgment.

Continued to page 132

PREPARATION

Synopsis of a sermon by K. H. Rogers, delivered at Phoenix, Arizona, in May, 1938.

Lesson: St. Luke 3:1-18.

Text: Verse 4 "Prepare ye the way of the Lord, Make his paths straight."

Two thousand years ago, John came to the people of Palestine bringing a message and a warning. The message, **repentance**; the warning, "Prepare ye the way of the Lord, make his paths straight."

Repentance is **preparation**.

History repeats itself. Conditions change; material improvements come; we have new inventions, greater scientific skill and knowledge, but human nature remains about the same. We have the same selfishness, greed, avarice, unscrupulous dealings. Humanity does not change.

John said to these people 2,000 years ago, "Prepare ye the way of the Lord, make his paths straight."

Verse 5, "And the crooked shall be made straight."

Verse 9, "And now also the ax is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

Have love in your heart. That will make crooked paths straight.

Be just in your dealings.

Be honest.

Do not be greedy.

Do not abuse your authority.

Do not be cruel.

Does this generation need to prepare the way of the Lord or make his paths straight?

Each and every individual in this world is making a preparation of some kind.

There are three plans of preparation:

1. A planned preparation, for good.
2. A planned preparation, for evil.
3. An undirected, thoughtless drifting with the ebb and flow of the tide of worldly pleasure.

There are just two classes, or kinds of people in the world; If ye are not **for me**, ye are **against me**. Ye cannot serve two masters.—Jesus.

Jesus warned the Jews of the destruction of Jerusalem and of their dispersion and persecution, and they actually prepared themselves for this destruction. They rejected Jesus and were punished.

Today, preparation is being hastened by the spiritually blind for the troublesome times ahead of us.

Nations are preparing for war; Russia, Germany, Italy, Japan, England, United States. They say they are arming themselves to keep peace upon the earth. But when they cry peace, destruction shall suddenly come upon them.

These are examples of directed preparation for evil.

Perilous times are near unto the door.

Individuals also, by scheming and planning, prepare for evil things.

1. The unscrupulous business man.
2. The corrupt politician.

EDITORIAL

LET THE READER JUDGE

A sister in the west writes that she has lately gotten hold of some of the literature that is being circulated by parties who have recently baptized themselves out of the Church of Christ, Temple Lot; and because the church did not continue them in fellowship which they, by their own act, severed, they are seeking to discredit the church and poison the minds of the unimformed against it. The offense the church has given is that it has stood firm against the doctrine of rebaptism for those who have kept their original covenant faithfully, and has refused to be bent this way or that to suit the notions of some who have reversed themselves.

While we regret these things, there is no use getting discouraged about it. Paul's letters to the branches of his time show that the old Jerusalem church had scism to meet the same as we have. The Restoration had hardly started before history repeated itself, and dissenters got to work. It was the same when scattered fragments formed the Reorganized church. The question of rebaptism that has

3. Organized crime.

The great majority of humanity, thoughtlessly and carelessly, utterly indifferent to their spiritual needs, drift with the world. They are preparing for that which they know not, and care not.

We all believe these things to be true, then let us ask ourselves the question: "What kind of a preparation am I making?" Is it planned for good, or for evil, or is it thoughtless and undirected?

Children go to school to prepare for the duties of life. We are given a day of preparation. But as Moses was prepared in the courts of Pharaoh for his later duties in life, so also was he prepared by his mother for the spiritual things which guided him wisely.

We also must prepare our children spiritually.

The better a person is prepared, the greater and more effective will be the service rendered. Our tasks will be performed with greater ease and with more genuine joy and pleasure.

Christ told Peter, "When you are converted, feed my sheep." He told the apostles in Jerusalem, "Tarry, until ye are endowed with power from on high."

Paul said to Timothy, "Study to show thyself approved unto God." God requires a righteous people, a prepared people. We learn obedience by the things we suffer.

Are we preparing ourselves by study, meditation, fasting and prayer, both private and in our prayer service? Are we practicing our religion by helping others? Do we "prepare" for our sacrament services?

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil."—Eph. 6:10, 11.

"Prepare ye the way of the Lord. Make his paths straight."

caused a rift in the Church of Christ today divided the church back in 1854.

We have no quarrel with those who hold different views from those we maintain, and the Advocate has refused, in the past, to open its pages to discussion of questions that are not issues with the Church of Christ today because they have been settled by conference action, and we have not wanted to give offense to those who have been going quietly along minding their own business. But when we are attacked, that is a different thing, and we have a right to speak in our defense.

There are certain ones who are pursuing a policy of rule or ruin. Failing to persuade the Church of Christ to come to their ideas, they are now apparently seeking to wreck the church by their attacks upon it. It is strange that less than two years ago people were told that they had made a mistake in leaving the Temple Lot, and we were assured from the Temple Lot pulpit that the speaker was trying to bring the wanderers back. The congregation did not know at the time that this brother had been baptized again by one who was not a member of the Church of Christ, Temple Lot, and consequently had no authority to officiate for it. When this fact became known the Twelve of the church announced the status of the case through the Advocate, that innocent people might not be deceived into thinking they could be brought back into the church by men who had baptized themselves out of the church.

This is the whole story, and is all there is behind the propaganda that is being circulated against the Church of Christ. The church was good enough eight or nine months ago for people to be told they had made a mistake in leaving it. Today, from the same source comes a different tune, and people are being warned now that the Church of Christ is in apostasy. Let the intelligent reader be his own judge.

—oo—

BED TIME THOUGHTS

It was late, and past time to go to bed. But in checking quotations, we had dipped into the 26th and the 27th chapters of Acts, and we wanted to read again the wonderful story of Paul's voyage enroute to Rome. We love that book, Acts, and we are a hero worshiper when it comes to Paul. His unusual qualities of mind and character and temperament fitted him to be outstanding among men. He was blessed as but so few men have been with knowledge and understanding of spiritual things, but he used it all for the glory of God and the good of his fellow creatures. God does not bestow great gifts for the selfish enjoyment of the individual. Where much is given, much is required. God knew what Paul would do with anything he gave him, and He endowed him richly, and received it all back from Paul in service. Paul was grand in his devotion to Christ. There was nothing half way about him. He was a learned man, yet he put Christ before all else. We do not find Paul catering to the world or compromising for popularity. He was cast in the heroic mould that he would

From The Mail Sack

Brother C. W. Morgan, who is the Sunday school superintendent for the state of Michigan, sends \$7.17

Editorial—Continued.

give his life for what he believed. The Christianizing of the religious concepts of that part of the world known as Christian, today, is largely due to the seed that was sown by the great apostle to the Gentiles. He did not shrink to go before kings and rulers with his message that Jesus was the Savior of men, the Conqueror of death and the grave.

For our bed time story we read of how a tempestuous wind beat back the southern breezes that had encouraged the centurion, who was likely in charge of the soldiers on board, to continue the journey, despite Paul's warning of trouble ahead. The storm became so violent that the shipmen were about to flee from the vessel when Paul bade them stay where they were, and assured them they would not be harmed if they did, "for," said he, "there stood by me this night the angel of God, whose I am, and whom I serve, saying, fear not, Paul; thou must be brought before Caesar; and lo, God hath given thee all that sail with thee. Wherefore sirs, be of good cheer; for I believe God, that it shall be even as it was told me." And then Paul took bread and gave thanks to God for it before the crew and all the passengers, numbering in all, 276. He advised them to eat also, which they did, and soldiers and centurion were calmed. When the day came they landed in safety on the island of Melita.

The greatest were not too great for Paul to visit, and it was God's will that he should go to Caesar. He had born his testimony to Felix, who was governor over Judea, and king Agrippa, who was the 6th Herod, with such fervor that Felix interrupted him with, "Paul, thou art beside thyself; much learning doth make thee mad." The king listened until Paul was through and then said, "Almost thou persuadedst me to be a Christian."

When they landed on the island of Melita a cold rain was falling. The natives received the refugees kindly, and lighted a fire for them to warm by. Paul put some sticks on the fire, when a poisonous snake, routed out by the heat and probably feeling that his woodland retreat was being invaded, fastened itself on Paul's hand. The barbarian natives watched to see the result, wondering if Paul were an escaped criminal. To their surprise the hand did not swell and Paul went on as if nothing had happened. Then they thought he must be a god.

As we went to rest for the night it was with a glow and gladness for such testimonies, and a longing for the time to come when the power of God will be manifested again as it was in old Jerusalem days, and his servants will be made mighty as they were then. But in the meantime, we must do all we can to prepare the way. We must be careful that we do not spend our days looking at the stars, instead of trying to reach them. As you read the reports that are sent in to our little paper, you can not help seeing that faithful effort is rewarded now, and there is peace and joy in cultivating faith in God.

towards the quarterly fund. The money was given in a collection that was taken up for the purpose at a recent state meeting of the Church of Christ members in Michigan. Bro. Morgan says; "Here in Flint we are going to give one third of our branch collection to this cause, also we voted in our Sunday school to give all the collection taken on the first Sunday of each month. We want our church quarterlies as soon as we can get them. I'm going to urge all branches in the state to help in this good cause."

—oo—

Mr. and Mrs. Henry Jensen, 3306 Avenue A, Council Bluffs, Iowa, writes: "We understand our Church of Christ has started or will soon publish Sunday school quarterlies which we think should have been done long ago. Please put us on your mailing list as soon as the quarterlies are ready, and state price."

—oo—

Mrs. Nels Paulson, 243 Nichala St., Council Bluffs, Iowa, writes Bro. McClain: "I enjoyed your write-up in the last Advocate very much," and the sister sends her tithing.

(Perhaps these Council Bluffs people would like to know, if they do not already, that Bro. and Sr. Jack Parish live on Route 4, Council Bluffs, Iowa. A card or letter sent to this address should reach them. When we heard that Sr. Paulson was lonely for church association, we thought it would be pleasant if the members who are in Council Bluffs could get in touch with one another, so we looked up the Parish' address. Ed.)

—oo—

F. C. Danforth of Lebanon Springs, N. Y. writes that June is his busy month with final examinations, commencement, and many reports that have to be made and sent to the State Dept. of Education, yet he takes time to remember the church office substantially, which he does regularly. He speaks of the fine summer they are having in the east, and hopes for a little leisure soon to enjoy it.

—oo—

Mrs. Asenath Dew, of Chico, California, sends her tithing; hopes to be able to send more soon, as well as make a contribution to the Sunday school quarterlies and help in sending a missionary to Germany.

—oo—

Chas. L. Sessions of South Boardman, Michigan, sends his tithing, three Advocate Subscriptions, and a contribution to the temple fund. He writes: "Bro. Yates' message to the church is all right is the manifestation of the Spirit to me. I think our Michigan missionary has done fine. He is retained for another year. Am glad to know that we are to have a church library at head-quarters. Write me regarding the class books you want. I have a twenty five dollar book that I can spare, and several others."

—oo—

Bro. R. G. Newby of Spokane, Washington, renews his subscription to the Advocate. He says he truly

enjoyed himself at the late conference. Had a splendid trip home; stopped at Denver, Salt Lake City and Ogden. I made a missionary trip down to Ahsahka, Idaho, the 24th of June. Had some fine meetings over the week end and was invited back again. While there I administered to a little girl of the Fetting group. From there I went to Bend, Oregon, where I administered to old Bro. E. E. Thompson and then back to Spokane. Today a Brother Bryant of the L. D. S. church transferred to the Church of Christ. He lives across the street from me and I think his wife and son will soon take the step. And so the good work goes on. I hope when Bro. Anderson gets here to have a branch organized, something I have prayed for, for three years.

—oo—

Lamoni Iowa, July 10, 1938

To the Advocate:

I don't know if I am able to write anything fit for publication or not, but thought I would try.

In Ecclesiastes 3:14, Solomon says:

"I know that, whatever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him."

I wish the reader to notice the assurance of these words. He says he knows they are true, therefore he is not doing any guessing.

Joseph Smith said he organized the church according to scripture and revelation given him from God, and we all believe it, yet ever since Joseph's assassination, some one has been jumping up, wanting to reorganize, set in order. Brigham Young reorganized and others tried it at about the same time. Ever since the death of the Smith brothers, some one has been trying to do God's work over, and they are at it today. The idea of John the Baptist visiting a man twelve times on one subject!

There is a good deal more that I would like to say, but I am afraid of taking up too much space, but I will say that Bill No. 10 must be cut out, for it means dictatorship or reorganization like the rest.

And now to close, I will say of the work of God that it will be forever.

Yours in the faith of Christ,

C. A. Blood.

—oo—

A card from Apostle B. C. Flint, dated July 14th and written from Sparta, Wisconsin, says: "Preaching here nightly. Have baptized one, transferred one, and have other prospects. The same is true at Black River Falls."

—oo—

Bro. James E. Yates wrote his wife, Sr. Vida, from Ogden, Utah, July 18, as follows:

We had a great day here yesterday in our service in Ogden City park. We had an audience of several hundred people. Bro. Robertson opened the meeting. Bro. R. M. Maloney was the second speaker, and I was the third and last. We held that large audience in orderly and respectful attention for more than two hours. Most of them seemed to be Mormons, attracted to our meeting by our radio announcements that

go out over the air on Saturday afternoons. At the close of our service the people pressed up through the crowd till we could not get away for another half hour.

We did not take up any collection. I merely mentioned in my discourse that we were traveling in the old missionary way without purse or script, and that I had spent my last dollar for gas just before coming to the meeting. The response by the people was wonderful. Women who told me they were widows contributed their mites. Men, some of them with tears in evidence, said that they witnessed the Holy Spirit in power there. They gave quarters and small coins to the sum of ten dollars.

In the postscripts Bro. Yates adds that two names were given for baptism, and that Bro. John DeGroot was ordained an elder July 17th.

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Trinidad, Colorado, July 21, 1938.

Dear Advocate and Readers:

Just a few lines to tell you how very much we saints of Trinidad enjoyed Elder Clarence L. Wheaton's visit with us. He came the last week in June and preached every night for one week to a much interested and appreciative group of saints. There are four or five different factions of the church here in this place, but the Fetting group, I think, have a larger membership than any of the others. Bro. Wheaton was kindly received and welcomed in the homes and wherever he presented the gospel truths. His sermons were all very interesting and were accompanied by a fine spirit which also attended the prayers and the songs. Interwoven in his subject matter were the vision of Bro. Cole, the fallen tree and the green twigs, and he used a chart which every one enjoyed. His closing sermon was very beautiful and impressive, on the subject of love. He pleaded with all to love one another and come "home" to the Church of Christ on the Temple Lot and all unite in helping to build the temple and prepare for the endowment and Christ's visit to his people.

Bro. Wheaton received three subscriptions for the Advocate, and by request he gave out several tracts and he read to us the message that came to Bro. James E. Yates. That is a beautiful thing. Each time we read it we find some new thought and inspiration. Some are desiring copies of the revelation. May God bless us all that we may take heed, obey and prepare ourselves that God can use us to accomplish his work.

In gospel bonds,

A sister.

—oo—

READING ROOM IN OGDEN

Dear saints and friends of the Church of Christ and readers of the Zion's Advocate:

We, the Ogden saints, are still alive and we are trying our level best to convert more people to the Church of Christ. Every Saturday we have our church announcement in the Ogden Standard Examiner, and on the same day the same announcement is read over the air.

On the 17th of July we opened a free reading room to the public. There will be all kinds of tracts

and old church histories. We are starting with a little and hope to do better in the future. Perhaps we might have reading matter that you do not need, and if you have old church histories that you would let us have to open the eyes of the world, it would make us glad. We would appreciate borrowing your old histories of the prophet, Joseph Smith. My dear readers, if you will give me a lift, I will do my part to explain things to those who are willing to hear and are interested in this everlasting gospel that will lead to the Kingdom of God.

If we study the word of the everlasting Kingdom, then we will not be misled. God tells us, "My people become lost because they have no understanding."

My dear friends, investigate first, from the beginning to the end. Then when you are convinced, and feel ready to be baptized, you will never be sorry because you have worked for what you wanted to receive. We must have our soil plowed and ready when the sower comes with the seed that it may be sowed in the good soil and become rooted deep. If the seed has taken deep root, no one can undermine the plant, because we felt ready when the servant of God came to us and brought us this everlasting gospel.

Thank God that we live in these days, so we can build our house upon the rock, through study and prayer. Book of Mormon 3 Nephi 18:20; Matt. 7:25. Then when the wind and the storms come, our house will not fall. We might receive hard knocks but through these experiences they will make us strong in Christ. If the plant has been cut, and the root is still in the ground, it will sprout again, and be strong and tall that the birds of heaven will come and nestle in our branches. Let us all be careful not to hurt each other. It may be one of God's chosen ones. Let us do unto others as we would have others do unto us.

You will recognize the reading room by the sign in the window. CHURCH OF CHRIST, BRANCH OFFICE PUBLIC READING ROOM. All kinds of tracts and books on church studies—week days, Mon. Tues. Wed. and Thurs. 2 to 4 p. m. Home address—446 River Drive. Mrs. John De Groot.

DO YOU KNOW?

There are friends for those who are friendly,
And beauty for those who see;
There is knowledge for those who seek it,
And that means you and me.

There is gentleness for the gentle,
And joy for those who cheer;
There are chances for those who seize them,
And music for those who hear.

There is love for those who are loving,
And kindness for those who are kind;
For we get what we give to others,
And whatever we seek, we find.

Sidney J. Burgoyne

The following notice appeared in the **Ogden Standard Examiner** for June 18th.

Church of Christ (Restored April 6, 1830) with headquarters on the Temple lot, Independence, Missouri.

Sunday school meets at 446 River Drive, ten a.m., Mrs. John DeGroot, supt.

Due to the absence of Elder R. R. Robertson, who is visiting in Independence, Missouri and the southern states, in the interest of the Church of Christ, we wish to announce there will be no open air meetings in the City hall park until Sunday, July 10.

On the 17 of July the Church of Christ will open a small reading room at 446 River Drive. This is free to the public to acquaint themselves with old books, church histories and tracts of all churches.

Anyone wishing to donate old books and tracts, notify us, and we will be glad to come and get them. Mrs. John DeGroot, 446 River Drive.

Editor's Note. Perhaps some of our readers have a suitable book or tracts they would like to contribute to this worthy cause. If so, note Bro. and Sister John De Groot's address,

446 River Drive
Ogden, Utah.

—oo—

Dear Sr. Sheldon;

Here is another page from the secretary's book of the "Temple Builders" of Detroit, Michigan. We meet at the home of some of the sisters every week, work mornings, and study after lunch. Not many of us, still in our small way we try to do some good both spiritually and temporally. We like to meet with our sisters of cities near us, and last week we met with ladies of Keego Harbor. The Secretary's record follows:

June 8, 1938. The Temple Builders of Detroit were pleased to meet with the sisters of Keego Harbor. We assembled at the home of Sr. Moore. We were served with a lovely dinner. We were glad to have brethren A. M. Smith, Orton and Spurlin meet with us.

After dinner our president, Sr. Housh, was in charge.

Opening song, "The Fight is on." Prayer by Bro. Smith. Continued singing, "Leaning on the Everlasting Arm."

Sr. Housh gave a very encouraging talk.

Duet; "Temple Builders," by Sisters Burns and Morgan.

Historical paper of activities of "Temple Builders" of Detroit, by secretary.

Paper by treasurer, of money earned and how spent.

Poem; "Wanted a Minister's Wife," by Sr. Dell.

Duet; "Jesus is a Friend to Trust," by the Spurlin sisters.

Piano Solo; "In the Sweet By and By" by Sr. Spurlin.

Poem; "He Leadeth Me," by Sr. Dell.

Here the ladies entered into the study hour in charge of Sr. Burns. We studied fourth chapter of John.

Quartet; "In the Garden," by Brethren Smith, Orton, Spurlin and son Dan.

Cornet Solo by Dan Spurlin, accompanied at the piano by his mother.

Brother Orton gave us a talk along the lines that we should gather all that is good and work for God's glory.

Brother Smith gave us a word of praise and of encouragement.

Closing song; "Blest be the Tie that Binds."

Benediction by Brother Orton.

Attendance 15. Collection 60c. Flower Collection 11c. Christmas Missionary collection 20c.

After closing Sr. Moore served ice cream and cake made by sisters of Keego Harbor, which we all enjoyed.

May Frisbie, Secretary,

161 Geneva Avenue

Highland Park, Michigan.

—oo—

MICHIGAN ACTIVITIES

FLINT

The annual business meeting of the Church of Christ in Flint was held on the 13th of June for election of officers, our pastor, Brother Housknecht, in charge.

Brother Housknecht requested not to be reinstated for the coming year as pastor as he desired to labor in other parts of the state. On Brother Housknecht's request to be released, Brother C. W. Morgan was elected for pastor for the coming year. Brother Morgan has the responsibility placed on him of State Superintendent of Sunday Schools, and he would have to visit other places, so these brethren decided to cooperate, with the help of the other ministry.

Brother James Wright is our treasurer, Sister Doris Sager, secretary and pianist, and Sister Morgan, choristor, Brother Housknecht, librarian, Bro. Glen McNaughton, custodian and Brother Floyd Conway, auditor. The Referendum Bills of Conference were voted upon and we dismissed with song and prayer.

On the evening of June the 14th, the members of the Flint local gave a surprise party honoring Sister Morgan on her becoming a naturalized American citizen. Sister Morgan is the daughter of Brother and Sister John Jenkins of Wales. A lovely time was spent, and a special cake was made by Sisters Alm McNaughton and Bernice Hartsog, with the American flag decorating it.

On the 18, 19, 20 of June the young people of the Flint local spent the week end up on Brother and Sister Bergey's farm at Clare, Michigan. We had an enjoyable time. Saturday evening we had a weenie and marshmallow roast. Sunday we were made happy to have with us Brother and Sister Welch and Brother and Sister Burgey, Sr. Part of the afternoon

was spent in singing some of the good old gospel hymns. Ice cream and cake were served, then we bid the Bergey's and Welch's good-by, and thanking them for their wonderful hospitality to us, we returned to Flint in time for the evening service, when W. W. Graves was the speaker of the evening. He had just returned from a trip up to Sand Lake where he had taken Apostle A. M. Smith.

Saturday, June the 18th, Brother and Sister James Wright were blessed with a new son. This makes three sons in the Wright family. The name given this new arrival is Roger Wilson. We all join in wishing Brother and Sister Wright and their family much happiness in the gospel work.

Flint is looking forward to their Sunday school and branch picnic, July 30th, when we hope to have a good time, realizing God can be with us at any time, any place, or anywhere, when we meet as his people.

—oo—

DETROIT

The ladies in Detroit meet once every week to sew in the morning and study in the afternoon. They call themselves "Temple Builders." They desire to have a state organization of the ladies in Michigan. We believe that much can be accomplished through this kind of an organization.

We are grateful to report that Brother Peacock had the pleasure of taking his daughter into the waters of baptism. Brother E. M. Orton confirmed her.

—oo—

KEEGO HARBOR

Elder E. M. Orton baptized a young lady, Betty Paniel, the 3rd of July. Brother and Sister Housh and Brother Fields, of Detroit, were present at the Keego local that day.

—oo—

SAND LAKE

The work is moving along nicely in Sand Lake and Morley. Brother Welch has baptized three more since our state conference.

Brother Glen McNaughton wished to remind the members of the state that he is still secretary-treasurer and if you have any collections on hand he will be glad to hear from you. Address, 1730, Utah Ave., Flint, Michigan. These collections are for the support of the State Missionary's wife.

We are very grateful that the work in Michigan is on the upward move and we hope and pray for the church in general, that it may prosper.

Send in account of your activities; we want to hear of the good work you are doing in your locals. We want to keep the theme song in mind. Don't give the devil a chance to creep in on us. You know he never takes a vacation, so let's fight on and hold on to that which is good.

Your state reporter,

Sister C. W. Morgan.

Address:

812 E. Hamilton Ave.,
Flint Michigan.

—oo—

P. S. I just received a full account of the one day meeting at Morley, Michigan, and I am sending it just as it was given me by Brother Housknecht. He is all enthused about the good time they had and the wonderful spirit that was present.

Sister Morgan.

NOTES ON THE ALL DAY MEETING AT MORLEY, MICHIGAN, SUNDAY, JULY 17th.

First meeting of the day was prayer and testimony service. Bro. E. M. Orton was in charge. He read a fine lesson which was a nice beginning for the services of the day that were ahead. Every one enjoyed listening to the testimonies that each had to offer, telling of God's mercies and expressing desires to aid in the spreading of the gospel of Christ. Bro. L. E. Welch offered the opening prayer, asking God that we might be led by his Spirit in our gathering together that day, which prayer was surely answered. This meeting lasted two hours, from ten until twelve, noon.

An hour and a half was allowed for refreshing the physical man, and at the same time renewing old acquaintances and making new ones.

Gathering together again in the little log building at 2 o'clock. Everyone enjoyed singing the songs of Zion, after which came an hour of preaching, and there were very few dry eyes, and many hearts were swelled with joy at hearing a message from God through his young servant, Elder Housknecht, giving all the honor and praise to God.

After this service there was a ten minute rest before another hour of preaching, this meeting also beginning with singing. It was remarkable to see every one anxious again to enter the little log building, which some one in the morning prayer meeting called "the church in the wildwood." Elder Orton was the speaker, and he was blessed with the spirit of teaching. It was a continuance of God's spirit that came in the first service of the morning.

Again the folks went outside to stretch a bit before the final service of the day, which began in the same way, by singing the songs of Zion, remembering our theme song, "The Fight Is On." No one seemed so very tired, considering that the benches were not very well upholstered, and we had been sitting on them quite a few hours. The weather was hot; the little children were noisy, but no one seemed to notice these things. Every one was anxious to hear every word that was spoken, and what words they were, truly; "Wonderful Words of Life." Elder Welch, our state missionary, was the speaker, delivering the sermon that ended our day's worship, with more counsel and advice from God that every one desired to have, and so our prayers were much availing.

We wish you could have been with us, away off in the woods, where the trees grow tall, and the smell of pine seems to give one the desire to move in on mother nature and get back to the soil. The cabin in which we met was way back in the woods. It was given to Bro. Welch to use as long as he had need of it, by a man who does not profess any religion. He has even turned down offers to rent the building. Need we say God is with us?

We ate our dinner across the road from the church, in a clearing in the woods. Bro. Welch, with some help from neighbors, cleared out this spot and cut a hole in the brush to the road so entrance could be had to the clearing. It is hidden so well that one could pass by without seeing it if they did not know it was there.

Every one was reluctant to leave this quiet place where God had been, but rejoiced in the memory of having met with Him, and looked forward to the next gathering which will be at Baptist Lake, August 13th, which occasion will be the western Michigan picnic.

D. W. H.

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705 S. Maguire St., Warrensburg, Mo.
July 7, 1938.

Dear Advocate: Perhaps the readers will remember the experience Bro. James E. Yates and I had with a reverend gentleman near Humansville, Mo. It was reported in the June number. This man, no doubt thinking we would not know of his returning, put on another show, for that is what it was. He tried to make the people believe that we are representing the Utah Mormon church. He read from their tracts, points of their doctrine which we do not believe, and when I told him that we had nothing to do with that church, any more than his church has, he made me out a liar.

Our good friend and brother, Chas. Denham, Sr., wrote me of his return and requested my presence, so I was on hand when the arena opened, and the fight was on, not between the doctrine of the Church of Christ and the Baptist Church, but between his idea of the plan of salvation and that taught in the word of God. His text was Acts 10:47, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

He said baptism is not essential to salvation, and that any one who said it was, was deceiving the people and should not be allowed to preach. He said people could be saved without the help of any man. Then why did the angel tell Cornelius to send for Peter? Why did Christ tell Paul to go to a certain house and there it would be told him what he must do to be saved? and why did this same Jesus send Ananias to him? Read the narrative in the 9th chapter of Acts, and Paul's own story of it in the 22nd chapter and note the 16th verse; "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Now let us read Romans 10.13-17. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? How shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things!"

Mr. Newman read Gal. 3:26; "For ye are all the children of God by faith in Christ Jesus." He made a big hallo about it saying that is the way we are saved, by faith, but failed to read the next verse, which says; "For as many of you as have been baptized into Christ have put on Christ." We turn to Rom. 6:3-4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

The Rev. Newman read 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." He stopped here and said, "It says for the remission of sins, doesn't it? Yes, I will acknowledge that, but does it mean in this case? You should note the language. It means because of, and not in order to." He must have forgotten that "and" is a conjunction, joining the words "repent" and "be baptized." If he had read the remainder of the verse, it would have cleared up the meaning, at least for the honest part of those present. Here it is; let us read it all; "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." We also called attention to verses 39 and 40, as follows; "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

"And with other words did he testify and exhort, saying; save yourselves from this untoward generation." Then we read that all who received the word were baptized.

In Acts 9:6, Paul asked; "Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou **must do.**" Paul obeyed, and after being administered to by Ananias we read; "And immediately there fell from his eyes as it had been scales: and he received sight afterward forthwith, and arose, and was baptized." Remember the Lord said to Paul, "There it will be told you what thou must do, what was told him? Acts 22:16, answers; "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." The jailor wanted to know what he must do to be saved. He was told, "Believe on the Lord Jesus Christ," and that belief led him to submit himself for baptism, and all his household. Read the story in Acts 16:27-33.

If you preach the word of the Lord, you will preach baptism for the remission of sins.

This man read three verses from John, 3rd chapter. When he finished the 36th verse— "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." I said amen to that, for if we believe on him we will have to believe that he told Nicodemus the truth when he said; "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Verse 5.

Next we were told that the thief went direct to Heaven with Christ without baptism. He said there were only two places, heaven and hell; that those who go to hell will never come out. He said, "I have 140 acre farm that I will give to anyone who will show from God's word that there is an intermediate state or place. Well, that was easy, but I haven't received the farm yet.

The thief went with Christ that day to paradise, but three days later, Christ told Mary that he had not yet ascended to his Father, so paradise is not the heaven of heavens where God dwells.

The gentleman called our attention to the baptism of Jesus, and said it was not essential, but was only

to fulfill all righteousness. I wonder if it isn't essential to fulfill all righteousness? Christ, the Holy Ghost, and God, the three best witnesses on earth or in heaven, all sanctioned the act, anyway. So then why object? Read the story in Matt. 3:13-17, also the report of Phillip's meetings in the city of Samaria, in the 8th chapter of Acts, and you will find (verse 12) that they were all baptized and had great joy.

In the first part of the 19th chapter of Acts it tells of some who found that they had been baptized by the wrong man and they were **all baptized again.**

I have only touched the high points in the discussion we had near Humansville. At the close of the two hour wrangle, I asked for permission to speak, but was refused. Later I announced that I would speak, and invited Mr. Newman to be present and promised he could have half the time. We have several interested there yet, and may God help them to obey the gospel which only can save them here and hereafter.

J. E. Bozarth

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REUNIONS INDEPENDENCE

Our reunion on the Temple Lot, announced last month, is scheduled to begin promptly at 10 o'clock a. m. Aug. 6th, to continue over the following week, nine days.

We extend an invitation to all who can, to come with us and enjoy these meetings. A number of good speakers will be with us, and each day will be well filled with different exercises, at least two preaching services daily.

Those who cannot come self sustaining, can secure meals at a nominal price. We have ample means for preparing meals in our kitchen, which will be at your service.

Respectfully,
J. R. McClain, for
the Committee

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MINNESOTA

Minnesota Reunion will be held at Bemidji, September 9, 10, and 11. Everybody come prepared to enjoy a good time; a little extra clothing for comfort that time of year. Would like to hear from those who contemplate coming so that we can plan accordingly.

B. A. Winegar. For the Committee,
Bemidji, Minn., R. F. D. 1.

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LESSONS FOR AUGUST

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| Lesson 6 | Ruth: Adventurous Faith
Ruth 1:6-18. | Aug. 7. |
| Lesson 7 | The Relation of Temperance to Character
Proverbs 4:10-23; I Thessalonians 5:6-8 | Aug. 14 |
| Lesson 8 | Hanna: Godly Motherhood
I Samual 1:9:18; I Samual 2:1-5 | Aug. 21 |
| Lesson 9 | Eli: Responsibility For Others.
I Samual 3:11-14; I Samual 4:12-18 | Aug. 28 |

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INDEPENDENCE ITEMS

Our pastor, Bro. J. R. McClain, has returned from his trip west to the coast. It was his first time to see the west, and we thoroughly enjoyed hearing him tell about it. Some people do not get much out of travel; others do. Bro. McClain seems to be one that does. He especially enjoyed his visit with Bro. Robertson and family in Salt Lake City, and it was a pleasant surprise to find Bro. James E. Yates there. Bro. McClain would like to have accepted Bro. Robertson's invitation and stayed awhile to help him. He was much interested in Salt Lake City, and wherever it was learned that he was from the Temple Lot, Independence, he was cordially greeted. There is a warm spot in the hearts of the people of the great church of the west for the place where the temple and Zion are to be. Bro. McClain says the scenic wonders of the west give one a fresh realization that there is a God, and the evidences of a vanished race furnished by the ruins, relics and skeletons of extinct animals strengthen faith in the Book of Mormon.

Apostle C. L. Wheaton came home ailing, and to find that his family needed him badly. His daughter was in bed, and also LeRoy the eldest. Then the youngest son, Richard, was taken sick with pneumonia. Katherine is up at this writing and the boys are improving. Sister Wheaton is worn out from the seige of sickness and care has to be taken of her now. At this writing she has been bedfast with pneumonia for the past two weeks. We trust she will revive with rest.

Two of our good workers, sisters Holcomb and Derry, are away for a well earned vacation of two weeks.

Father Derry, who has been visiting his son Charles, has returned to his home in south Missouri. His daughter, Mrs. Ollie DeLong and her husband came up for the old gentleman and took him back with them. We understand that he liked Independence, and was loath to leave it. Sunday, July 3rd, was a sort of Derry day, for Elder Fred DeLong, of Lamoni, Iowa, Sr. Ollie Derry DeLong's father-in-law was present also, and preached in the evening.

Our sacrament service in the morning was a peace-

ful, pleasant occasion. Bro. Moler and his good wife were with us, and took part.

The following Sunday, July 10th, Bro. C. L. Wheaton was the speaker of the morning hour, his subject being the mission of the Church of Christ. We wish all could have heard it. In the evening Bro. Charles Derry gave a talk that we enjoyed.

We had two good sermons July 17th, when Bro. McClain spoke in the morning and Bro. Williamson in the evening.

Our aged Bro. Madden, preached in a Reorganized branch in the north of Kansas City, near the river, with good liberty and was well received. The son-in-law observed that there is "something" about Bro. Madden's preaching that makes him "take" with the people. We think it is because he preaches with old time conviction. His faith has not been shaken with the passing years, and he has that fine quality of forgetting himself and throwing himself wholly into his sermon. He is never negative, but always positive.

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REPRINTS

Continued from page 119

saints," it was said, would be rebaptized, while those who opposed the new innovation would meet summary justice at the hands of God.

But questions of such vital moment are not to be decided that way. Law and order take precedence over sentimental emotion in all questions relating to the kingdom of God. "To the law and to the testimony," is still in the standard books of the church, and we are to be governed by the things written therein.

((The concluding lines of the last paragraph of this article are as follows: Ed.)

"The church has the right to protect itself from those who withdraw themselves and go contrary to its teachings by withdrawing fellowship from them."

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TWO YOUNG PEOPLE ANSWER

Continued from page 124

"By their fruits shall ye know them." Therefore look for a church bearing the fruits of the Spirit, which are love, joy, peace, long suffering, meekness, gentleness, goodness, temperance. I firmly believe that these are the things which the world does not have and never will have.

I want to quote again from your article; "I feel like a musician without an instrument, a student without books, a man in a strange land without a guide or interpreter." And you continue to grope, shall we say, as a blind man.. Did you ever stop to think how nearly the churches in which you have been searching compare with the feelings you have about yourself? The church, popular in the world today, although it claims to be following Jesus Christ, still is like a man in a strange land without proper guidance. Find the church with the proper guide—AUTHORITY—and you will find that for which you have sought so long, a church that has something to offer that the world does not.

Respectfully submitted
Rolland Sprague
Independence, Missouri.